A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1798.

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NEW AND GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

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IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

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VOL. V.

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NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

DENNIS (JOHN), a celebrated critic, was born in London in 1657; his father being a ſadler and an eminent citizen. He was educated under Dr. Horn at Harrow on the Hill, and thence removed to Caius-college, Cambridge, in 1675. He took the degree of B. A. and was expelled the college for literally attempting to ſtab a perſon in the dark; after which he travelled through France and Italy. At his return, he ſet up for a wit and a fine gentleman; and having ſome fortune, which was left him by an uncle, held every attainment in contempt, that did not relate to poetry and taſte. Though it is now become faſhionable to ſpeak ſlightly of him, he had then qualities enough to recommend him to the acquaintance of ſome of the moſt eminent perſonages for birth, wit, and learning; ſuch as the duke of Buckinghamſhire, the earls of Halifax and Pembroke, Walter Moyle, eſq. Dryden, Wycherley, Congreve, Southern, Garth, who really had an opinion of his talents: but the black paſſions were ſo predominant in him, and his pride, envy, jealouſy, and ſuſpicion, hurried him into ſo many abſurd and ridiculous meaſures, that his life appears to have been nothing but a mixture of folly and madneſs. Upon his firſt introduction to the earl of Halifax, he had the misfortune to get intoxicated with ſome very fine wines, which he had not been uſed to. Theſe had a ſtrange effect upon him, and made him ſo very impatient of contradiction, that, riſing on a ſudden, he ruſhed out of the room, and overturned the ſide-board of plate and glaſſes as he went. The next morning ſeeing Mr. Moyle, who was one of the company, he told him he had quite forgot every thing that

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happened, for he was much in liquor, and desired he would tell him in what maner he went away: "Why," said Moyle, "you went away like the devil, and took one corner of the house with you."

He began to be a writer as early as 1690, if not earlier, and so continued to the time of his death, which happened 1733, in his 77th year. He was always making attacks upon somebody or other, and thereby became embroiled in quarrels, in which he generally had the worst of it. In 1692 he wrote a pindaric ode on king William, occasioned by the victory at the battle of Aghrim; and in 1695 a pindaric poem, called "The court of Death," dedicated to the memory of queen Mary. Upon the death of king William, he published another poem, called "The Monument:" after which he wrote some pieces in prose; amongst which, in 1702, was, "Priestcraft dangerous to religion and the government," in answer to a piece of Sacheverell's, intituled, "The political Union;" the design of which was to shew, that the church was necessary to support the state. He wrote two poems on the battles of Blenheim and Ramilies; for the first of which he had a present of 100l. from the duke of Marlborough, and soon after, through his interest, a sinecure in the customs of about 120l. per ann.

In 1704 came out his favourite tragedy, "Liberty asserted," in which are so many severe strokes upon the french nation, that he thought they were never to be forgiven. He really persuaded himself, as it is related of him, that the king of France would never make peace with England, unless the author of "Liberty asserted" was delivered up to him: and upon this full persuasion of his own importance, is said to have waited on his patron, the duke of Marlborough, when the congress was held at Utrecht for a treaty of peace, to desire "that no such article might be stipulated, as his being given up." The duke told him, that "he was sorry he could not serve him, for he really had no interest with any of the ministers of that time;" but said, that "he fancied his case was not so desperate as he imagined; that he had indeed made no such provision for himself, yet could not help thinking, that he had done the French almost as much damage as even Mr. Dennis himself." Another story relating to this affair is, that walking near the beach of the sea, when he was at a gentleman's house on the coast of Sussex, he saw a ship sailing, as he imagined, towards him. Upon this he suspected himself betrayed, and therefore made the best of his way to London, without taking any leave of his host, but proclaiming him a traitor, who, he said, had decoyed him down to his house, that he might give him up to the French; who had certainly carried him off, if he had not escaped as he did.

It would be endless to recite the stories which are told of this strange

ſtrange man. In 1709 he publiſhed a tragedy called "Appius and Virginia," which met with no ſucceſs, but for which he invented a new kind of thunder. Being at the play-houſe a few nights after the ill fate of his own play, and hearing it thunder, he ſtarted up of a ſudden, and cried out aloud, "That's my thunder, by G—! How theſe raſcals uſe me! They will not have my play, yet ſteal my thunder." In 1712 he wrote againſt Pope's Eſſay on Criticiſm, and in 1713 againſt Addiſon's Cato; which occaſioned a pamphlet intituled, "The narrative of Dr. Robert Norris, concerning the ſtrange and deplorable frenzy of Mr. John Dennis," ſince printed in Swift's miſcellanies; and laid the foundation of that quarrel which provoked Pope to put him into his Dunciad. He wrote many other pieces, in all of which he ſhewed, that he had better talents for judging of the performances of others, than for producing any thing of himſelf; which made a ſmart fellow ſay, that "Dennis was the fitteſt man in the world to inſtruct a dramatic writer; for he laid down rules for writing good plays, and ſhewed him what were bad by his own."

DENNY (Sir Anthony), knt. favourite, and one of the gentlemen of the privy chamber to king Henry VIII. was the ſecond ſon of Thomas Denny, of Cheſhunt in the county of Hertford, eſq. by Elizabeth, daughter of Thomas Mannock. He had his education in St. Paul's ſchool, London, under the famous William Lilly; and afterwards in St. John's-college, Cambridge: in both which places he ſo improved himſelf, that he became an excellent ſcholar, as well as a perſon of great worth. His merit having made him known at court, he was conſtituted by Henry VIII. one of the gentlemen of the bed-chamber, groom of the ſtole, and a privy counſellor; and likewiſe received the honour of knighthood from that prince: with whom being in great favour, he raiſed a conſiderable eſtate on the ruins of the diſſolved monaſteries. For, in 1537, Henry gave him the priory of Hertford, together with divers other lands and manors. He further granted him, in 1539, Dec. 15, the office of ſteward of the manor of Bedwell and Little Berkhamſtead, in Herts; beſides which ſir Anthony alſo obtained the manor of Butterwick, in the pariſh of St. Peter in St. Albans, the manors of the rectory and of the nunnery, in the pariſh of Cheſhunt; and of Great Amwell, all in the county of Hertford. Moreover, in 1541, there was a large grant made to him, by act of parliament, of ſeveral lands that had belonged to the abbey of St. Albans, lately diſſolved. Not content with that, he found means to procure a thirty-one years' leaſe of the many large and rich demeſnes that had been poſſeſſed by Waltham-abbey in Eſſex: of which his lady purchaſed afterwards the reverſion. In 1544 the king gave him the advantageous wardſhip of Mar-

garet, the only daughter and heir of Thomas lord Audley, deceaſed. On the 31ſt of Auguſt 1546 he was commiſſioned, with John Gate and William Clerk, eſquires, to ſign all warrants in the king's name. In this reign he did an eminent ſervice to the great ſchool of Sedberg in Yorkſhire, belonging to the college wherein he had received his education. For the building being fallen to decay, and the lands appropriated thereto ſold and embezzled, he cauſed the ſchool to be repaired, and not only recovered, but alſo ſettled the eſtate ſo firmly, as to prevent all future alienations. When king Henry VIII. was on his death-bed, ſir Anthony had the honeſty and courage to put him in mind of his approaching end; and deſired him to raiſe his thoughts to heaven, to think of his paſt life, and to call on God for mercy through Jeſus Chriſt. So great an opinion had that king of him, that he appointed him one of the executors of his will, and one of the counſellors to his ſon and ſucceſſor Edward VI. and bequeathed him a legacy of 300l. He did not live long after this; for he died in 1550. By his wife Joan, daughter of ſir Philip Champernon of Modbury in Devonſhire, a lady of great beauty and parts, he had ſix children; of whom Henry the eldeſt was father of Edward Denny, knighted in 1589, ſummoned to parliament in 1605, and advanced Oct. 24, 1626, to the dignity of earl of Norwich. As for ſir Anthony Denny's character, one of his contemporaries informs us, that his whole time and cares were taken up with and employed about religion, learning, and the care of the public, and has highly commended him for his prudence and humanity. The learned Henry Howard, earl of Surry, wrote an excellent epitaph for him ſome years before his deceaſe. And ſir John Cheke, who had a great eſteem for him, honoured his memory with an elegant heroic poem.

DENTON (JOHN), an engliſh divine, author of ſome ſmall controverſial pieces, was educated at Clare-hall, Cambridge, and was admitted ſizar and pupil to Mr. David Clarkſon, on the 4th of May, 1646, as appears from the regiſter of the college. He was ejected by the act of uniformity in 1662 from the living of Oſwaldkirk, near Helmſley in Yorkſhire, and not from that of Bolton, as Dr. Calamy affirms in his account, p. 818, who has rectified that miſtake in his Continuation, p. 950, though, as it ſeems, without knowing that it was a miſtake, it being indeed Mr. Snathan, and not Mr. John Denton, who was ejected from Bolton upon Dearn, or more properly Darwent. Mr. John Denton afterwards conformed; and being re-ordained by Dr. Thomas Barlow, biſhop of Lincoln, was collated to the living of Stonegrave, within two miles of Oſwaldkirk, and a prebend of the church of York, both which he held till his death, on the 4th of January, 1708, in the 83d year of his age, as is evident from

from the inſcription on his tombſtone in the church of Stonegrave, in which living he was ſucceeded by his ſon Mr. Robert Denton, who was educated at Catherine-hall in Cambridge, and died about 1748. Mr. John Denton having contracted an intimate friendſhip with Mr. Tillotſon at Clare-hall, they kept up a conſtant correſpondence during his grace's life.

DENTRECOLLES (FRANCIS XAVIER), a jeſuit, born at Lyons in 1664, went as miſſionary to China with pere Parrennin. Here he was employed a like number of years with him, and died in the ſame year, 1741, at the age of 77. His amiable character, his inſinuating turn, and his mild and affable manners, gained him the eſteem and affection both of the populace and the men of letters. He cauſed a great number of works to be printed in the chineſe language, to inculcate the doctrines of his church among the diſciples of Confucius, and to encourage the new converts in the way of ſalvation. Beſides theſe writings, which it cannot be expected we ſhould underſtand, there are ſeveral intereſting pieces of his in the collection of "Lettres édifiantes & curieuſes," and in the hiſtory of China by du Halde.

DEREING (EDWARD) was born in the xvith century, and deſcended from an antient and conſiderable family in Kent. He was educated in Chriſt's-college in Cambridge, of which he was fellow. He took the degree of B. D. and was choſen preacher at St. Paul's in London; and was a very eminent preacher at court in this reign. He died in the year 1576. His principal works are: his "Anſwer to Harding;" his Lectures on the epiſtle to the Hebrews; and his ſermons. The happy death of this truly religious man was ſuitable to the purity and integrity of his life.

DERHAM (WILLIAM), an excellent philoſopher and divine, was born at Stoughton near Worceſter, Nov. 26, 1657; and educated in grammar-learning at Blockley in that county. May 1675 he was admitted into Trinity-college, Oxford; and by the time he took his degree of B. A. was greatly diſtinguiſhed for his learning, and other valuable and eminent qualifications. He was ordained deacon by Compton biſhop of London, in May 1681; prieſt by Ward biſhop of Saliſbury, in July 1682; and was the ſame month preſented to the vicarage of Wargrave in Berkſhire. Auguſt 1689 he was preſented to the valuable rectory of Upminſter in Eſſex: which living, lying at not more than a convenient diſtance from London, afforded him an opportunity of converſing and correſponding with the greateſt virtuoſi in the nation. Being therefore in a retirement ſuitable to his contemplative and philoſophical temper, he applied himſelf with great eagerneſs to the ſtudy of nature, and to mathematics and experimental philoſophy; in which he became ſo eminent, that he was ſoon after choſen F. R. S. He proved one of the moſt uſeful

and induſtrious members of it, frequently publiſhing in the Philoſophical Tranſactions curious obſervations and valuable pieces [A]. We ſhall now proceed to his other works. He publiſhed in his

[A] Of which theſe following are the particulars. 1. Part of a letter dated Dec. 6, 1697, giving an account of ſome experiments about the height of the mercury in the barometer at the top and bottom of the monument in London; and alſo a deſcription of a portable barometer. 2. A letter dated Jan. 13, 1698, about a contrivance to meaſure the height of the mercury in the barometer, by a circle on one of the weather plates: with a regiſter or diary of the weather, obſerved every day at Upminſter, during the year 1697. 3. A letter to Dr. Sloane; with a regiſter of the weather, winds, barometer's height, and quantity of rain falling at Upminſter in Eſſex, during the year 1698. 4. A regiſter, &c. as above, for the year 1699. In theſe regiſters, he exhibits to view, in ſeparate columns, every day, at the hours of 8, 12, and 9, the weather, winds, clouds, height of the barometer, rain, &c. 5. Obſervations on the death-watch, or that inſect which makes a noiſe like the beats of a watch. 6. Obſervations on the weather, rain, winds, &c. for 1699, 1700, 1701, 1702, compared with other obſervations made at Townley in Lancaſhire, by Mr. Townley, and communicated to our author. 7. An account of ſome ſpots obſerved in the ſun in June 1703. 8. Obſervations on the great ſtorm, Nov. 26, 1703. 9. The hiſtory of the death-watch, from which the ſuperſtitious may learn, to the great eaſe and comfort of their ſouls, that the ticking noiſe of this minute creature, which fills them with ſuch terrors and forebodings, is nothing more than a wooing act, and commonly heard in July, or about the beginning of Auguſt. 10. An account of an inſtrument for finding the meridian, with a deſcription of the ſame. 11. Experiments on the motion of pendulums in vacuo. 12. A proſpect of the weather, winds, and height of the mercury in the barometer, on the firſt day of the month; and of the whole rain in every month in 1703, and the beginning of 1704: obſerved at Townley in Lancaſhire, by R. Townley, eſq. and at Upminſter in Eſſex, by our author. 13. An account of a glade of light ſeen in the heavens, March 20, 1706. 14. Tables of the weather, &c. for 1705. 15. An account of a pyramidal appearance in the heavens, ſeen in Eſſex, April 3, 1707. 16. Experiments and obſervations on the motion of ſound; in latin. 17. On the migration of birds. 18. An account of an eclipſe of the ſun, Sept. 3, 1708, as obſerved at Upminſter: and of an eclipſe of the moon, Sept. 18, 1708. 19. An account of a ſtrange meteor, or aurora borealis, in Sept. or Oct. 1706. 20. An account of a child's crying in the womb. It was the child of one Clark, of Hornchurch in Eſſex, who was heard to cry in his mother's womb, at times, for five weeks. 21. The hiſtory of the great froſt in 1708. 22. Account of ſpots obſerved in the ſun by our author, from 1703 to 1708; and from 1707 to 1711. 23. Of ſubterraneous trees found at Dagenham-Breach in Eſſex. 24. Account of an eclipſe of the moon, ſeen at Upminſter Jan. 12, 1711-12. 25. Of a woman big with child, and having the ſmall pox, delivered of a child having the ſame diſtemper, Sept. 8, 1713. 26. An account of the rain at Upminſter for 18 years. 27. Tables of the barometrical altitudes for 1708, at Zurich in Switzerland; and of the rain of Piſa in Italy, and Zurich, and Upminſter, for 1707, 1708: with remarks on the winds, heat, and cold, &c. 28. Miſchiefs occaſioned by ſwallowing the ſtones of bullace and ſloes. This piece may be read with great advantage by thoſe who fancy, very abſurdly, that the ſtones of ſloes, cherries, &c. are uſeful in preventing a ſurfeit from the fruit. 29. Extracts from Mr. Gaſcoigne's and Mr. Crabtree's letters, proving Mr. Gaſcoigne to have been the inventor of the teleſcopic ſights of mathematical inſtruments, and not the French. 30. Obſervations about waſps, and the difference of their ſexes. 31. Obſervations on the lumen boreale, or ſtreaming, Oct. 8, 1726. 32. Tables of the eclipſes of Jupiter's ſatellites, from 1700 to 1727; with remarks on thoſe tables. 33. The difference in time of the meridians of divers places, computed from obſervations on the eclipſes of Jupiter's ſatellites. 34. A letter to ſir Hans Sloane, bart. containing a deſcription of ſome uncommon appearances, obſerved in an aurora borealis, Oct. 13, 1728. 35. Of the meteor called the ignis fatuus, from obſervations made in England by our author, and others in Italy, communicated by ſir Thomas Dereham, bart. We have placed theſe ſeveral pieces here together, becauſe they are of the ſame kind and nature, and were all publiſhed in the "Philoſophical Tranſactions."

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younger years, "The artificial clock-maker: or, a treatise of watch and clock-work, shewing to the meanest capacities the art of calculating numbers to all sorts of movements; the way to alter clock-work; to make chimes, and set them to musical notes; and to calculate and correct the motion of pendulums. Also numbers for divers movements: with the antient and modern history of clock-work; and many instruments, tables, and other matters, never before published in any other book." The fourth edition of this book, with large emendations, was published in 1734, 12mo. In 1711 and 1712 he preached 16 sermons at Boyle's lectures; which, having put into a new form, he published in 1713 under this title, Physico-theology; or, a demonstration of the being and attributes of God from his works of creation: with large notes, and many curious observations, 8vo. And in pursuance of the same design, he published, in 1714, Astro-theology; or, a demonstration of the being and attributes of God from a survey of the heavens. Illustrated with copper-plates, 8vo. These works, the former especially, have been highly and justly valued, and have undergone several editions. In 1716 he was made a canon of Windsor, being at that time chaplain to the prince of Wales; and in 1730 received the degree of D. D. from the university of Oxford, on account of his learning, and the services he had done to religion by his culture of natural knowledge—"Ob libros," as the terms of the diploma run, "ab ipso editos, quibus physicam & mathesin auctiorem reddidit, & ad religionem veramque fidem exornandam revocavit." But to go on with his writings. When Eleazer Albin published his natural history of birds and english insects, in 4 vols. 4to. with many beautiful cuts, it was accompanied with very curious notes and observations by our learned author. He also revised the "Miscellanea Curiosa," published in three vols. 8vo. 1726. The last thing he published of his own composition, was, "Christo-theology; or, a demonstration of the divine authority of the christian religion, being the substance of a sermon preached at Bath, Nov. 2, 1729, and published at the earnest request of the auditory, 1730," 8vo. But, besides his own, he published some pieces of Mr. Ray, and gave new editions of others, with great additions from the author's own MSS. To him the world is likewise indebted for the publication of the "Philosophical experiments and observations of the late eminent Dr. Robert Hooke, and other eminent virtuosos in his time, 1726," 8vo. with copper cuts. He communicated also to the royal society several pieces, which he received from his learned correspondents.

This great and good man having thus spent his life in the most agreeable and improving study of nature, and made all his researches therein subservient to the cause of religion and virtue,

died at length, in his 78th year, April 5, 1735, at Upminſter, where he was buried. He left behind him a valuable collection of curioſities; among the reſt, a ſpecimen of inſects, and of moſt kinds of birds in this iſland, of which he had preſerved the male and female. It may be neceſſary juſt to obſerve, that Dr. Derham was very well ſkilled in medical as well as phyſical knowledge; and was conſtantly a phyſician to the bodies as well as ſouls of his pariſhioners.

DERRICK (SAMUEL), a native of Ireland, was born in 1724. Being intended for trade, he was ſome time placed with a linen-draper in Dublin; but diſliking his buſineſs, he quitted it and his country about 1751, and commenced author in London. Soon after he arrived at the metropolis, he indulged an inclination which he had imbibed for the ſtage, and appeared in the character of Glouceſter in "Jane Shore," but with ſo little ſucceſs, that he never repeated the experiment. After this attempt he ſubſiſted chiefly by his writings; but being of an expenſive diſpoſition, running into the follies and exceſſes of gallantry and gaming, he lived almoſt all his time the ſlave of dependence, or the ſport of chance. His acquaintance with people of faſhion, on beau Naſh's death, procured him at length a more permanent ſubſiſtence. He was choſen to ſucceed that gentleman in his offices of maſter of the ceremonies at Bath and Tunbridge. By the profits of theſe he might have been enabled to place himſelf with œconomy in a leſs precarious ſtate; but his want of conduct continued after he was in the poſſeſſion of a conſiderable income, by which means he was at the time of his death, March 7, 1769, as neceſſitous as he had been at any period of his life. He tranſlated one piece from the french of the king of Pruſſia, called, Sylla, a dramatic entertainment, 1753, 8vo.

DESAGULIERS (JOHN THEOPHILUS), who introduced the reading of lectures in experimental philoſophy at the metropolis, and who made ſeveral improvements in mechanics, was the ſon of the rev. Mr. John Deſaguliers, a french proteſtant refugee, and born at Rochelle, March 12, 1683. His father brought him an infant into England; and having taught him the claſſics himſelf, ſent him to Chriſt-church in Oxford. When Dr. John Keil left the univerſity, and went abroad with the palatines in 1702, Deſaguliers ſucceeded him in reading courſes of experimental philoſophy, which he performed at Hart-hall. In 1712 he married, and ſettled in Channel-row, Weſtminſter, ſoon afterwards; where he continued his courſes for ſeveral years. In 1714 he was elected F. R. S. of which he was a very uſeful member, as appears from a great number of his papers printed in their Tranſactions, on optics, meteorology, and mechanics. About this time the duke of Chandos took

him under his patronage, made him his chaplain, and preſented him to the church of Edgware, near his own ſeat at Canons. George I. before whom he performed a courſe of lectures at Hampton-court in 1717, intended for him the valuable living of Much Munden in Hertfordſhire; but the earl of Sunderland, at the head of the miniſtry at that time, obtained it for another perſon, and prevailed with a friend to preſent him to a ſmall living in Norfolk, worth 70l. per ann. This benefice he afterwards exchanged for one in Eſſex, at the preſentation of George II. before whom, as well as the reſt of the royal family, he had the honour of reading his lectures: and Frederic prince of Wales made him afterwards his chaplain. In the latter part of his life, he removed to lodgings over the Great Piazza, in Covent-garden, where he carried on his lectures with great ſucceſs till his death, which happened in 1749. He was a member of ſeveral foreign academies, and correſponding member of the royal academy of ſciences at Paris. He obtained from many competitors the prize propoſed by the french king, for the beſt account of electricity. He publiſhed "A courſe of experimental philoſophy, 1734, 2 vols. 4to." and an edition of "Gregory's elements of catoptrics and dioptrics, with an appendix, containing an account of reflecting teleſcopes, 1735, 8vo."

DES BARREAUX (JAMES DE VALLEC lord), a french nobleman, and born at Paris in 1602, was, like the engliſh lord Rocheſter, a great wit, a great libertine, and a great penitent. He made a vaſt progreſs in his ſtudies under the jeſuits, who, perceiving he had a genius capable of any thing, endeavoured to get him into their ſociety; but neither he nor his family would ever liſten to their propoſal. He did not love them, and uſed to rail at them in an agreeable manner. He was intimate with Theophile, who was advocate-general, and afterwards preſident in the parliament of Paris; and, being very handſome in his youth, it is ſaid that Theophile was ſometimes jealous of him. He was very young when his father procured him the place of a counſellor in the parliament of Paris. His wit was admired there, but he would never report a cauſe; for he uſed to ſay, that it was a ſordid occupation, and unworthy of a man of parts, to read wrangling papers with attention, and to endeavour to underſtand them. He loſt that place from the following cauſe. Cardinal Richelieu falling in love with the celebrated beauty Marion de Lorme, whoſe affections were entirely placed on our Des Barreaux, propoſed to him by a third hand, that if he would reſign his miſtreſs, he ſhould have whatever he ſhould deſire. Des Barreaux anſwered the propoſal no otherwiſe than in a jeſting way; feigning all along to believe the cardinal incapable of ſo much weakneſs. This enraged the miniſter ſo highly, that he perſecuted our counſellor as long as he lived, and

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forced him not only to quit his place, but even to leave the kingdom.

As Des Barreaux loved his liberty and his pleaſures extremely, he did not find himſelf unhappy in having quitted the long robe. He made a great number of latin and french verſes, and ſome very pretty ſongs; and never purſued any thing but good cheer and diverſions. He was very entertaining in company, and greatly ſought after by all men of wit and taſte. He had his particular friends in the ſeveral provinces of France, whom he frequently viſited; for he took a pleaſure in ſhifting his quarters, according to the ſeaſons of the year. In winter, he went to ſeek the ſun on the coaſts of Provence. He paſſed the three worſt months in the year at Marſeilles. The houſe which he called his favourite was that of the count de Clermont de Lodeve in Languedoc; where, he uſed to ſay, good cheer and liberty were on their throne. Sometimes he went to Balzac on the banks of the Charante; but his chief reſidence was at Chenailles on the Loire. His general view in theſe ramblings was to ſearch out the beſt fruits and the beſt wines in the climates; however, it muſt be obſerved, in juſtice to him, that the pleaſures of the mind, as well as thoſe of the body, were ſometimes the occaſion of his journies; as, when he went into Holland, on purpoſe to ſee Des Cartes, and to improve by the inſtructions of that great genius.

His friends do not deny that he was a great libertine; but pretend, that Fame, according to cuſtom, had ſaid more of him than is true, and that, in the latter part of his life, he was convinced of the reality of religion. They ſay, that he did not diſapprove the truths of chriſtianity, and wiſhed to be fully convinced of them; but he thought nothing was ſo difficult to a man of wit as to believe. He was born a catholic, but had not the leaſt faith either in the worſhip or doctrines of the romiſh religion; and he uſed to ſay, that if the ſcriptures are the rule of our actions and of our belief, there was no better religion than the proteſtant. However all this might be, it is certain that, four or five years before his death, he entirely forſook his vicious courſes: he paid his debts, and, having never been married, gave up the remainder of his eſtate to his ſiſters; reſerving to himſelf for life an annuity of 4000 livres. He then retired to Chalon on the Soane, which he ſaid was the beſt and pureſt air in France; hired a ſmall houſe; and was viſited by the better ſort of people, particularly by the biſhop, who afterwards ſpoke well of him. He died in that city, like a good chriſtian, in 1647; having made the famous devout ſonnet two or three years before his death, which begins; Grand Dieu, tes jugemens, &c.

DESBILLONS (FRANCIS JOSEPH), was born at Chateauneuf, on

on the 25th of January in the year 1711. At the age of 16 he was admitted into the order of the jeſuits; was five years teacher to the under claſſes; and afterwards was appointed an inſtructor of literature ſucceſſively in the colleges of Laen, Nevers, Le Fleche, and Bourges. In the mean time he was occupied in compoſing a book of fables which he deſigned ſhortly to publiſh. For that purpoſe he viſited the college of Louis the XIVth at Paris. He hoped that the ſociety of the beſt writers in that place would enable him to arrive at a greater degree of perfection in the compoſition of his intended work. There he reſided 15 years till the abolition in 1762, of the order to which he belonged. On this event in 1762 he retired to Manheim, where he was favourably received by the Palſgrave Charles Theodore. Enjoying in this place much literary leiſure, he employed his time in poetry and the claſſics. Here alſo he publiſhed in two volumes his fables, which had now increaſed 530 in number, and which he divided into fifteen books. An edition of Phædrus, illuſtrated with learned annotations, was alſo one of the publications with which he enriched the republic of letters. He had employed ſome of his latter years in little pieces of latin poetry of which two only are known. They were intituled "Ars bene valendi," and "Carmen de pace." He alſo left behind him in manuſcript a hiſtory of the latin language. He died on the 19th of March 1788, at the age of 78, having enjoyed to the laſt a good conſtitution and an unuſual preſence of mind.

DESHAIS (JOHN BAPTIST HENRY), an ingenious french painter, born at Rouen in Normandy, in 1729. He received the firſt elements of deſign from his father; he afterwards practiſed at Paris, under M. Vermont; but learned from Reſtout thoſe excellent principles, which received ſuch honour from his natural talents. He ſoon gave proofs of his genius, in obtaining many of the medals which the academy gave as prizes for deſign. In a journey he took to Rouen (his native place), he obtained ſeveral commiſſions for hiſtorical pieces, to his no ſmall encouragement; ſeveral of theſe he executed while under M. Reſtout. His picture of Potiphar's wife, which he painted as a candidate for the academy's prize, procured him the friendſhip of M. Boucher, at that time principal painter to the king. Reſtout conſented to yield the young Deſhais, as an eleve of that artiſt. In 1751 he carried the firſt prize of the academy; and in conſequence became a diſciple of the king's ſchool, under the direction of M. Carlo Vanloo; and during three years he profited greatly of the inſtructions he received from that great maſter. In this ſituation he executed many pieces of great merit. After this, he reſided ſome time at Rome; and in ſpite of very bad health, proſecuted his profeſſion with unremitting

remitting diligence, and great ſucceſs. On his return to Paris, he married the daughter of M. Boucher, and was received into the academy with univerſal approbation: the pictures which he preſented on that occaſion were of ſuch merit as to give very ſanguine hopes that he would one day become one of the greateſt of the french artiſts. Every ſucceſſive exhibition at the Louvre proved in the cleareſt manner, that his reputation was fixed on the ſureſt foundation: but he died in the midſt of his career; in the beginning of the year 1765. The principal of his works are, the hiſtory of St. Andrew, in four large pictures, at Rouen; the adventures of Helen, in nine pieces, for the manufactory of Beauvais; the death of St. Benet, at Orleans; the deliverance of St. Peter, at Verſailles. The marriage of the virgin, is a ſubject ſimple in itſelf, but is nobly elevated by the painter. The grand prieſt is ſtanding up, and turned towards the ſacred ſpouſe; his arms are extended, and his countenance directed towards the illuminated glory. Scarce any thing can be more divinely expreſſive than the air of this head. The grandeur and the majeſtic ſimplicity of the virgin's head are finely conceived; and her whole figure admirable. The pictureſque compoſition of the group is very well managed—the draperies are in a bold and elegant taſte—the lights and ſhades finely imagined, melting into all the happy effects of the clear obſcure.—His reſurrection of Lazarus is full of expreſſion: the different emotions of ſurpriſe, terror, and admiration are moſt ingeniouſly varied, and finely characteriſed in the three apoſtles. The two women who behold the miracle, diſplay the invention of the painter; one of them is full of aſtoniſhment mixed with terror, at the idea of the ſight before her—the other falls proſtrate to the ground, adoring the divine worker of the miracle: the whole piece is full of character and expreſſion.—His picture of Joſeph's chaſtity is one of the fineſt that ever iſſued from his happy pencil: Potiphar's wife is repreſented darting herſelf from the bed, and catching Joſeph by his garment. The crime, hope and fear of her paſſion, are expreſſed in the moſt lively manner in her eyes and countenance: that part of her figure which the linen, with which ſhe is partly covered, leaves to the view, is full of charms, the happieſt imitation of the fineſt nature. The delicacy of the tints, and the whole artifice of the colours are ſuch, that they produce in the naked part, all the roundneſs, and other fine effects of natural relief. The figure of Joſeph is well deſigned; but it was on the woman that the painter, with great juſtneſs, bent all the efforts of his imagination, and his art. The combat of Achilles againſt the Xanthus and Simoiis [B]. In his Ju-

[B] See M. Cochin's Eſſay ſur la Vie de M. Deſhais.

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pter and Antiope, the figure of the woman is wonderfully delicate and pleaſing. A ſmall piece repreſenting ſtudy, very fine. Artemiſia at the tomb of her huſband, &c.

DESMAHIS (Joseph Francis Edward de Corsembleu), born at Sualy-ſur-Loire in 1722, died Feb. 25, 1761, in the 38th year of his age. He was a man of great talents, and his heart was as excellent as his underſtanding: no man took a greater participation in the ſuffering of his fellow creatures. More devoted to his friends than to himſelf, he always anticipated their deſires. "When my friend laughs," ſaid he, "it is his buſineſs to inform me of the reaſon of his joy; when he weeps, it is mine to diſcover the cauſe of his grief." He never ſollicited either favours or rewards. Contented with the common neceſſaries of life and health, he was unconcerned about the reſt. It was a maxim with him, that, if harmony reigned among literary men, notwithſtanding the ſmallneſs of their number, they would be the maſters of the world. Somebody once read to him a ſatirical piece of poetry, for his advice, "Give up this wretched turn for ever," ſaid he, "if you would retain any connection with me. One more ſatire, and we break at once." Modeſt in the midſt of proſperity, he ſometimes ſaid to his friends: "Content to live on terms of friendſhip with the diſtinguiſhed characters of my times, I have not the ambition to wiſh for a place among them in the temple of memory." Very early in life he gave proofs of the facility of his genius, and had the art of blending ſtudy and philoſophy with pleaſure. He wrote the comedy of the Impertinent, which was much applauded. It is not indeed in the ſtyle of Moliere; but it contains good pictures of real life, ingenious turns of wit, judicious ſentiments, and the principal character is well drawn. 2. Miſcellaneous works. A ſoft and light vein of poetry, an eaſy and harmonious verſification, a lively colouring, delicate and well-turned thoughts are the characteriſtics of this collection, in which the Voyage de Saint-Germain riſes ſuperior to the reſt. It is eaſy to perceive that the author had betimes taken Voltaire for his model, and is not unſucceſsful in his imitation. A complete edition of his works, from his own manuſcripts, appeared in 1777, with a panegyric on the author, Paris, 2 vols. 12mo.

DES MAIZEAUX (Peter), ſecretary of the Royal Society of London, was the ſon of a french proteſtant miniſter, and born at Auvergne in 1666. He retired early, probably as a refugee, into England; and died there in 1745. He had intimate connections with St. Evremont and Bayle. He gave a very handſome edition of the works of the former, in 3 vols. 4to. with the life of the author prefixed: and he drew up the life of the latter, which was printed before the edition of his

Dictionary

Dictionary in 1730, and ſeparately at the Hague, 1732, 2 vols. 12mo. He publiſhed alſo, the ſame year, the Miſcellaneous works of Bayle, in 4 vols. folio. He was the editor of other things; and whatever he publiſhed, he always accompanied with remarks, full of literary anecdotes. He was very exact and curious in his accounts; but ſomewhat prolix and tedious, by running out into too much detail and minute diſcuſſions.

DESMARES (Touſſaint), prieſt of the oratory, famous for his ſermons, was from Vire in Normandy. He was ſent to Rome to defend the doctrine of Janſenius; where he pronounced a diſcourſe on that ſubject before Innocent X. which may be ſeen in the Journal de Saint-Amour. His attachment to the opinions of the celebrated biſhop of Ypres, was the cauſe or the pretext of ſome diſagreeable affairs to him. Great ſearch was made after him in order to convey him to the baſtille, but he eſcaped the purſuit, and retired for the reſt of his days to the ſeat of the duke de Liancourt, in the dioceſe of Beauvais. One day, when Louis XIV. happened to be there, the duke preſented Deſmares to him. The old man ſaid to the monarch, with an air of reſpect and freedom: "Sir, I aſk a boon of you." "Aſk," returned Louis, and I will grant it you." "Sir," replied the old man, "permit me to put on my ſpectacles, that I may contemplate the countenance of my king." Louis XIV. declared that of all the variety of compliments that had been paid him, none ever pleaſed him more than this. Pere Deſmares died in 1687, at the age of 87, after having compoſed the Necrologe de Port-royal, printed in 1723. 4to.

DESMARETS (Nicholas), nephew of Colbert, and miniſter of ſtate in the reign of Louis XIV. afterwards comptroller-general of the finances, died in 1721, having ſhewed himſelf worthy of his uncle by his underſtanding and his zeal. He left behind him a very curious account of his adminiſtration. This piece, ſeveral times reprinted, cannot be too much or too often recommended to the peruſal of all ſuch as would be acquainted with the dedalean labyrinth of finance. It is found in the Annales Politiques of the abbé de St. Pierre.

D'ESPAGNE (John), was miniſter of a french congregation, which aſſembled at Durham-houſe in the Strand; and, after that was pulled down, at the chapel in Somerſet-houſe, which was procured for that aſſembly by order of the houſe of lords, by many of whom he was much followed and admired. He wrote on the ſacrament, and ſeveral other ſubjects, in french. The following books, which are the moſt conſiderable of his works, have been tranſlated into engliſh: The uſe of the Lord's prayer, maintained againſt the objections of the innovators of theſe times, engliſhed by C. M. London, 1646. 2. An eſſay on the wonders of God in the harmony of the times, ge-

nerations, and moſt illuſtrious events therein incloſed; from the original of ages to the cloſe of the new Teſtament, 1662, 8vo. This was publiſhed after his deceaſe, by his executor.

DESPAUTERE (JOHN), a grammarian of Flanders, born at Ninove, died at Comines in 1520, laboured conſtantly and aſſiduouſly, though he had but one eye. He publiſhed Rudiments, a grammar, a ſyntax, a proſody, a tract on figures and tropes, printed in 1 vol. folio, under the title of Commentarii Grammatici, by Robert Stephens, in 1537. His works were formerly uſed in all the colleges; but ſince others, more methodical, have been compoſed, they are no longer conſulted except by the learned. They are excellent for acquiring a thorough knowledge of latinity. The Deſpautere of Robert Stephens is very different from the Deſpauteres, as they have been garbled and mutilated for the accommodation of ſchool-boys.

DESPLACES, a famous french engraver, and one of the firſt rank ſince the age of Louis XIV. He joined a great excellency of clear obſcure to a correctneſs of deſign. His beſt pieces are, the deſcent from the croſs, after Jouvenet. St. Bruno, and the elevation to the croſs. Fire and water, after Boullongue. The rape of Helen, after Guido; and Venus coming to Vulcan, from Jouvenet; this laſt piece is very faulty, in the drapery of Venus, as it entirely hides the naked beneath it. The ſoldier holding up a dagger at Aſtyanax, in the arms of Andromache, after Jouvenet, is his maſter-piece. The expreſſions in this print are ſtrong and manly; the figure of the ſoldier is nobly done; his arms, hands, and feet, extremely fine. The airs of the head, attitudes, and drapery, maſterly. In every countenance, and in all parts of the naked that appears, the engraver's expreſſive touch merits the higheſt praiſe. Died in 1749.

Another of the ſame name and nation not long ſince deceaſed, engraved ſeveral pieces with applauſe for the "Cabinet de Crozat."

DESPORTES (CLAUDE), born at Champagne 1661, died at Paris aged 82. His chief excellence lay in painting animals and fruits. He was a favouritè painter, in that branch, of Louis XIV. and XV. Many of his pieces are at Marly.

DESPORTES (FRANÇOIS), born in Champagne in 1661, manifeſted his talents for painting during an illneſs. He was obliged to keep his bed, and was uneaſy for want of employment; ſomebody brought him a print; he amuſed himſelf in drawing it, and this attempt diſcovered his taſte. The french king employed and rewarded him, and the academy of painting opened its doors to him. He died at Paris in 1743, at the age of 82. He excelled in painting groteſques, animals, flowers, fruits, vegetables, landſcapes, hunting-pieces, and ſucceeded in portraits.

portraits. His pencil, true, light and eaſy, repreſented nature in all her charms. He left a ſon and a nephew, who ſupported the reputation which he had acquired.

DESTOUCHES (ANDRE'), a french muſician, was born at Paris in 1672. He accompanied father Tachard to Siam, with a reſolution of entering into the ſociety of jeſuits upon his return; but he changed his purpoſe, and became a ſoldier. It was in this line of life that he diſcovered his talents for muſic; and he quitted ſoldiery, that he might devote himſelf entirely to it. He ſoon gained a vaſt reputation by his opera of Iſſé, which the king reliſhed ſo highly, as to preſent the compoſer with 200 louis d'ors; graciouſly adding, that no muſic ſince Lulli had pleaſed him ſo much as his. It is ſomewhat ſingular that Deſtouches, when he made this charming piece, knew nothing of compoſition: but, inſtead of art, he had genius, and (what is uſually the concomitant of genius) a very ſtrong paſſion for his object. After producing the Iſſé, he made himſelf a maſter of rules; but it is ſaid, that they damped his genius, and that none of his compoſitions afterwards equalled the Iſſé. He died in 1749, ſuperintendant of the royal band, and inſpector-general of the royal academy of muſic, with a penſion of 4000 livres.

DESTOUCHES (PHILIP NERICAUT), a french dramatic writer, was born at Tours in 1680, and educated at Paris. His firſt deſtination was to the army; but he quitted this ſervice, to attach himſelf to the marquis de Puyſieux, ambaſſador of France with the Helvetic body. It was in Swiſſerland that his talent for theatrical productions firſt diſplayed itſelf; and his Curieux Impertinent was exhibited there with applauſe. His dramatic productions made him known to the regent, who ſent him to London in 1717, to aſſiſt, in his political capacity, at the negotiations then on foot. He ſpent ſeven years thus in London, married there, and returned to his country; where the dramatiſt and negotiator were well received. The regent had a juſt ſenſe of his ſervices, and promiſed him great things; but, dying ſoon after, left Deſtouches the meagre comfort of reflecting how well he ſhould have been provided for if the regent had lived. Having loſt his patron, he retired to Fortoiſeau near Melun, as the propereſt ſituation to make him forget the caprices of fortune. He purchaſed the place; and, cultivating agriculture, philoſophy, and the muſes, there abode as long as he lived. Cardinal Fleury would fain have drawn him out of it, and ſent him ambaſſador to Peterſburg; but Deſtouches would not ſtir: he choſe rather to attend his lands and his woods, and to correct with his pen the manners of his own countrymen, than to go and converſe with the boyards of Ruſſia. He died in 1754, leaving a daughter and a ſon: the latter, by

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order of Lewis XV. publiſhed at the Louvre an edition of his father's works, in 4 vols. 4to. Deſtouches had not the gaiety of Regnard, nor the ſtrong warm colouring of Moliere; but he is always polite, tender, and natural.

DEVEREUX (Robert), earl of Eſſex, is memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth. He was ſon of Walter the firſt earl of Eſſex, and born Nov. 10, 1567, at Netherwood, his father's ſeat in Herefordſhire. His father dying when he was only in his 10th year, recommended him to the protection of William Cecil lord Burleigh, whom he appointed his guardian. Two years after, he was ſent to the univerſity of Cambridge by this lord, who placed him in Trinity-college, under the care of Dr. Whitgift, then maſter of it, and afterwards archbiſhop of Canterbury. He was educated there with much ſtrictneſs, and applied himſelf to learning with great diligence; though it is ſaid that, in his tender years, there did not appear any pregnant ſigns of that extraordinary genius which ſhone forth in him afterwards. In 1582, having taken the degree of M. A. he ſoon after left Cambridge, and retired to his own houſe at Lampſie in South-Wales, where he ſpent ſome time; and became ſo enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His firſt appearance at court, at leaſt as a candidate for royal favour, was in his 17th year; and he brought thither a fine perſon, an agreeable behaviour, and an affability which procured him many friends. By degrees he ſo far overcame the reluctance he ſhewed to uſing the aſſiſtance of the earl of Leiceſter, who had been his father's enemy, that in 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horſe. In this quality he gave the higheſt proofs of perſonal courage in the battle of Zutphen, fought in 1586; and, on his return to England, was made, the year after, maſter of the horſe in the room of lord Leiceſter promoted. In 1588, he continued to riſe, and indeed almoſt reached the ſummit of his fortune; for, when her majeſty thought fit to aſſemble an army at Tilbury, for the defence of the kingdom, in caſe the Spaniards ſhould land, ſhe gave the command of it, under herſelf, to the earl of Leiceſter, and created the earl of Eſſex general of the horſe. From this time he was conſidered as the favourite declared; and if there was any mark yet wanting to fix the people's opinion in that reſpect, it was ſhewn by the queen's conferring on him the honour of the garter.

We need not wonder, that ſo quick an elevation, and to ſo great an height, ſhould affect ſo young a man as the earl of Eſſex; who ſhewed from henceforward a very high ſpirit, and often behaved petulantly enough to the queen herſelf, who yet

did not love to be controuled by her ſubjects. His eagerneſs about this time to diſpute her favour with ſir Charles Blunt, afterwards lord Montjoy and earl of Devonſhire, coſt him ſome blood; for ſir Charles, thinking himſelf affronted by the earl, challenged him, and, after a ſhort diſpute, wounded him in the knee. The queen, ſo far from being diſpleaſed with it, is ſaid to have ſworn a good round oath, that it was fit ſomebody ſhould take him down, otherwiſe there would be no ruling him. However, ſhe reconciled the rivals; who, to their honour, continued good friends as long as they lived. In 1589, ſir John Norris and ſir Francis Drake having undertaken an expedition for reſtoring don Antonio to the crown of Portugal, the earl of Eſſex, willing to ſhare the glory, followed the fleet and army to Spain; which diſpleaſing the queen very highly, as it was done without her conſent or knowledge, ſhe ſent him the following letter: "Eſſex, your ſudden and undutiful departure from our preſence and your place of attendance, you may eaſily conceive how offenſive it is and ought to be unto us. Our great favours, beſtowed upon you without deſerts, have drawn you thus to neglect and forget your duty; for other conſtruction we cannot make of theſe your ſtrange actions. Not meaning therefore to tolerate this your diſordered part, we gave directions to ſome of our privy-council, to let you know our expreſs pleaſure for your immediate repair hither, which you have not performed as your duty doth bind you, increaſing thereby greatly your former offence and undutiful behaviour in departing in ſuch ſort without our privity, having ſo ſpecial office of attendance and charge near our perſon. We do therefore charge and command you forthwith, upon the receipt of theſe our letters, all excuſes and delays ſet apart, to make your preſent and immediate repair unto us, to underſtand our farther pleaſure. Whereof ſee you fail not, as you will be loth to incur our indignation, and will anſwer for the contrary at your uttermoſt peril. The 15th of April 1589."

At his return, however, he ſoon recovered her majeſty's good graces: which he again hazarded by a private match with Frances, only daughter of ſir Francis Walſingham, and widow of ſir Philip Sidney. This her majeſty apprehended to be derogatory to the honour of the houſe of Eſſex; and, though for the preſent this buſineſs was paſſed by, yet it is thought that it was not ſo ſoon forgot. In 1591, he went abroad, at the head of ſome forces, to aſſiſt Henry IV. of France: which expedition was afterwards repeated, but with little or no ſucceſs. In 1592-3, we find him preſent in the parliament at Weſtminſter; about which time the queen made him one of her privy-council. He met however in this and the ſucceeding years with various cauſes of chagrin, partly from the loftineſs of his own temper, but chiefly from the artifices of thoſe who envied his great credit

with

with the queen, and were deſirous to reduce his power within bounds. Thus a dangerous and treaſonable book, written abroad by Parſons, a jeſuit, and publiſhed under the name of Doleman, with a view of creating diſſenſion in England about the ſucceſſion to the crown, was dedicated to him, on purpoſe to make him odious, and create him trouble; and it had its effect. But what chiefly ſoured his ſpirit, was his perceiving plainly, that though he could in moſt ſuits prevail for himſelf, yet he was able to do little or nothing for his friends. This appeared remarkably in the caſe of ſir Francis Bacon, which the earl bore with much impatience; and, reſolved that his friend ſhould not go unſerved, gave him of his own a ſmall eſtate in land. There are indeed few circumſtances in the life of this noble perſon, that do greater honour to his memory, than the reſpect he ſhewed to men of parts and learning. It was this diſpoſition of mind which induced him to bury the immortal Spenſer at his own expence. It was this that, in the latter part of his life, engaged him to take the learned ſir Henry Wotton, and the ingenious Mr. Cuffe, into his ſervice: as, in his earlier days he had engaged the incomparable brothers, Anthony and Francis Bacon, to ſhare his fortunes and his cares.

But to go on: Whatever diſadvantages the earl might labour under from intrigues at court, the queen had commonly recourſe to his aſſiſtance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any other perſon. His enemies, on the other hand, were contriving and exerting all they could againſt him. They inſinuated to the queen, that, conſidering his popularity, it would not be at all expedient for her ſervice to receive ſuch as he recommended to civil employments; and they carried this ſo far, as even to make his approbation a ſufficient objection to men whom they had encouraged and recommended themſelves. In 1598, a warm diſpute aroſe in the council, between the old and wiſe lord-treaſurer Burleigh and the earl of Eſſex, about continuing the war with Spain. The earl was for it, the treaſurer againſt it; who at length grew into a great heat, and told the earl that he ſeemed intent upon nothing but blood and ſlaughter. The earl explained himſelf, and ſaid, that the blood and ſlaughter of the queen's enemies might be very lawfully his intention; that he was not againſt a ſolid, but a ſpecious and precarious peace; that the Spaniards were a ſubtle and ambitious people, who had contrived to do England more miſchief in the time of peace, than of war, &c. The treaſurer at laſt drew out a Prayer-book, in which he ſhewed Eſſex this expreſſion: "Men of blood ſhall not live out half their days." As the earl knew that methods would be uſed to prejudice him with the people of England, ſuch eſpecially as got their living by trade, or thought themſelves oppreſſed by taxes

levied for the ſupport of the war, he reſolved to vindicate his proceedings, and for that purpoſe drew up in writing his own arguments, which he addreſſed to his dear friend Anthony Bacon. This apology ſtole into the world not long after it was written; and the queen, it is ſaid, was exceedingly offended at it. The title of it runs thus: "To Mr. Anthony Bacon, an apologie of the earle of Eſſexe, againſt thoſe which falſelie and malicioufflie take him to be the only hindrance of the peace and quiet of his countrie." This was reprinted in 1729, under the title of "the earl of Eſſex's vindication of the war with Spain," in 8vo.

About this time died the treaſurer Burleigh, which was a great misfortune to the earl of Eſſex; for that lord having ſhewn a tenderneſs for the earl's perſon, and a concern for his fortunes, had many a time ſtood between him and harm. But now, his guardian being gone, his enemies acted without any reſtraint, croſſed whatever he propoſed, ſtopped the riſe of every man he loved, and treated all his projects with an air of contempt. He ſucceeded lord Burleigh as chancellor of the univerſity of Cambridge; and, going down, was there entertained with great magnificence. This is reckoned one of the laſt inſtances of this great man's felicity, who was now advanced too high to ſit at eaſe; and thoſe who longed for his honours and employments, very cloſely applied themſelves to bring about his fall. The firſt great ſhock he received, in regard to the queen's favour, aroſe from a warm diſpute between her majeſty and himſelf, about the choice of ſome fit and able perſon to ſuperintend the affairs of Ireland. The affair is related by Camden, who tells us, that nobody was preſent but the lord admiral, ſir Robert Cecil, ſecretary; and Windebanke, clerk of the ſeal. The queen looked upon ſir William Knolls, uncle to Eſſex, as the moſt proper perſon for that charge: Eſſex contended, that ſir George Carew was a much fitter man for it. When the queen could not be perſuaded to approve his choice, he ſo far forgot himſelf and his duty, as to turn his back upon her in a contemptuous manner; which inſolence her majeſty not being able to bear, gave him a box on the ear, and bid him go and be hanged. He immediately clapped his hand on his ſword, and the lord admiral ſtepping in between, he ſwore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great paſſion immediately withdrew from court. The lord keeper adviſed him to apply himſelf to the queen for pardon. He ſent the lord keeper his anſwer in a long and paſſionate letter, which his friends afterwards unadviſedly communicated: wherein he appealed from the queen to God Almighty, in expreſſions ſomething to this purpoſe: "That there was no tem-

peſt

peſt ſo boiſterous as the reſentment of an angry prince; that the queen was of a flinty temper; that he well enough knew what was due from him as a ſubject, an earl, and grand marſhal of England, but did not underſtand the office of a drudge or a porter; that to own himſelf a criminal was to injure truth, and the author of it, God Almighty: that his body ſuffered in every part of it by that blow given by his prince; and that it would be a crime in him to ſerve a queen who had given him ſo great an affront." He was afterwards reconciled and reſtored in appearance to the queen's favour, yet there is good reaſon to doubt, whether he ever recovered it in reality: and his friends have been apt to date his ruin from this unlucky accident [c].

The earl met with nothing in Ireland but ill ſucceſs and croſſes; in the midſt of which, an army was ſuddenly raiſed in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the ſuggeſtions of the earl's enemies to the queen, that he rather meditated an invaſion on his native country, than the reduction of the iriſh rebels. This and other conſiderations made him reſolve to quit his poſt, and come over to England; which he accordingly did, and preſented himſelf before the queen. He met with a tolerable reception; but was ſoon after confined, examined, and diſmiſſed from all his offices, except that of maſter of the horſe. In the ſummer of 1600, he recovered his liberty; and, in the

[c] The total reduction of Ireland being brought upon the tapis ſoon after, the earl was pitched upon as the only man from whom it could be expected. This was an artful contrivance of his enemies, who hoped by this means to ruin him; nor were their expectations diſappointed. He declined this fatal preferment as long as he could; but, perceiving that he ſhould have no quiet at home, he accepted it, and his commiſſion for lord lieutenant paſſed the great ſeal in March 1598. His enemies now began to inſinuate, that he had ſought this command for the ſake of greater things which he then was meditating; but there is a letter of his to the queen, preſerved in the Harleian collections, which ſhews, that he was ſo far from entering upon it with alacrity, that he looked upon it rather as a baniſhment, and a place aſſigned him for a retreat from his ſovereign's diſpleaſure, than a potent government beſtowed upon him by her favour: "To the queen. From a mind delighting in ſorrow, from ſpirits waſted with paſſion, from a heart torn in pieces with care, grief, and travel, from a man that hateth himſelf, and all things elſe that keep him alive, what ſervice can your majeſty expect, ſince any ſervice paſt deſerves no more than baniſhment and proſcription to the curſedeſt of all iſlands? It is your rebels pride and ſucceſſion muſt give me leave to ranſom myſelf out of this hateful priſon, out of my loathed body; which, if it happened ſo, your majeſty ſhall have no cauſe to miſlike the faſhion of my death, ſince the courſe of my life could never pleaſe you.

"Happy he could finiſh forth his fate,
In ſome unhaunted deſert moſt obſcure
From all ſociety, from love and hate
Of worldly folk; then ſhould he ſleep ſecure.

Then wake again, and yield God ever praiſe.
Content with hips, and hawes, and bramble-berry;
In contemplation paſſing out his days,
And change of holy thoughts to make him merry.

Who when he dies his tomb may be a buſh,
Where harmleſs robin dwells with gentle thruſh.

Your majeſty's exiled ſervant,

ROBERT ESSEX."

autumn following, he received Mr. Cuffe, who had been his ſecretary in Ireland, into his councils. Cuffe, who was a man of his own make, laboured to perſuade him, that ſubmiſſion would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to reſtore his fortune was to find a means of obtaining an audience, in order to repreſent his own caſe, let that means be what it would. The earl did not conſent at firſt to this dangerous advice; but afterwards, giving a looſe to his paſſion, began to declare himſelf openly, and among other fatal expreſſions let fall this, that "the queen grew old and cankered; and that her mind was become as crooked as her carcaſe." His enemies, who had exact intelligence of all that he propoſed, and had provided effectually againſt the execution of his deſigns, hurried him upon his fate by a meſſage, ſent on the evening of Feb. 7, requiring him to attend the council, which he declined. He then gave out, that they ſought his life; kept a watch in Eſſex-houſe all night; and ſummoned his friends for his defence the next morning. Many diſputes enſued, and ſome blood was ſpilt; however, the earl at laſt ſurrendered, was carried that night to the archbiſhop's palace at Lambeth, and the next day to the Tower. On the 19th, he was arraigned before his peers, and after a long trial was ſentenced to loſe his head: upon which melancholy occaſion he ſaid nothing more than this, viz. "If her majeſty had pleaſed, this body of mine might have done her better ſervice; however, I ſhall be glad if it may prove ſerviceable to her any way." He was executed upon the 25th, leaving behind him one only ſon and two daughters; and was then in his 34th year. As to his perſon, he is reported to have been tall, but not very well made; his countenance reſerved; his air rather martial than courtly; very careleſs in dreſs, and a little addicted to trifling diverſions. He was learned, and a lover of learned men, whom he always encouraged and rewarded. He was ſincere in his friendſhips, but not ſo careful as he ought to have been in making a right choice; ſound in his morals, except in point of gallantry, and thoroughly well affected to the proteſtant religion.

It is to be obſerved, that concerning his execution, the queen remained irreſolute to the very laſt; ſo that ſhe ſent ſir Edward Carey to countermand it; but, as Camden ſays, conſidering afterwards his obſtinacy in refuſing to aſk her pardon, ſhe countermanded thoſe orders, and directed that he ſhould die. There is an odd ſtory current in the world about a ring, which the chevalier Louis Aubrey de Mourier, many years the french miniſter in Holland, and a man of great parts and unſuſpected credit, delivers as an undoubted truth; and that upon the authority of an engliſh miniſter, who might be well preſumed to know what he

he ſaid. As the thing is remarkable, and has made much noiſe, we will report it in the words of that hiſtorian. "It will not, I believe, be thought either impertinent or diſagreeable to add here, what prince Maurice had from the mouth of Mr. Carleton, ambaſſador of England in Holland, who died ſecretary of ſtate; ſo well known under the name of lord Dorcheſter, and who was a man of great merit. He ſaid, that queen Elizabeth gave the earl of Eſſex a ring, in the height of her paſſion for him, ordering him to keep it; and that whatever he ſhould commit, ſhe would pardon him when he ſhould return that pledge. Since that time the earl's enemies having prevailed with the queen, who beſides was exaſperated againſt him for the contempt he had ſhewed her beauty, now through age upon the decay, ſhe cauſed him to be impeached. When he was condemned, ſhe expected to receive from him the ring, and would have granted him his pardon according to her promiſe. The earl, finding himſelf in the laſt extremity, applied to admiral Howard's lady, who was his relation; and deſired her, by a perſon ſhe could truſt, to deliver the ring into the queen's own hands. But her huſband, who was one of the earl's greateſt enemies, and to whom ſhe told this imprudently, would not ſuffer her to acquit herſelf of the commiſſion; ſo that the queen conſented to the earl's death, being full of indignation againſt ſo proud and haughty a ſpirit, who choſe rather to die, than implore her mercy. Some time after, the admiral's lady fell ſick; and, being given over by her phyſicians, ſhe ſent word to the queen, that ſhe had ſomething of great conſequence to tell her before ſhe died. The queen came to her bed-ſide; and having ordered all her attendants to withdraw, the admiral's lady returned her, but too late, that ring from the earl of Eſſex, deſiring to be excuſed for not having returned it ſooner, ſince her huſband had prevented her. The queen retired immediately, overwhelmed with the utmoſt grief; ſhe ſighed continually for a fortnight, without taking any nouriſhment, lying in bed entirely dreſſed, and getting up an hundred times a night. At laſt ſhe died with hunger and with grief, becauſe ſhe had conſented to the death of a lover, who had applied to her for mercy." Hiſtoire de Hollande, p. 215, 216.

This account has commonly been treated as a fable; but late diſcoveries ſeem to have confirmed it. See the proofs of this remarkable fact, collected in Birch's Negociations, &c. p. 206. and Hume's hiſtory, at the end of Elizabeth's reign.

D'EWES (Sir SYMONDS), an engliſh hiſtorian and antiquary, was the ſon of Paul D'Ewes, eſq. and born in 1602, at Coxden in Dorſetſhire, the ſeat of Richard Symonds, eſq. his mother's father. He was deſcended from an antient family in the Low-Countries, from whence his anceſtors removed hither, and gain-

ed a conſiderable ſettlement in the county of Suffolk. In 1618, he was entered a fellow-commoner of St. John's-college in Cambridge; and about two years after, began to collect materials for forming a correct and complete hiſtory of Great-Britain. He was no leſs ſtudious in preſerving the hiſtory of his own times; ſetting down carefully the beſt accounts he was able to obtain of every memorable tranſaction, at the time it happened. This diſpoſition in a young man of parts recommended him to the acquaintance of perſons of the firſt rank in the republic of letters, ſuch as Cotton, Selden, Spelman, &c. In 1626, he married Anne, daughter to ſir William Clopton of Eſſex, an exquiſite beauty, not fourteen years old, with whom he was ſo ſincerely captivated, that his paſſion for her ſeems to have increaſed almoſt to a degree of extravagance, even after ſhe was his wife. He purſued his ſtudies however, as uſual, with great vigour and diligence; inſomuch, that when he was little more than thirty years of age, he had finiſhed that large and accurate work for which he is chiefly memorable. This work he kept by him, during his life-time; it being written, as he tells us, for his own private uſe. It came out afterwards with this title: "The Journals of all the parliaments during the reign of queen Elizabeth, both of the houſe of lords and houſe of commons, collected by ſir Symonds D'Ewes, of Stow-hall in the county of Suffolk, knt. and bart. reviſed and publiſhed by Paul Bowes, of the Middle-Temple, eſq. 1682," folio. In 1633, he reſided at Iſlington in Middleſex. In 1639, he was high ſheriff of the county of Suffolk, having been knighted ſome time before; and in the long parliament, which was ſummoned to meet Nov. 3, 1640, he was elected burgeſs for Sudbury in the ſaid county. July 15, 1641, he was created a baronet; nevertheleſs, upon the breaking out of the civil war, he adhered to the parliament, and took the ſolemn league and covenant in 1643. He ſat in this parliament till Dec. 1648, when he was turned out among thoſe who were thought to have ſome regard left for the perſon of the king, and the old conſtitution in church and ſtate. He died April 18, 1650, and was ſucceeded in his titles and large eſtate by his ſon Willoughby D'Ewes; to whom the above Journals were dedicated, when publiſhed, by his couſin Paul Bowes, eſq. who was himſelf a gentleman of worth and learning.

Though theſe labours of ſir Symonds contributed not a little to illuſtrate the general hiſtory of Great-Britain, as well as to explain the important tranſactions of one of the moſt glorious reigns in it, yet two or three circumſtances of his life have occaſioned him to have been ſet by writers in perhaps a more diſadvantageous light than he deſerved; not to mention that general one, common to many others, of adhering to the parliament during the

the rebellion. In the firſt place, having occaſion to write to archbiſhop Uſher in 1639, he unfortunately let fall a hint to the prejudice of Camden's Britannia; for, ſpeaking of the time and pains he had ſpent in collecting materials for an accurate hiſtory of Great-Britain, and of his being principally moved to this taſk, by obſerving the many miſtakes of the common writers, he adds, "And indeed what can be expected from them, conſidering that, even in the ſo much admired Britannia of Camden himſelf, there is not a page, at leaſt hardly a page, without errors?" This letter of his afterwards coming to light, among other epiſtles to that learned prelate, drew upon him the heavieſt cenſures. Smith, the writer of the latin life of Camden, aſſures us, that his Britannia was univerſally approved by all proper judges, one only, ſir Symonds D'Ewes, excepted; who, "moved," ſays he, "by I know not what ſpirit of envy, gave out that there was ſcarce a page, &c." Nicholſon, in his account of Camden's work, ſays, that "ſome early attempts were made by an envious perſon, one Brook or Brookmouth, to blaſt the deſervedly great reputation of this work: but they periſhed and came to nothing; as did likewiſe the terrible threats given out by ſir Symonds D'Ewes, that he would diſcover errors in every page." Biſhop Gibſon has ſtated the charge againſt this gentleman more mildly and modeſtly, in his Life of Camden, prefixed to the engliſh tranſlation of his Britannia. "In the year 1607," ſays the biſhop, "he put the laſt hand to his Britannia, which gained him the titles of the Varro, Strabo, and Pauſanias of Britain, in the writings and letters of other learned men. Nor did it ever after meet with any enemies that I know of, only ſir Symonds D'Ewes encouraged us to hope for animadverſions upon the work, after he had obſerved to a very great man, that there was not a page in it without a fault. But it was only threatening; and neither the world was the better, nor was Mr. Camden's reputation e'er the worſe for it." We do not think ſir Symonds defenſible for throwing out at random, as it ſhould ſeem, ſuch a cenſure againſt a work univerſally well received, without ever attempting to ſupport it; however, it may be remembered in his favour, that this cenſure was contained within a private letter; and that ſir Symonds had a high ſenſe of Camden's merit, whom he mentions very reſpectfully in the preface to his Journals, &c.

Another thing which hurt his character with ſome particular writers, was a ſpeech he made occaſionally in the long parliament, Jan. 2, 1640, in ſupport of the antiquity of the univerſity of Cambridge. This was afterwards publiſhed under the title of "A ſpeech delivered in parliament by Symonds D'Ewes, touching the antiquity of Cambridge, 1642," 4to. and expoſed him to very ſevere uſage from Wood, Hearne, &c. Other writers

writers, however, and ſuch as cannot be at all ſuſpected of partiality to him, have yet ſpoken of him much to his honour. Thus Echard, in his hiſtory of England: "We ſhall next," ſays he, "mention ſir Symonds D'Ewes, a gentleman educated at the univerſity of Cambridge, celebrated for a moſt curious antiquary, highly eſteemed by the great Selden, and particularly remarkable for his journals of all the parliaments in queen Elizabeth's reign, and for his admirable MS. library he left behind him, now in the hands of one of the greateſt geniuſes of the age:" meaning the late earl of Oxford. Some curious extracts from the MS. journal of his own life (preſerved among the Harleian MSS.) are printed in the Bibliotheca Topographica Britannica, 1783.

DE WITT (JOHN), the famous penſionary, was the ſecond ſon of Jacob De Witt, burgomaſter of Dort, and deputy to the ſtates of Holland; and born in 1625. He was educated at Dort, and made ſo great a progreſs in his ſtudies, that at 23 he publiſhed "Elementa Curvarum Linearum;" one of the deepeſt books in mathematics, that had appeared in thoſe days. After he had taken the degree of LL.D. he travelled for ſome years; and, on his return in 1650, became a penſionary of Dort, and diſtinguiſhed himſelf early in the management of public affairs. He oppoſed with all his power the war between the Engliſh and Dutch, repreſenting in ſtrong colours the neceſſary ill conſequences of it to the republic: and, when the events juſtified his predictions, gained ſo great credit, that he was unanimouſly choſen penſionary of Holland; firſt to officiate proviſionally, and afterwards abſolutely into the office. On this occaſion, ſome of his friends reminding him of the fate of his predeceſſor Barnevelt, he replied, that "human life was liable to trouble and danger; and that he thought it honourable to ſerve his country, which he was reſolved to do, whatever returns he might meet with." The continuance of the war was ſo viſibly deſtructive to the commerce and intereſt of the republic, that the penſionary with his friends uſed all their ſkill to ſet on foot a negociation. Ambaſſadors were ſent to Cromwell, who by this time had turned out the rump, and ſet up a new parliament. To this aſſembly the dutch miniſters were directed to apply, but quickly found them very different people from thoſe with whom they had been accuſtomed to deal; for they entertained the ambaſſadors with long prayers, and diſcovered a total ignorance of the buſineſs; they told Cromwell, that, if he would aſſume the ſupreme authority, they might ſoon come to a right underſtanding. This was preciſely what he wanted; and though he rejected their advice in words, declaring himſelf an humble creature of the parliament, yet he ſoon after found means to be rid of them, and took upon him the government under the title of

protector.

protector. He then made a peace with the Dutch; the moſt remarkable condition of which was, the adding a ſecret article for the excluſion of the houſe of Orange, to which the States conſented by a ſolemn act. But the article of the excluſion raiſed a great clamour in Holland: it was inſinuated to be ſuggeſted to Cromwell by De Witt; and the penſionary and his friends were put to it to carry points abſolutely neceſſary for the ſervice of the people. The clergy too began to meddle with affairs of ſtate in their pulpits; and, inſtead of inſtructing the people how to ſerve God, were for directing their ſuperiors how to govern their ſubjects. But his firmneſs got the better of theſe difficulties; and ſo far overcame all prejudices, that when the time of his high office was expired, he was unanimouſly continued in it, by a reſolution of the States, Sept. 15, 1663.

He ſeemed now to have vanquiſhed even Envy herſelf. In all difficult caſes, his miniſtry was employed: and when the prince of Eaſt-Frieſland quarrelled with his ſubjects, he was put at the head of the deputation to terminate the diſputes. When war with England, after the king's reſtoration, became neceſſary, he was one of the deputies that prevailed on the ſtates of Guelder and Overyſſel to furniſh their quota: he was appointed one of the commiſſioners for the direction of the navy, and made ſuch vigorous diſpoſitions, that he had a fleet in much better condition, and more ready for ſea, than the admirals themſelves imagined poſſible; though naval affairs were quite new to him. When it was thought expedient, after Opdam's defeat and death, that ſome of their own deputies ſhould command the fleet, he was one of thoſe three that were put in commiſſion. When he came on board, the fleet was ſhut up in the Texel, and, in order to ſecure the outward bound Eaſt-India fleet, it was neceſſary for it to put to ſea; which, as the wind then ſtood, the ſailors declared impoſſible. It was the received doctrine, that there were but 10 points of the compaſs from which the wind could carry ſhips out, and that 22 were againſt them. The penſionary was alone of another opinion; and, as he was a great mathematician, ſoon diſcovered the falſity of this notion; he diſcovered, that there were in reality no leſs than 28 points for them, and but four againſt them. He engaged to carry one of their greateſt ſhips through the Spaniard's-gat with the wind at S. S. W. which he performed Aug. 16, 1665; the greateſt part of the fleet followed him without the leaſt accident, and the paſſage has ſince been called Witt's-diep. They met with a dreadful ſtorm on the coaſt of Norway, which laſted two days; De Witt remained upon deck all the time, never changed his cloaths, nor took any refreſhment, but in common with the men; and, when he ſaw a want of hands, obliged his officers to work by his own example. He wrote a

plain and accurate relation of all that happened during the expedition, and at his return verified every article of this account ſo fully to the States, that they gave him ſolemn thanks for his good ſervices; and offered him a conſiderable preſent, which however he declined to accept.

When the famous battle in 1666 was fought between the Engliſh and Dutch for three days, he was ſent by the States to take a full account of the affair; and he drew up one from the beſt authorities he could obtain, which is juſtly eſteemed a maſter-piece in its kind, and a proof of his being as capable of recording great actions as of atchieving them. In 1667, finding a favourable conjuncture for executing the great deſign of the warm republicans, he eſtabliſhed the perpetual edict, by which the office of ſtadtholder was for ever aboliſhed, and the liberty of Holland, as it was ſuppoſed, fixed on an eternal baſis. In 1672, when the prince of Orange was elected captain and admiral general, he abjured the ſtadtholderſhip. A tumult happened at Dort, and the people declared they would have the prince for ſtadtholder; to which place he came in perſon on their invitation, and accepted the office. Moſt of the other towns and provinces followed the example; and ſeditions aroſe from theſe pretences, that the De Witts plundered the ſtate, and were enemies to the houſe of Orange. The penſionary begged his diſmiſſion from the poſt; which was granted, with thanks for his faithful ſervices. He did not affect buſineſs, when he ſaw it was no longer in his power to benefit the public; and he deplored in ſecret the misfortunes of his country, which, from the higheſt proſperity, fell, as it were, all at once to the very brink of ruin. The invaſion of the French, their rapid progreſs, their own inteſtine diviſions, ſpread every where terror and confuſion; and the prince of Orange's party heightened theſe confuſions, in order to ruin the De Witts. The mob were encouraged to pull down a houſe, in which the penſionary was ſuppoſed to lie ſick; an attempt was made to aſſaſſinate the two brothers on the ſame day, in different places; the count de Monthas, who had married their ſiſter, was ordered to be arreſted in his camp as a traitor, though he had behaved with the greateſt bravery. Cornelius De Witt, on the accuſation of Ticklaer, a barber, of a deſign of poiſoning the prince, was impriſoned and condemned to exile, though his judges could not declare him guilty. The ſame ignominious wretch perſuaded the people, that he would be reſcued out of priſon; upon which they inſtantly armed, and ſurrounded the place, where it unfortunately happened the penſionary was with his brother. They broke open the doors, inſiſted on their walking down, and barbarouſly murdered them. They carried their dead bodies to the gallows, where they hung the penſionary a foot higher

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than his brother; afterwards mangling their bodies, cut their cloaths in a thouſand pieces, and ſent them about the country, as trophies of conqueſt; and ſome of them, it is ſaid, cut out large pieces of their fleſh, which they broiled and ate.

Thus fell this zealous patron of the glory and liberty of his native country, in his 47th year; the greateſt genius of his time, the ableſt politician in war as well as peace, the Atlas of the commonwealth. He was a frank ſincere man, without fraud or artifice, unleſs his ſilence might be thought ſo. Sir William Temple, who was well acquainted with his character, ſpeaks of him, on various occaſions, with the utmoſt eſteem, and with the higheſt teſtimonies of praiſe and admiration. He obſerves, that when he was at the head of the government, he differed nothing in his manner of living from an ordinary citizen. When he made viſits, he was attended only by a ſingle footman; and on common occaſions he was frequently ſeen in the ſtreets without any ſervant at all. His office, for the firſt ten years, brought him in little more than 300l. and in the latter part of his life not above 700l. per. ann. He refuſed a gift of 10,000l. from the States, becauſe he thought it a bad precedent in the government. His fortune was much inferior to what, in our times, we ſee commonly raiſed by an under clerk in a high office. With great reaſon therefore, ſir William Temple, ſpeaking of his death, obſerves, that he "deſerved another fate, and a better return from his country, after eighteen years ſpent in their miniſtry, without any care of his entertainments or eaſe, and little of his fortune. A man of unwearied induſtry, inflexible conſtancy, ſound, clear, and deep underſtanding, and untainted integrity; ſo that, whenever he was blinded, it was by the paſſion he had for that which he eſteemed the good and intereſt of his ſtate. This teſtimony is juſtly due to him from all that were well acquainted with him; and is the more willingly paid, ſince there can be as little intereſt to flatter, as honour to reproach the dead."

Beſides the works already mentioned, he wrote a book containing thoſe maxims of government, upon which he acted; which will be a never-fading monument to his immortal memory. It ſhews the true and genuine principles of policy, on which alone it is poſſible to erect an adminiſtration profitable at home, and which muſt command reſpect abroad. On the one hand are pointed out the miſchiefs of tyranny, arbitrary power, authority derived from faction, monopolies, and every other ſpecies of corruption. On the other hand is explained the true method of acquiring and ſecuring power, riches, peace, and of managing and extending trade; of ſupporting liberty without running into licentiouſneſs, and of adminiſtering the commonwealth in ſuch a manner, as that the poſſeſſors of power ſhall

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not be either envied or feared. A tranſlation of it from the original dutch, intituled, "The true intereſt and political maxims of the republic of Holland," has been printed in London; to the laſt edition of which, in 1746, are prefixed hiſtorical memoirs of the illuſtrious brothers Cornelius and John De Witt, by the late John Campbell, eſq. from whom the original compilers of this work received the above particulars.

DIACONUS (PAULUS), ſo called becauſe he had been a deacon of the church of Friuli, though ſome call him by his father's name WARNAFRIDUS, and others, from the profeſſion he took up in his latter years PAULUS MONACHUS, was originally a Lombard, born in the city of Friuli, and educated in the court of the lombard kings at Pavia. After Deſiderius, the laſt king of the Lombards, was taken priſoner by Charlemagne, and carried to France, tired of the tumult of the public world, he retired from the buſy ſcenes he had been engaged in, and became a monk in the famous monaſtery of Monte Caſino, where he wrote his hiſtory of the Lombards, in ſix books, from their firſt origin down to the reign of Luitprandus, who was their xviiith king that reigned in Italy, and died in 743. He was an eye witneſs of many of the tranſactions he relates; and as he was a Lombard, we may ſuppoſe him well informed of the affairs of his own nation, and had read the hiſtory of the Lombards, written in the ſame century in which they began to reign in Italy, by Secundus Tridentinus, originally a Lombard, but a native of the city of Trent, who flouriſhed according to Baronius in 615; but his hiſtory is now loſt. He often quotes his authority, and though he ſometimes falls into trivial miſtakes, about foreign affairs, and ſuch as happened long before his time, as Grotius learnedly evinces, yet, in the tranſactions of his own nation, he is, generally ſpeaking, very exact. He died in the year 770. His hiſtory was printed at Hamburgh in 1611, and is beſide to be found in the xviiith vol. of Muratori's Rerum Italic. Scriptores.

D'HOSIER (PETER) was born at Marſeilles in 1592. He was the ſon of a counſellor. He was the firſt who regulated genealogies, and formed them into a ſcience. Lewis XIII. made him maitre d'hotel, and gentleman in ordinary of his chamber. Lewis XIV. made him a counſellor of ſtate. Truly great men have frequently been much leſs recompenſed. Their labours were not ſo neceſſary to human vanity. He died in 1660.

DIAGORAS, ſurnamed THE ATHEIST, flouriſhed in the 91ſt olympiad, that is, about 412 years before Chriſt; if a man can be ſaid to flouriſh at the time when he is obliged to fly his country for atheiſm. He has uſually been reckoned among the philoſophers of Athens, becauſe he philoſophized in that city: yet he was not born there, but in the iſle of Melos, one of the Cyclades;

Cyclades; or, as ſome ſay, in the city of Melia in Caria. He is ſaid to have been the moſt downright and determined atheiſt in the world; for he made uſe of no equivocations or ſubterfuges, but plainly denied that there were any gods. The hiſtory of his atheiſm is thus told: he delighted in making verſes, and had compoſed a poem which a certain poet had ſtolen from him. He ſued the thief; who ſwore he was not guilty of the crime, and ſoon after he gained a great reputation by publiſhing that work as his own. Diagoras, conſidering that he who had injured him had not only eſcaped unpuniſhed for his theft and perjury, but alſo acquired glory thereby, concluded that there was no providence, nor any gods, and wrote ſome books to prove it. Sextus Empiricus tells us, that, "according to report, Diagoras the Melian was at firſt a dythrambic poet, and as ſuperſtitious a man as any in the world. He began his poem in this manner: 'By God and fortune all things are performed;' but having been injured by a perjured villain, who ſuffered no puniſhment on that account, he was induced to ſay 'there was no God:' and we may venture to add, that Diagoras has not been the only philoſopher in the world who has flung up all religion in a pet, becauſe he could not explain ſome appearances in the diſpenſations of providence. The Athenians ſummoned him to give an account of his doctrine, but he took to flight, which occaſioned them to ſet a price on his head. They publiſhed, by the ſound of a trumpet, the reward of a talent to any who ſhould kill him, and two to any who ſhould bring him alive; and they cauſed this decree to be engraved on a pillar of braſs. Their ſeverity extended very far, for they perſuaded all the cities of Peloponneſus to do the ſame; but they could not get him apprehended, for, taking ſhipping, he was caſt away. Some of his profane repartees are preſerved. Being in Samothrace, he was ſhewn ſeveral pictures or votive tablets, which were hung up in temples by perſons who had eſcaped ſhipwreck, and inſulted at the ſame time for not believing in a providence: "There would have been many more," ſaid he, "if thoſe who had been loſt had dedicated them." Again, he was on board a veſſel caught in a violent ſtorm, in the height of which the company began to ſay to him, that they well deſerved what they underwent for having taken on board ſuch an impious wretch as he: "Behold," anſwered he, "the great number of veſſels which are expoſed to the ſame ſtorm as ours is; do you think I am on board every one of them?"

Some ſay, that Diagoras owed his liberty to Democritus; who, ſeeing him among a great many ſlaves that were expoſed to ſale, examined him, and found in him ſo happy a diſpoſition, that he bought him for 10,000 drachms, and made him, not his ſervant, but his diſciple.

DIAZ (JOHN), a young Spaniard, who lived in the xvith century,

tury, deſerves a place in the catalogue of the victims to religious zeal. He ſtudied theology at Paris, where, from reading the books of Luther and his diſciples, he ſoon embraced his doctrines. This circumſtance made it neceſſary for him to quit Paris, which he did preſently after, and went to Calvin at Geneva; but finding himſelf unable to comply with all the humours of a man of ſo moroſe and ſupercilious a temper, he left him, and took his departure for Straſbourg, where he harmonized much better with Bucer, who was of a more gentle and engaging diſpoſition; and who, perceiving great capacities in this diſciple, obtained leave of the council of that town to take him with him to the conference at Ratiſbon. Diaz was no ſooner arrived there, than he went and found out Malvenda, whom he had known at Paris. Terrified at the hereſies of his countryman and friend, Malvenda employed the ſtrongeſt arguments he was maſter of, along with the livelieſt exhortations, to induce him to return into the boſom of the church; but nothing of all this made any impreſſion on the mind of Diaz, who perſevered in his opinions, and conſequently ſaw no more of Malvenda. The young convert being gone to Neuburg, to attend the correcting of a book of Bucer's which was then at preſs, was ſurpriſed to ſee arrive at that place one of his brothers named Alfonſus, an advocate at the court of Rome, who, having heard of his apoſtacy, immediately ſet out in hopes to reclaim him. Alfonſus Diaz was not more ſucceſsful than Malvenda had been. But, inſtead of lamenting what he might term the obduracy of his brother, and revering the diſpenſations of God, who opens or ſhuts the eyes of whomſoever he will, he lays a plan againſt the corporeal life of him whoſe ſpiritual life ſhould have been his ſole concern. He feigned to return home; and in fact did go as far as Augſburg; but the day following he turned about, accompanied by a guide, and at break of day was back at Neuburg. His firſt buſineſs was to ſeek his brother; accordingly he went ſtraight to his lodgings, with his companion, who was diſguiſed as a courier, and waited at the foot of the ſtaircaſe, while the other went up to the apartment of Diaz, for whom he pretended he had letters to deliver from his brother. Diaz is rouſed from ſleep; the pretended meſſenger delivers him the letters, and while he reads them makes a ſtroke at his head with an axe which he had concealed under his cloak, kills him, and flies off with his inſtigator Alfonſus. The report of this murder excited great indignation at Augſburg and elſewhere; the aſſaſſins were vigorouſly purſued, were taken, and impriſoned at Inſpruck; but the emperor Charles V. put a ſtop to the proceedings, under pretext that he would take cognizance himſelf of the affair at the approaching diet. This atrocious act was perpetrated the 27th of March 1546.

DICEARCHUS, a worthy diſciple of Ariſtotle, was born at Meſſina

Meſſina in Sicily. He was a good philoſopher, hiſtorian, and mathematician, and compoſed a great many books on various ſubjects, and in all ſciences, which were much eſteemed. Cicero ſpeaks frequently in the higheſt terms of admiration both of the man and his works. Geography was one of his principal ſtudies; and we have a treatiſe, or rather a fragment of a treatiſe, of his ſtill extant upon that ſubject. It was firſt publiſhed by Harry Stephens in 1589, with a latin verſion and notes; and afterwards by Hudſon at Oxford in 1703, among the "Veteris geographiæ ſcriptores græcos minores, &c." Pliny tells us that "Dicearchus, a man of extraordinary learning, had received a commiſſion from ſome princes, to take the height of the mountains, and found Pelion, the higheſt of them, to be 1250 paces perpendicular, from whence he concluded it to bear no proportion which could effect the rotundity of the globe." He publiſhed ſome good diſcourſes upon politics and government; and the work he compoſed concerning the republic of Lacedæmon, was thought ſo excellent, and ſo highly honoured, that it was read every year before the youth in the aſſembly of the ephori. Cicero mentions a book of his, wherein he endeavours to prove, that the ſoul is mortal. His book upon the geography of Greece, part of which we have obſerved to be ſtill extant, was inſcribed to Theophraſtus, who was his ſcholar.

DICKINSON (EDMUND), a celebrated phyſician and chemiſt, was ſon of William Dickinſon, rector of Appleton in Berkſhire, and born there in 1624. He acquired his claſſical learning at Eton, and from thence, in 1642, was ſent to Merton-college in Oxford. Having regularly taken the degrees in arts, he entered on the medical line, and took both the degrees in that faculty. In 1655 he publiſhed his "Delphi phœnicizantes, &c." a very learned piece, in which he attempts to prove, that the Greeks borrowed the ſtory of the pythian Apollo, and all that rendered the oracle of Delphi famous, from the holy ſcriptures, and the book of Joſhua in particular. This work procured him much reputation both at home and abroad; and Sheldon, afterwards archbiſhop of Canterbury, is ſaid to have had ſo high a ſenſe of its value, that he would have perſuaded the author to have applied himſelf to divinity, and to have taken orders; who, however, was already fixed in his choice. To this treatiſe were added: 1. Diatriba de Noæ in Italiam adventu; ejuſque nominibus ethnicis. 2. De origine Druidum. 3. Oratiuncula pro philoſophia liberanda. This had been ſpoken by him in the hall of Merton-college, July 1653, and was the firſt thing which made him known among the learned. 4. Zacharias Bogan Edmundo Dickinſon; a letter filled with citations from the moſt antient authors in ſupport of his opinions, and

the higheſt commendations of his learning, induſtry, and judgment. The Delphi phœnicizantes, &c. came out firſt at Oxford in 1655, 12mo: it was printed at Francfort 1669, 8vo. and at Rotterdam in 1691 by Crenius, in the firſt tome of his "Faſciculus diſſertationum hiſtorico-critico-philologicarum," in 12mo. Afterwards he applied himſelf to chemiſtry with much aſſiduity; and, about 1662, received a viſit from Theodore Mundanus, an illuſtrious adept of France, who encouraged him mightily to proceed in this ſtudy. At length he left his college, and took a houſe in the High-ſtreet, Oxford, for the ſake of following the buſineſs of his profeſſion more conveniently. In 1669 he married for the firſt time, but his wife dying in childbed, and leaving him a daughter, he ſome time after married a ſecond: but ſhe alſo dying in a ſhort time, he did not venture any more. His wives were both gentlewomen of good families.

On the death of Willis, which happened in 1684, Dickinſon removed to London, and took his houſe in St. Martin's-lane; where, ſoon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were paſt, that nobleman introduced him to the king, who made him one of his phyſicians in ordinary, and phyſician to his houſhold. As that prince was a lover of chemiſtry, and a conſiderable proficient therein, Dickinſon grew into great favour at court; which favour laſted to the end of Charles's reign, and that of his ſucceſſor James, who continued him in both his places. In 1686 he publiſhed in latin his epiſtle to Theodore Mundanus, and alſo his anſwer, tranſlated from the french into latin: for, in 1679, this chemiſt had paid him a ſecond viſit, and renewed his acquaintance. The title of it, when tranſlated into engliſh, is, "An epiſtle of E. D. to T. M. an adept, concerning the quinteſſence of the philoſophers, and the true ſyſtem of phyſics, together with certain queries concerning the materials of alchemy. To which are annexed the anſwers of Mundanus," 8vo. After the abdication of his unfortunate maſter, he retired from practice, being old, and much afflicted with the ſtone: nevertheleſs he continued to apply himſelf to his ſtudies. He had long meditated a ſyſtem of philoſophy, not founded on hypotheſis or even experiment, but chiefly deduced from principles collected from the moſaic hiſtory. Part of this laborious work, when he had almoſt finiſhed it, was burnt; but, not diſcouraged by this accident, he began it a ſecond time, and did not diſcontinue it, till he had completed the whole. It came out in 1702 under the title of "Phyſica vetus & vera; ſive tractatus de naturali veritate hexæmeri moſaici, &c." In which it is proved, that the method and mode of the creation of the univerſe, according to the principles of true philoſophy,

philoſophy, are, in a conciſe and general way, laid down by Moſes." It was printed again at Rotterdam in 1703 in 4to. and at Leoburg 1705, 12mo.

Beſides the pieces above mentioned, he is ſuppoſed to have been the author of "Parabola philoſophica, ſeu iter Philareti ad montem Mercurii." He left behind him alſo in MS. a latin treatiſe on the grecian games, which was annexed to an account of his life and writings, publiſhed at London in 1739, 8vo. He died of the ſtone, April 1707, being then in his 83d year, and was interred in the church of St. Martin in the Fields.

DICKSON (DAVID). He was born at Paiſley in the county of Renfrew, 1591, and educated in the univerſity of Glaſgow, where he took his degrees, and was ordained miniſter at Irvine. His attachment to preſbytery procured him great popularity, and he was much followed by thoſe of his own perſuaſion. But the violence of his paſſions in declaiming againſt the biſhops, frequently brought him into trouble, and he was ſeveral times committed to priſon. When the troubles broke out in Scotland in 1638 he was returned a commiſſioner to the general aſſembly at Glaſgow, and ſoon after appointed profeſſor of divinity in the univerſity of Edinburgh. In 1643 he was deputed a commiſſioner to the general aſſembly at Weſtminſter, and on his return to Scotland became a moſt violent perſecutor of the epiſcopalians. In 1662 he was deprived of all his employments, and died at Edinburgh in 1664, aged 73. He wrote a commentary on St. Matthew; the Epiſtle to the Romans and Hebrews, and another on the Pſalms; Caſes of Conſcience; a book of practical divinity intituled "Therapeutica Sacra;" and ſeveral polemical tracts.

DICTYS CRETENSIS, a very antient hiſtorian, who, ſerving under Idomeneus, a king of Crete, in the trojan war, wrote the hiſtory of that expedition, in nine books; and Tzetzes tells us, that Homer formed his Iliad upon his plan: for here we are to obſerve, that the latin hiſtory of Dictys, which we have at preſent, is altogether a ſpurious piece. There are two anonymous writers ſtill extant, who pretend to have written of the trojan war previouſly to Homer, one of whom goes under the name of Dictys Cretenſis, the other that of Dares Phrygius. Before the hiſtory of Dictys there are two prefaces; the firſt of which relates that Dictys wrote ſix volumes of the Trojan War in phœnician characters; and in his old-age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden cheſt or repoſitory, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Gnoſſus, a city of Crete, which uncovered Dictys' ſepulchre, and expoſed the cheſt; that the ſhepherds took it up, and expecting a trea-

ſure, opened it; and that, finding this hiſtory, they delivered it into the hands of ſomebody, who ſent it to Nero, and he ordered it to be tranſlated, or rather tranſcharactered, from phœnician into greek. From which fine ſtory nothing more has been concluded, than that this hiſtory was forged by ſome of Nero's flatterers, purely to curry favour with him: for he always affected a fondneſs for any thing relating to trojan antiquities; and it is remarkable that, when Rome was in flames, he rejoiced as having ſeen the deſtruction of Troy. The other preface to Dictys is an epiſtle of L. Septimius, the latin tranſlator, in which he inſcribes it to Arcadius Ruſſinus, who was conſul in the reign of Conſtantine; and tells him much the ſame ſtory of the hiſtory we have already related. As for Dares Phrygius, who is called by Homer, in the 5th book of the Iliad, a prieſt of Vulcan, he is ſaid to have written a hiſtory of the deſtruction of Troy in greek, which Ælian affirms to have been extant in his time, and which Photius alſo mentions in his Bibliotheca. The original is loſt; but there is a latin tranſlation of it extant, which Cornelius Nepos is ſaid to have made. Nay, there is prefixed an epiſtle to Salluſt in Nepos's name, who is made to aſſure him that he found this hiſtory of Dares at Athens, written with his own hand, and that he had tranſlated it into latin with the utmoſt eagerneſs and pleaſure. But this epiſtle is almoſt univerſally believed to be as ſpurious as the hiſtory which it introduces: and with good reaſon, ſince they neither of them ſavour in the leaſt of the terſe and elegant ſtyle of ſuch a writer as Nepos. The beſt edition of theſe antient forgeries, under the names of Dictys Cretenſis and Dares Phrygius, is that publiſhed in 4to. at Paris by Mrs. Le Fevre, afterwards Mad. Dacier, for the uſe of the dauphin, in 1680.

DIDEROT (Dionysius), of the academy of Berlin, the ſon of a cutler, was born at Langres, in 1713. The jeſuits, with whom he went through a courſe of ſtudy, were deſirous of having him in their order. One of his uncles, deſigning him for a canonry which he had in his gift, made him take the tonſure. But his father, ſeeing that he was not inclined to be either a jeſuit or a canon, ſent him to Paris to proſecute his ſtudies. He then placed him with a lawyer, where he employed himſelf in literature, and not at all in chicane. This active turn for the ſciences and the belles-lettres not coinciding with the views of his father, he ſtopped the remittance of his pecuniary allowance, and ſeemed for ſome time to have abandoned him. The talents of young Diderot ſupplied him with a maintenance, and drew him from obſcurity. His capacious mind embraced phyſics, geometry, metaphyſics, ethics, belles-lettres, from the time he began to read with reflection. His bold and elevated imagination ſeemed to give him a turn for poetry; but he neglected it for

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the ſciences. He ſettled at an early period at Paris, where the natural eloquence which animated his converſation procured him friends and patrons. What began his reputation was a little collection of Penſées philoſophiques: reprinted afterwards under the title of Etrennes aux eſprits-forts. This book appeared in 1746, 12mo. The adepts of the new philoſophy compared it, for perſpicuity, elegance, and force of diction, to the Penſées de Paſcal. But the aim of the two authors was widely different. The Penſées philoſophiques became a toilet-book. The author was thought to be always in the right, becauſe he always dealt in aſſertions. Diderot was more uſefully employed in 1746 in publiſhing a Dictionnaire univerſelle de Médecine, with Meſſrs. Eidous and Touſſaint, in 6 vols. folio. Not that this compilation is without its defects in many points of view, or that it contains no ſuperficial and inaccurate articles; but there are great numbers of deep inveſtigation; and the work was well received. Encouraged by this ſucceſs, he conceived the project of a more extenſive undertaking, that of a Dictionnaire encyclopedique. So great a monument not being to be raiſed by a ſingle architect, D'Alembert, the friend of Diderot, ſhared with him the honours and the dangers of the enterpriſe, in which they were promiſed the aſſiſtance of ſeveral literati and a variety of artiſts. Diderot took upon himſelf alone the deſcription of arts and trades, one of the moſt important parts, and moſt acceptable to the public. To the particulars of the ſeveral proceſſes of the workmen he ſometimes added reflections, ſpeculations, and principles adapted to their elucidation. Independently of the part of arts and trades, this chief of the encyclopediſts furniſhed, in the different ſciences, a conſiderable number of articles that were wanting. It were to have been wiſhed, that in a work of ſuch a vaſt extent, and of ſuch general uſe, he had compreſſed as much inſtruction into as little ſpace as poſſible, and that he had been leſs verboſe, leſs of the diſſertator, and leſs inclined to digreſſions. He has alſo been cenſured for employing needleſsly a ſcientific language, and for having recourſe to metaphyſical doctrines, frequently unintelligible, which occaſioned him to be called the Lycophron of philoſophy; for having introduced a number of definitions incapable of enlightening the ignorant, and which the philoſopher ſeems to have invented for no other purpoſe than to have it thought that he had great ideas, while, in fact, he had not the art of expreſſing perſpicuouſly and ſimply the ideas of others. As to the body of the work, Diderot agreed that the edifice wanted an entire reparation. Two booksellers, intending to give a new edition of the Encyclopedie, the editor of the former thus addreſſes them on the ſubject of the faults with which it abounds: "The imperfection of this work originated in a great

variety of cauſes. We had not time to be very ſcrupulous in the choice of the coadjutors. Among ſome excellent perſons, there were others weak, indifferent, and altogether bad. Hence that motley appearance of the work, where we ſee the rude attempt of a ſchool-boy by the ſide of a piece from the hand of a maſter: a piece of nonſenſe next neighbour to a ſublime performance. Some working for no pay, ſoon loſt their firſt fervour; others badly recompenſed, ſerved us accordingly. The Encyclopedie was a gulf into which all kinds of ſcribblers promiſcuouſly threw in their contributions; their pieces ill-conceived, and worſe digeſted, good, bad, contemptible, true, falſe, uncertain, and always incoherent and unequal; the references that belonged to the very parts aſſigned to a perſon, never filled up by him. A refutation is often found where we ſhould naturally expect a proof. There was no exact correſpondence between the diſcourſe and the plates. To remedy this defect, recourſe was had to long explications. But how many unintelligible machines, for want of letters to denote the parts!" To this ſincere confeſſion Diderot added particular details on various parts; ſuch as proved that there were in the Encyclopedie ſubjects to be not only retouched, but to be compoſed afreſh: and this was what a new company of literati and artiſts ſet themſelves to work upon. The firſt edition of this important work, which had been delivering to the public from 1751 to 1767, was ſoon ſold off, becauſe its defects were compenſated in part by many well-executed articles, and by various particulars which ſupplied good materials to the future editors. Diderot, who had been working at this dictionary for near twenty years, had not received a gratuity proportionate to his trouble and his zeal. He ſaw himſelf, not long after the publication of the laſt volumes, reduced to the neceſſity of expoſing his library to ſale. The empreſs of Ruſſia ordered it to be bought for her at the price of fifty thouſand livres, and left him the uſe of it, without even exacting of him one of thoſe dedications that put the patron to the bluſh, and make the public laugh. In the mean time, the Encyclopedie, which had partly procured its editor theſe foreign remunerations, gave great offence at home. Certain poſitions on government and on religion occaſioned the impreſſion to be ſuſpended in 1752. At that time there were no more than two volumes of the dictionary publiſhed; and the prohibition of the ſucceeding ones was only taken off at the end of 1753. Five new volumes then ſucceſſively appeared. But in 1757 a new ſtorm aroſe, and the book was ſuppreſſed. The remainder did not appear till about ten years after; and then was only privately diſtributed. Some copies were even ſeized, and the printers were clapped up in the Baſtille. To whatever cauſe all theſe interruptions were imputable, Diderot did

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not ſuffer his genius to be impeded by the difficulties that were thrown in his way. Alternately ſerious and ſportive, ſolid and frivolous, he publiſhed, at the very time he was working on the Dictionary of Sciences, ſeveral productions which could ſcarcely have been thought to proceed from an encyclopedical head. His Bijoux indiſcrets, 2 vols. 12mo. are of this number—a diſguſting work, even to thoſe young people who are unhappily too eager after licentious romances. Even here a certain philoſophical pedantry appears, in the very paſſages where it is moſt miſplaced; and never is the author more awkward than when he intends to diſplay a graceful eaſe. The Fils naturel, and the Pére de Famille, two comedies in proſe, which appeared in 1757 and 1758, are not of the ſame kind with the Bijoux indiſcrets. They are moral and affecting dramas, where we ſee at once a nervous ſtyle and pathetic ſentiments. The former piece is a picture of the trials of virtue, a conflict between intereſts and paſſions, wherein love and friendſhip play important parts. It has been ſaid that Diderot has borrowed it from Goldoni: if that be the caſe, the copy does honour to the original; and, with the exception of a ſmall number of places, where the author mixes his philoſophical jargon with the ſentiments, and ſome ſentences out of place, the ſtyle is affecting and natural enough. In the ſecond comedy, a tender, virtuous, and humane father appears, whoſe tranquillity is diſturbed by the parental ſolicitudes, inſpired by the lively and impetuous paſſions of his children. This philoſophical, moral, and almoſt tragical comedy has produced conſiderable effect on ſeveral theatres of Europe. The dedication to the princeſs of Naſſau-Saarbruck, is a little moral tract, of a ſingular turn, without deviating from nature. This piece, written with a true dignity of ſtyle, proves that the author poſſeſſed a great fund of moral ſentiments and philoſophical ideas. At the end of theſe two pieces, publiſhed together under the title of Théatre de M. Diderot, are dialogues containing profound reflections and novel views of the dramatic art. In his plays he has endeavoured to unite the characters of Ariſtophanes and Plato; and in his reflections he ſometimes diſplays the genius of Ariſtotle. This ſpirit of obſervation is exhibited, but with too much licence, in two other works, which made a great noiſe. The former appeared in 1749, 12mo. under the title of: Letters on the blind, for the uſe of thoſe who ſee. The free notions of the author coſt him his liberty. He underwent a ſix months impriſonment at Vincennes. Having naturally ſtrong paſſions and a haughty ſpirit, finding himſelf on a ſudden deprived of liberty and of all intercourſe with human beings, he had like to have loſt his reaſon. The danger was great; to prevent it they were obliged to allow him to leave his room, to take frequent walks, and to

receive the viſits of a few literary men. J. J. Rouſſeau, at that time his friend, went and adminiſtered conſolation to him, which he ought not to have forgot. The letter on the blind was followed by another on the deaf and dumb, for the uſe of thoſe who can hear and ſpeak; 1751, 2 vols. 12mo. Under this title the author delivered reflections on metaphyſics, on poetry, on eloquence, on muſic, &c. There is a good view of ſome things in this eſſay among others but imperfectly touched upon. Though he ſtrives to be perſpicuous, yet he is not always underſtood, and this is more his fault than that of his readers. Of what he has compoſed on abſtract ſubjects it has been ſaid, that it is a chaos on which the light ſhines only at intervals. The other productions of Diderot betray the ſame defect of clearneſs and preciſion, of that uncouth emphaſis for which he has always been blamed. The principal of them are: 1. Principles of moral philoſophy; 1745, 12mo. of which the abbé des Fontaines ſpeaks well, though it met with no great ſucceſs. It was our philoſopher's fate to write a great deal, and not to leave a good book, or at leaſt a book well compoſed. 2. Hiſtory of Greece, tranſlated from the engliſh of Stanyan; 3 vols. 12mo. 1743; an indifferent tranſlation of an indifferent book. 3. Pieces on ſeveral mathematical ſubjects; 1748, 8vo. 4. Reflections on the interpretation of nature; 1754, 12mo. This interpreter is very obſcure. 5. The code of nature, 1755, 12mo. This is certainly not the code of chriſtianity. 6. The 6th ſenſe; 1752, 12mo. 7. Of public education; one of that ſwarm of publications produced by the appearance of Emilius and the abolition of the jeſuits. Though all the ideas of this author could not be adopted, yet ſome of them are very judicious, and would be highly uſeful in the execution. 8. Panegyric on Richardſon. Full of nerve and animation. 9. Life of Seneca. This was his laſt work; and it is one of thoſe by Diderot that is peruſed with moſt pleaſure, even in rectifying the judgments he paſſes on Seneca and other celebrated men. The author died ſuddenly, on riſing from table, July 31, 1784, at the age of 71. His character is more difficult to be deſcribed than his works. His friends extol his frankneſs, his candour, his diſintereſtedneſs, his integrity; while his enemies repreſent him as artful, intereſted, and concealing his cunning under a cheerful air, and ſometimes even a rough behaviour. Towards the latter part of his life he hurt himſelf in the public opinion by taking up too warmly the pretended affronts he imagined to exiſt againſt him in the Confeſſions of his old friend J. J. Rouſſeau. It is to be lamented, that in marking this opprobrium on the tomb of the genevan philoſopher, he ſhould have left unfavourable impreſſions of his own heart, or at leaſt of his underſtanding. This Rouſſeau, whom he ſo much decries,

cries, praiſes him in the ſecond manuſcript part of his Confeſſions! But he ſays in one of his letters, that, "though naturally kind and of a generous diſpoſition, Diderot had the unhappy propenſity to miſinterpret the ſpeeches and actions of his friends; and that the moſt ingenuous explanations only furniſhed the ſubtilty of his invention with new interpretations againſt them." However this be, our philoſopher had rather quick feelings, and he expreſſed himſelf accordingly. The enthuſiaſm he diſplays in ſome of his productions, appeared in the circle of his friends, on every topic of diſcourſe. He ſpoke with rapidity, with vehemence, and the turns of his phraſes were often poignant and original. It has been ſaid, that nature by miſtake made him a metaphyſician and not a poet; but though he was often a poet in proſe, he has left ſome verſes which prove him to have had but little talent for poetry. The intrepid philoſophy of which he boaſted affected always to brave the ſhafts of criticiſm; and his numerous cenſors were unable to cure him either of his taſte for a ſyſtem of metaphyſics ſcarcely intelligible, or of his fondneſs for exclamations and apoſtrophes which prevailed in his converſation and in his writings. He married; and, in domeſtic life, was ſenſible and obliging; eaſily provoked, but as eaſily calmed; yielding to tranſient ebullitions of temper, but generally having it under command. A partial collection of his philoſophical and literary works has been publiſhed in 6 vols. 8vo.

DIDYMUS of Alexandria, ſurnamed Chalcentræus, or *Brazen-bowels*, on account of his indefatigable application to ſtudy, left, according to Seneca, no fewer than 4000 tracts. We may well imagine that they were neither very correct nor very long. The antients have neglected to give us the catalogue of them. It would have been a troubleſome buſineſs to them, and of but little utility to us. The author himſelf was frequently perplexed to anſwer on what ſubject he had been writing. This indefatigable compiler was a terrible cenſor. The ſtyle of Cicero, admirable as it is, did not eſcape his criticiſm; but Cicero has ſubſiſted; and who knows any thing of Didymus?

DIDYMUS of Alexandria, an eccleſiaſtical writer of the ivth century. Nothing is more ſurpriſing than what the antients have related of this father. Jerome and Ruffinus aſſure us, that though he loſt his eyes at five years of age, when he had ſcarcely learned to read, yet he applied himſelf ſo earneſtly to ſtudy, that he not only attained, in a high degree, grammar, rhetoric, logic, arithmetic, muſic, and the other arts, but even was able to comprehend ſome of the moſt difficult theorems in mathematics. He was particularly attached to the ſtudy of the ſcriptures; and was pitched upon as the moſt proper perſon to fill the chair in the famous divinity-ſchool at Alexandria. His high reputa-

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tion drew a great number of ſcholars to him; among the principal of whom were Jerome, Ruffinus, Palladius, and Iſidorus. He read lectures with wonderful facility, anſwered upon the ſpot all queſtions and difficulties relating to the holy ſcriptures, and refuted the objections which were raiſed againſt the orthodox faith. He was the author of a great number of works of which Jerome has preſerved the titles in his catalogue of eccleſiaſtical writers; and of many more whoſe titles are not known. There is nothing of his remaining except a latin tranſlation of his book upon the holy ſpirit, to be found in the works of Jerome, who was the tranſlator; ſome ſhort ſtrictures upon the canonical epiſtles; and a book againſt the Manichees. His commentaries upon the ſcriptures, which were very large, are all loſt. He wrote commentaries upon Origen's books of Principles, which he defended very ſtrenuouſly againſt all oppoſers. He was a great admirer of Origen, uſed to conſider him as his maſter, and adopted many of his ſentiments; on which account he was condemned by the fifth general council. He died in 395, aged 85 years.

DIEMERBROEK (Isbrand), a very learned profeſſor of phyſic and anatomy at Utrecht, was born at Montfort in Holland, 1609; practiſed phyſic, and read public lectures, with diſtinguiſhed reputation; and died at Utrecht in 1674. His works are: 1. A treatiſe upon the plague. 2. An hiſtory of diſtempers and wounds ſeldom met with. 3. A miſcellany of pieces upon anatomy and phyſic, Utrecht, 1685, folio. This laſt publication was by the direction and under the care of his ſon, Timan Diemerbroek, an apothecary of Utrecht.

DIEPENBECK (Abraham), a painter, born at Bois-le-duc, about the year 1607; ſtudied the art under Rubens, and at firſt applied himſelf to painting on glaſs. He afterwards quitted that line for painting in oil. Diepenbeck is leſs known by his pictures than his drawings, which exiſt in great numbers. His works are remarkable for eaſe and elegance; his compoſitions are graceful. He had a great knowledge in the chiaro-oſcuro; and his colouring is vigorous. The greateſt work that has been publiſhed from this maſter is the Temple of the Muſes. He employed himſelf much on ſubjects of devotion. It was to him that the engravers of Flanders had recourſe for vignettes, for theſes, and little images for the uſe of ſchools and congregations. He died at Antwerp in 1675, at the age of 67.

DIETRY. This painter was born at Dreſden in 1730, and died there, aged 45. There is not, in landſcape-painting, one excellence that this great artiſt has not joined in his two views near Rome; and though he has evidently copied nature, it is rare to find even there objects ſo pleaſingly exhibited.

DIEU (Lewis de), miniſter of Leyden, and profeſſor in the Walloon

Walloon college of that city, was a man of great abilities, and uncommonly verſed in the oriental languages. He was born April 7, 1590, at Fluſhing, where his father Daniel de Dieu was miniſter. Daniel was a man of great merit, and a native of Bruſſels, where he had been a miniſter 22 years. He removed from thence in 1585, to ſerve the church at Fluſhing, after the duke of Parma had taken Bruſſels. He underſtood greek and the oriental languages; and he could preach with the applauſe of his auditors in german, italian, french and engliſh. The churches of the Netherlands ſent him, in 1588, over to queen Elizabeth, to inform her of the deſigns of the duke of Parma, who ſecretly made her propoſals of peace, though the king of Spain was equipping a formidable fleet againſt England.—Lewis ſtudied under Daniel Colonius, his uncle by his mother's ſide, who was profeſſor at Leyden in the Walloon college. He was two years miniſter of the french church at Fluſhing; and might have been court-miniſter at the Hague, if his natural averſion to the manners of a court had not reſtrained him from accepting that place. There are ſome circumſtances relating to that affair which deſerve to be remembered. Prince Maurice, being in Zealand, heard Lewis de Dieu preach, who was yet but a ſtudent; and ſome time after ſent for him to court. The young man modeſtly excuſed himſelf, declaring, that he deſigned to ſatisfy his conſcience in the exerciſe of his miniſtry, and to cenſure freely what he ſhould find deſerved cenſure; a liberty, he ſaid, which courts did not care to allow. Beſides, he thought the poſt which was offered him more proper for a man in years than a ſtudent. The prince commended his modeſty and prudence. He was called to Leyden in 1619 to teach, with his uncle Colonius, in the Walloon college; and he diſcharged the duty of that employment with great diligence till his death, which happened in 1642. He refuſed the poſt, which was offered him, of divinity-profeſſor in the new univerſity of Utrecht; and, if he had lived long enough, he would have had the ſame poſt in that of Leyden. He married the daughter of a counſellor of Fluſhing, by whom he had 11 children.

He publiſhed, in 1631, a commentary on the four goſpels, and notes on the Acts of the Apoſtles. His firſt care had been to examine the latin verſions of the ſyriac new Teſtament, made by Tremellius and Guido Fabricius Boderianus; and that of St. Matthew's goſpel in hebrew, made by Munſter and Mercerus. He found a great many faults in theſe ſeveral verſions; which put him upon examining the vulgar tranſlations, thoſe of Eraſmus and Theodore Beza, the ſyriac, the arabic, and the ethiopic. He compared them with one another, and all of them with the greek text. He publiſhed alſo the Revelation of Saint John, which he printed both in hebrew and

ſyriac

ſyriac characters, with a latin verſion of his own. He publiſhed the hiſtory of the life of Jeſus Chriſt, written in the perſian tongue by the jeſuit Jerom Xavier, with learned notes; and he joined to the original a latin tranſlation. The hiſtory of St. Peter, written in the perſian language, was alſo publiſhed by him with a latin tranſlation and notes. He drew up likewiſe rudiments of the hebrew and perſian tongues, and a parallel of the grammar of the oriental tongues. Some things alſo of ſmaller note were publiſhed by his friends after his death. Father Simon ſpeaks advantageouſly of the writings of Lewis de Dieu in the 35th chapter of his "Critical hiſtory of the commentators on the New Teſtament."

DIGBY (SIR EVERARD), an engliſh gentleman, memorable for the ſhare he had in the powder-plot, and his ſuffering on that account, was deſcended from an antient family, and born ſome time in 1581. His father, Everard Digby, of Dryſtoke in Rutlandſhire, eſq. was a perſon of great worth and learning, had his education in St. John's college, Cambridge, where he took the degree of M. A. and publiſhed ſeveral treatiſes, ſome on learned, others on curious ſubjects: as, 1. Theoria analytica viam ad monarchiam ſcientiarum demonſtrans, 1579. 2. De duplici methodo libri duo, Rami methodum refutantes, 1580. 3. De arte natandi, libri duo, 1587. 4. A diſſuaſive from taking away the goods and livings of the church. His ſon, of whom we are ſpeaking, was educated with great care, but under the tuition of ſome popiſh prieſts, who gave him thoſe impreſſions which his father, if he had lived, might probably have prevented; but he died when his ſon was no more than 11 years of age. He was brought very early to the court of queen Elizabeth, where he was much noticed, and received ſeveral marks of her majeſty's favour. On the coming in of king James, he went likewiſe to pay his duty, as others of his religion did; was very graciouſly received; and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and ſole heireſs of William Mulſho, eſq. of Gothurſt in Buckinghamſhire, with whom he had a great fortune, which, with his own eſtate, was ſettled upon the children of that marriage. One would have imagined that, conſidering his mild temper and happy ſituation in the world, this gentleman might have ſpent his days in honour and peace, without running the ſmalleſt hazard of meeting that diſgraceful death, which has introduced his name into all our hiſtories: but it happened far otherwiſe. He was drawn in to be privy to the gunpowder-plot; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500l. towards defraying the expences of it; entertained Guy Fawkes, who was to have executed

cuted it, in his houſe; and was taken in open rebellion with other papiſts after the plot was detected and had miſcarried. The means by which ſir Everard was wrought upon to engage in this affair, himſelf affirmed to be theſe: firſt, he was told that king James had broke his promiſes to the catholics; ſecondly, that ſeverer laws againſt popery would be made in the next parliament, that huſbands would be made obnoxious for their wives' offences, and that it would be made a præmunire only to be a catholic; but the main point was, thirdly, that the reſtoring of the catholic religion was the duty of every member; and that, in conſideration of this, he was not to regard any favours received from the crown, the tranquillity of his country, or the hazards that might be run in reſpect to his life, his family, or his fortune. Upon his commitment to the Tower, he perſiſted ſteadily in maintaining his own innocence as to the powder-plot, and refuſed to diſcover any who were concerned in it; but when he was brought to his trial at Weſtminſter, Jan. 27, 1606, and indicted for being acquainted with and concealing the powder-treaſon, taking the double oath of ſecrecy and conſtancy, and acting openly with other traitors in rebellion, he pleaded guilty. After this, he endeavoured to extenuate his offence, by explaining the motives before mentioned; and then requeſted that, as he had been alone in the crime, he might alone bear the puniſhment, without extending it to his family; and that his debts might be paid, and himſelf beheaded. When ſentence of death was paſſed, he ſeemed to be very much affected: for, making a low bow to thoſe on the bench, he ſaid, "If I could hear any of your lordſhips ſay you forgave me, I ſhould go the more cheerfully to the gallows." To this all the lords anſwered, "God forgive you, and we do." He was, with other conſpirators, upon the 30th of the ſame month, hanged, drawn, and quartered at the weſt end of St. Paul's church in London, where he aſked forgiveneſs of God, the king, the queen, the prince, and all the parliament; and proteſted, that if he had known this act at firſt to have been ſo foul a treaſon, he would not have concealed it to have gained a world, requiring the people to witneſs, that he died penitent and ſorrowful for it. Wood mentions a moſt extraordinary circumſtance at his death, as a thing generally known [D]; namely, that when the executioner plucked out his heart, and according to form held it up, ſaying, "Here is the heart of a traitor," ſir Everard made anſwer, "Thou lyeſt." But perhaps, generally as it was known then, perſons may be found in this incredulous age, that would hardly believe it, even if Wood himſelf had actually aſſerted it.

[D] By this term, *generally known*, Wood can only mean *generally reported*, and then all the marvel ceaſes.

Sir

Sir Everard left at his death two young ſons, afterwards ſir Kenelm and ſir John Digby, and expreſſed his affection towards them by a well-written and pathetic paper, which he deſired might be communicated to them at a fit time, as the laſt advice of their father. While he was in the Tower, he wrote, in juice of lemon, or otherwiſe, upon ſlips of paper, as opportunity offered; and got theſe conveyed to his lady, by ſuch as had permiſſion to ſee him. Theſe notes, or advertiſements, were preſerved by the family as precious relics; till, in 1675, they were found at the houſe of Charles Cornwallis, eſq. executor to ſir Kenelm Digby, by ſir Rice Rudd, bart. and William Wogan of Gray's-inn, eſq. They were afterwards annexed to the proceedings againſt the traitors, and other pieces relating to the popiſh plot, printed by the orders of ſecretary Coventry, dated Dec. 12, 1678. In the firſt of theſe papers there is the following paragraph: "Now for my intention, let me tell you, that if I had thought there had been the leaſt ſin in the plot, I would not have been of it for all the world; and no other cauſe drew me to hazard my fortune and life, but zeal to God's religion." Here the reader has ample proof of that infatuation, which men of real abilities and virtue are and always will be ſubject to, when, deſerting the light of their own reaſon, they ſuffer themſelves to be led by blind or knaviſh guides; and of that wretched zeal, which, under the notion of ſerving God, puſhes men ſo infatuated to the moſt horrid acts of inhumanity and cruelty in the deſtruction of his creatures.

DIGBY (ſir KENELM), a very famous engliſh philoſopher, and eldeſt ſon of ſir Everard Digby, was born at Gothurſt in Buckinghamſhire, June 11, 1603. At the time of his father's death, he was with his mother at Gothurſt, being then in the 3d year of his age: but he ſeems to have been taken early out of her hands, ſince it is certain that he renounced the errors of popery very young, and was carefully bred up in the proteſtant religion, under the direction, as it is ſuppoſed, of archbiſhop Laud, then dean of Glouceſter. Some have ſaid, that king James reſtored his eſtate to him in his infancy; but this is an error: for it was decided by law that the king had no right to it. About 1618 he was admitted a gentleman-commoner of Glouceſter-hall in Oxford; where he ſoon diſcovered ſuch ſtrength of natural abilities, and ſuch a ſpirit of penetration, that his tutor, who was a man of parts and learning, uſed to compare him, probably for the univerſality of his genius, to the celebrated Picus de Mirandula. After having continued at Oxford between two and three years, and having raiſed ſuch expectations of himſelf as he afterwards lived to fulfil, he left it in order to travel. He made the tour of France, Spain, and Italy, and returned to England in 1623; in which year he was knighted

knighted by the king, to whom he was preſented at the lord Montague's houſe at Hinchinbroke, Oct. 23. Soon after, he diſtinguiſhed himſelf greatly by the happy application of a ſecret he met with in his travels, which afterwards made ſo much noiſe in the world, under the title of the Sympathetic Powder: the virtues of which, as himſelf aſſures us, were thoroughly enquired into by king James, his ſon the prince of Wales, the duke of Buckingham, with other perſons of the higheſt diſtinction, and all regiſtered among the obſervations of the great chancellor Bacon.

After the death of James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bed-chamber, a commiſſioner of the navy, and a governor of the Trinity-houſe. Some diſputes having happened in the Mediterranean with the Venetians, he went as admiral thither with a ſmall fleet in the ſummer of 1628; and gained great honour by his bravery and conduct at Algiers, in reſcuing many engliſh ſlaves, and attacking the Venetian fleet in the bay of Scanderoon. In 1632 he had an excellent library of MSS. as well as printed books left him by his tutor at Oxford; but, conſidering how much the MSS. were valued in that univerſity, and how ſerviceable they might be to the ſtudents there, he moſt generouſly beſtowed them the very next year upon the Bodleian library. He continued to this time a member of the church of England; but going ſome time afterwards into France, he began to have religious ſcruples, and at length, in 1636, reconciled himſelf to the church of Rome. He wrote upon this occaſion to Laud an apology for his conduct; and the archbiſhop returned him an anſwer, full of tenderneſs and good advice, but, as it ſeems, with very little hopes of regaining him. In his letter to the archbiſhop, he took great pains to convince him, that he had done nothing in this affair precipitately, or without due conſideration; and he was deſirous that the public ſhould entertain the ſame opinion of him. As nothing alſo has been more common, than for perſons who have changed their ſyſtem of religion, to vindicate their conduct by ſetting forth their motives; ſo with this view he publiſhed at Paris, in 1638, a piece, intituled, "A conference with a lady about the choice of religion." It was reprinted at London in 1654, and is written in a polite, eaſy, and conciſe ſtyle. Some controverſial letters of his were publiſhed at London in 1651.

After a long ſtay in France, where he was highly careſſed, he came over to England; and in 1639 was, with ſir Walter Montague, employed by the queen to engage the papiſts to a liberal contribution to the king, which they effected; and thereupon ſome ſtyled the forces then raiſed for his majeſty, the popiſh army. Jan. 1640, the houſe of commons ſent for ſir Kenelm

in order to know how far, and upon what grounds, he had acted in this matter; which he opened to them very clearly, without having the leaſt recourſe to ſubterfuges or evaſions. Upon the breaking out of the civil war, being at London, he was by the parliament committed priſoner to Wincheſter-houſe; but at length, in 1643, ſet at liberty, her majeſty the queen dowager of France having vouchſafed to write a letter, with her own hand, in his favour. His liberty was granted upon certain terms; and a very reſpectful letter written in anſwer to that of the queen. Hearne has preſerved a copy of the letter, directed to the queen regent of France, in the language of that country; of which the following is a tranſlation: "Madam, the two houſes of parliament having been informed by the ſieur de Greſſy, of the deſire your majeſty has, that we ſhould ſet at liberty ſir Kenelm Digby; we are commanded to make known to your majeſty, that although the religion, the paſt behaviour, and the abilities of this gentleman, might give ſome umbrage of his practiſing to the prejudice of the conſtitutions of this realm; nevertheleſs, having ſo great a regard to the recommendation of your majeſty, they have ordered him to be diſcharged, and have authorized us farther to aſſure your majeſty, of their being always ready to teſtify to you their reſpects upon every occaſion, as well as to advance whatever may regard the good correſpondence between the two ſtates. We remain your majeſty's moſt humble ſervants, &c." In regard to the terms upon which this gentleman was ſet at liberty, they will ſufficiently appear from the following paper, entirely written, as well as ſubſcribed by his own hand: "Whereas, upon the mediation of her majeſty the queen of France, it hath pleaſed both houſes of parliament to permit me to go into that kingdom; in humble acknowledgement of their favour therein, and to preſerve and confirm a good opinion of my zeal and honeſt intentions to the honour and ſervice of my country, I do here, upon the faith of a chriſtian, and the word of a gentleman, proteſt and promiſe, that I will neither directly nor indirectly negotiate, promote, conſent unto or conceal, any practice or deſign prejudicial to the honour or ſafety of the parliament. And, in witneſs of my reality herein, I have hereunto ſubſcribed my name, this 3d day of Auguſt, 1643, Kenelm Digby." However, before he quitted the kingdom, he was ſummoned by a committee of the houſe of commons, in order to give an account of any tranſactions he might know of between archbiſhop Laud and the court of Rome; and particularly as to an offer ſuppoſed to be made to that prelate from thence of a cardinal's hat. Sir Kenelm aſſured the committee, that he knew nothing of any ſuch tranſactions; and that, in his judgement, the archbiſhop was what he ſeemed to be, a very ſincere and learned proteſtant. During his confinement

at Wincheſter-houſe, he was the author of two pieces at the leaſt, which were afterwards made public; namely, 1. Obſervations upon Dr. Brown's Religio Medici, 1643. 2. Obſervations on the 22d ſtanza in the 9th canto of the 2d book of Spenſer's Fairy Queen, 1644.

His appearance in France was highly agreeable to many of the learned in that kingdom; who had a great opinion of his abilities, and were charmed with the life and freedom of his converſation. It was probably about this time that, having read the writings of Deſcartes, he reſolved to go to Holland on purpoſe to ſee him. He did ſo, and found him in his retirement at Egmond. There, after converſing with him upon philoſophical ſubjects ſome time, without making himſelf known, Deſcartes, who had read ſome of his works, told him, that "he did not doubt but he was the famous ſir Kenelm Digby!" "And if you, ſir," replied the knight, were not the illuſtrious M. Deſcartes, I ſhould not have come here on purpoſe to ſee you." Deſmaizeaux, who has preſerved this anecdote in his life of St. Evremond, tells us alſo of a converſation which then followed between theſe great men, about lengthening out life to the period of the patriarchs. Deſcartes aſſured ſir Kenelm, that he had long been projecting a ſcheme for that purpoſe; and a very notable one undoubtedly it would have been, if that philoſopher had but lived; but he had the misfortune to die, juſt before he could bring it to bear. He is alſo ſaid to have had many conferences afterwards with Deſcartes at Paris, where he ſpent the beſt part of the enſuing winter, and employed himſelf in digeſting that philoſophy, which he had been long meditating; and which he publiſhed in his own language, but with a licence or privilege from the french king, the year following. Their titles are, 1. A treatiſe of the nature of bodies. 2. A treatiſe declaring the operations and nature of man's ſoul, out of which the immortality of reaſonable ſouls is evinced. Both printed at Paris in 1644, and often reprinted at London. He publiſhed alſo, 3. Inſtitutionum peripateticarum libri quinque, cum appendice theologica de origine mundi, Paris, 1651: which piece, joined to the two former, tranſlated into latin by J. L. together with a preface in the ſame language by Thomas Albius, that is, Thomas White, was printed at London in 4to, 1669.

After the king's affairs were totally ruined, ſir Kenelm found himſelf under a neceſſity of returning into England, in order to compound for his eſtate. The parliament however, for reaſons which will preſently appear, did not judge it proper that he ſhould remain here; and therefore not only ordered him to withdraw, but voted, that if he ſhould afterwards at any time return, without leave of the houſe firſt obtained, he ſhould loſe both life and eſtate. Upon this he went again to France, where

he was very kindly received by Henrietta Maria, dowager queen of England, to whom he had been for ſome time chancellor. He was ſent by her not long after into Italy, and at firſt well received by Innocent X. but Wood ſays, behaved to the pope ſo haughtily, that he quickly loſt his good opinion; and adds farther, that there was a ſuſpicion of his being no faithful ſteward of the contributions raiſed in that part of the world for the aſſiſtance of the diſtreſſed catholics in England. After Cromwell had aſſumed the ſupreme power, ſir Kenelm, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of 1655; when it has generally been ſuppoſed, that he was embarked in the great deſign of reconciling the papiſts to the protector.

After ſome ſtay at Paris, he ſpent the ſummer of 1656 at Toulouſe; where he converſed with ſeveral learned and ingenious men, to whom he communicated, not only mathematical, phyſical, and philoſophical diſcoveries of his own, but alſo any matters of this nature he received from his friends in different parts of Europe. Among theſe was a relation he had obtained of a city in Barbary under the king of Tripoli, which was ſaid to be turned into ſtone in a very few hours, by a petrifying vapour out of the earth; that is, men, beaſts, trees, houſes, utenſils, and the like, remaining all in the ſame poſture, as children at their mothers' breaſts, &c. He had this account from Fitton, an Engliſhman reſiding in Florence as library-keeper to the grand duke of Tuſcany; and Fitton from the grand duke, who a little before had written to the paſha of Tripoli to know the truth. Sir Kenelm ſent it to a friend in England; and it was at length inſerted in the Mercurius Politicus. This drew a very ſevere cenſure upon our author from the famous Henry Stubbes, who called him on that account, "The Pliny of his age for lying." However, we may ſay in his vindication, that accounts have been given of ſuch a city by modern writers; and that theſe accounts are in ſome meaſure confirmed by a paper, delivered to Richard Waller, eſq. F.R.S. by Mr. Baker, who was the engliſh conſul at Tripoli, Nov. 12, 1713. This paper is to be found in the "Philoſophical obſervations and experiments of Dr. Robert Hooke," publiſhed by W. Derham in 1726, 8vo; and it begins thus: "About 40 days journey S. E. from Tripoli, and about ſeven days from the neareſt ſea-coaſt, there is a place called Ougila, in which there are found the bodies of men, women, and children, beaſts and plants, all petrified of hard ſtone like marble." And we are afterwards told, in the courſe of the relation, that "the figure of a man petrified was conveyed to Leghorn, and from thence to England; and that it was carried to ſecretary Thurloe."

In 1657 we find him at Montpelier; whither he went, partly for

for the ſake of his health, which began to be impaired by ſevere fits of the ſtone, and partly for the ſake of enjoying the learned ſociety of ſeveral ingenious perſons, who had formed themſelves into a kind of academy there. To theſe he read, in french, his "Diſcourſe of the cure of wounds by the powder of ſympathy." It was tranſlated into engliſh, and printed at London; and afterwards into latin, and reprinted in 1669, with "The treatiſe of bodies, &c." As to the philoſophical arguments in this work, and the manner in which the author accounts for the ſtrange operations of this remedy, they were highly admired in thoſe days; and will be allowed to be very ingenious, though not very convincing, even in theſe. He ſpent the year 1658, and part of 1659, in the lower Germany; and then returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the miniſters were far from being ignorant of the irregularity of his conduct, and the attention he paid to Cromwell while the king was in exile. It does not appear however that any other favour was ſhewn him, than ſeemed to be due to a man of letters. In the firſt ſettlement of the Royal Society, we find him appointed one of the council, by the title of ſir Kenelm Digby, knight, chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this ſociety; and aſſiſted in the improvements that were then made in natural knowledge. One of his diſcourſes, "Concerning the vegetation of plants," was printed in 1661; and it is the only genuine work of our author of which we have not ſpoken. For though the reader may find in Wood, and other authors, ſeveral pieces attributed to him; yet theſe were publiſhed after his deceaſe by one Hartman, who was his operator, and who put his name in the title-page, with a view of recommending compoſitions very unworthy of him to the public. It may be proper to obſerve in this place, that he tranſlated from the latin of Albertus Magnus, a piece, intituled, "A treatiſe of adhering to God," which was printed at London in 1654; and that he had formed a deſign of collecting and publiſhing the works of Roger Bacon.

He ſpent the remainder of his days at his houſe in Covent-garden, where he was much viſited by the lovers of philoſophical and mathematical learning; ſo that, according to a cuſtom which then prevailed much in France, he had a kind of academy, or literary aſſembly, in his own dwelling. In 1665 his old diſtemper the ſtone increaſed upon him much, and brought him very low; which made him deſirous, as it is ſaid, of going to France. This however he did not live to accompliſh, but died on his birth-day, June 11, that year; and was interred in a vault built at his own charge in Chriſt-church within Newgate,

London. Wood tells us, that "his perſon was handſome and gigantic, and nothing was wanting to make him a complete cavalier. He had," ſays he, "ſo graceful an elocution and noble addreſs, that, had he been dropped out of the clouds into any part of the world, he would have made himſelf reſpected; but the jeſuits, who cared not for him, ſpoke ſpitefully, and ſaid it was true, but then he muſt not ſtay there above ſix weeks. He had a great faculty, which proceeded from abundance of wit and invention, of propoſing and reporting matters to the virtuoſi, eſpecially to the philoſophical aſſembly at Montpelier, and to the Royal Society at home, &c." His library, which was juſtly eſteemed a moſt valuable collection, had been tranſported into France at the firſt breaking out of the troubles, and improved there at a very conſiderable expence; but, as he was no ſubject of his moſt chriſtian majeſty, it became, according to that branch of the prerogative, which the French ſtyle *Droit d'Aubain*, the property of the crown upon his deceaſe. He left an only ſon, John Digby, eſq. who ſucceeded to the family eſtate. He had an elder ſon, Kenelm Digby, eſq. of great abilities and virtues; but this gentleman appearing in arms for Charles I. after that monarch was utterly incapable of making the leaſt reſiſtance, was ſlain at the battle of St. Neot's in Huntingdonſhire, July 7, 1648.

DIGBY (lord GEORGE), an engliſh nobleman of great parts, was ſon of John Digby, earl of Briſtol, and born at Madrid in October 1612. In 1626 he was entered of Magdalen college in Oxford; where he lived in great familiarity with the well-known Peter Heylin, and gave manifeſt proofs of thoſe great endowments, for which he was afterwards ſo diſtinguiſhed. In 1636 he was created M. A. there, juſt after Charles I. had left Oxford; where he had been ſplendidly entertained by the univerſity, and particularly at St. John's college, by Dr. Laud, afterwards archbiſhop of Canterbury. In the beginning of the long parliament, he was diſaffected to the court, and appointed one of the committee to prepare a charge againſt the earl of Strafford, in 1640; but afterwards would not conſent to the bill, "not only," as he ſaid, "becauſe he was unſatisfied in the matter of law, but for that he was more unſatisfied in the matter of fact." From that time he became a declared enemy to the parliament, and ſhewed his diſlike of their proceedings in a warm ſpeech againſt them, which he made at the paſſing of the bill of attainder againſt the ſaid earl, in April 1641. This ſpeech was condemned to be burnt, and himſelf, in June following, expelled the houſe of commons. Jan. 1642 he went on a meſſage from his majeſty, to Kingſton upon Thames, to certain gentlemen there, with a coach and ſix horſes. This they improved into a warlike appearance; and accordingly he was accuſed of high treaſon

treaſon in parliament, upon pretence of his levying war at Kingſton upon Thames. Clarendon mentions "this ſevere proſecution of a young nobleman of admirable parts and eminent hopes, in ſo implacable a manner, as a moſt pertinent inſtance of the tyranny and injuſtice of thoſe times." Finding what umbrage he had given to the parliament, and how odious they had made him to the people, he obtained leave, and a licence from his majeſty, to tranſport himſelf into Holland; whence he wrote ſeveral letters to his friends, and one to the queen, which was carried by a perfidious confidant to the parliament, and opened. In a ſecret expedition afterwards to the king, he was taken by one of the parliament's ſhips, and carried to Hull; but being in ſuch a diſguiſe that not his neareſt relation could have known him, he brought himſelf off very dextrouſly by his artful management of the governor ſir John Hotham. In 1643 he was made one of the ſecretaries of ſtate to the king, and high ſteward of the univerſity of Oxford, in the room of William lord Say. In the latter end of 1645 he went into Ireland, and expoſed himſelf to great hazards of his life, for the ſervice of the king: from thence he paſſed over to Jerſey, where the prince of Wales was, and after that into France, in order to tranſact ſome important matters with the queen and cardinal Mazarin. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile, till the reſtoration of Charles II. when he was reſtored to all he had loſt, and made knight of the Garter. He became very active in public affairs, ſpoke frequently in parliament, and diſtinguiſhed himſelf by his enmity to Clarendon while chancellor. He died at Chelſea, March 20, 1676, after ſucceeding his father as earl of Briſtol. Many of his ſpeeches and letters are ſtill extant, to be found in our hiſtorical collections. There are alſo letters of his to his couſin ſir Kenelm Digby againſt popery, mentioned in the preceding article; yet afterwards he became a papiſt himſelf; which, with ſeveral other inconſiſtencies in his character, occaſioned a late writer to deſcribe him in the following ſevere terms: "He was," ſays he, "a ſingular perſon, whoſe life was one contradiction. He wrote againſt popery, and embraced it: he was a zealous oppoſer of the court, and a ſacrifice for it: was conſcientiouſly converted in the midſt of his proſecution of lord Strafford, and was moſt unconſcientiouſly a proſecutor of lord Clarendon. With great parts he always hurt himſelf and his friends: with romantic bravery, he was always an unſucceſsful commander. He ſpoke for the teſt-act, though a roman catholic, and addicted himſelf to aſtrology, on the birth-day of true philoſophy."

DIGBY (JOHN), earl of Briſtol, and father of the lord George Digby, was by no means an inconſiderable man, though checked

by the circumſtances of his times from making ſo great a figure as his ſon. He was deſcended from an ancient family at Coleſhill in Warwickſhire, and born in 1580. He was entered a commoner of Magdalen college, Oxford, in 1595; and, the year following, diſtinguiſhed himſelf as a poet by a copy of verſes made upon the death of ſir Henry Unton of Wadley in Berks. Afterwards he travelled into France and Italy, and returned from thence perfectly accompliſhed: ſo that, ſoon falling under the notice of king James, he was admitted gentleman of the privy-chamber, and one of his majeſty's carvers, in 1605. February following he received the honour of knighthood; and, in April 1611, was ſent ambaſſador into Spain, as he was afterwards again in 1614. April 1616 he was admitted one of the king's privy council, and vice-chamberlain of his majeſty's houſhold; and in 1618 was advanced to the dignity of a baron, by the title of the lord Digby of Sherbourne in Dorſetſhire. In 1620 he was ſent ambaſſador to the archduke Albert, and the year following to Ferdinand the emperor; as alſo to the duke of Bavaria. In 1622 he was ſent ambaſſador extraordinary to Spain, concerning the marriage between prince Charles and Maria daughter of Philip III. and the ſame year was created earl of Briſtol. Being attacked, after his return to England, by that overbearing man the duke of Buckingham, he repelled and worſted him; and ſhone greatly among the diſcontented in parliament. But the violences of that aſſembly ſoon diſguſting him, he left them, and became a zealous adherent to the king and his cauſe; for which at length he ſuffered exile, and the loſs of his eſtate. He died at Paris, Jan. 21, 1653.

He was the author of ſeveral works. Beſides the verſes above mentioned, he compoſed other poems; one of which, an air for three voices, was ſet by H. Lawes, and publiſhed in his "Airs and Dialogues," at London in 1653. Beſides his tracts and ſpeeches on the politics of the times, he was, in the earlier part of his life, the author of a work of a very different nature, namely, a tranſlation of Peter du Moulin's book, intituled, "A defence of the catholic faith, contained in the book of king James againſt the anſwer of N. Coeffeteau, &c. 1610." He probably undertook this laborious and, as one ſhould think, diſagreeable taſk, at the requeſt of that pedantic and theological monarch; at leaſt, with a view of inſinuating himſelf into his favour. The dedication, however, to the king is not in his own, but in the name of J. Sandford, his chaplain.

DIGGES (Leonard), an engliſh gentleman famous for his mathematical learning, was deſcended from an ancient family, and born at Digges-court in the pariſh of Barham in Kent; but we know not in what year. He was ſent to Univerſity college in Oxford, where he laid a good foundation of learning; and

and retiring from thence without a degree, profecuted his ſtudies, and compoſed the following works: namely, 1. Tectonicum; briefly ſhewing the exact meaſuring, and ſpeedy reckoning of all manner of lands, ſquares, timber, ſtones, ſteeples, &c 1556, 4to. augmented and publiſhed again by his ſon Thomas Digges, 1592, 4to; and reprinted there in 1647, 4to. 2. A geometrical practical treatiſe, named Pantometria, in three books. This he left in MS. but, after his death, his ſon ſupplied ſuch parts of it as were obſcure and imperfect, and publiſhed it in 1591, folio; ſubjoining, "A diſcourſe geometrical of the five regular and platonical bodies, containing ſundry theoretical and practical propoſitions, ariſing by mutual conference of theſe ſolids, inſcription, circumſcription, and transformation." 3. Prognoſtication everlaſting of right good effect: or, choice rules to judge the weather by the ſun, moon, and ſtars, &c. 1555, 1556, and 1564, 4to, corrected and augmented by his ſon, with divers general tables, and many compendious rules, 1592, 4to. He died about 1574.

DIGGES (Thomas), only ſon of Leonard Digges, after a liberal education, went and ſtudied for ſome time at Oxford; and by the improvements he made there, and the inſtructions of his learned father, became one of the greateſt mathematicians of his age. When queen Elizabeth ſent ſome forces to aſſiſt the oppreſſed inhabitants of the Netherlands, Digges was appointed muſter-maſter-general of them; by which he had an opportunity of becoming ſkilled in military affairs. Beſides the reviſing, correcting, and enlarging ſome pieces of his father's already mentioned, he wrote and publiſhed the following learned works himſelf: namely, 1. Alæ ſive ſcalæ mathematicæ: or mathematical wings or ladders, 1573, 4to. This book contains ſeveral demonſtrations for finding the parallaxes of any comet, or other celeſtial body, with a correction of the errors in the uſe of the radius aſtronomicus. 2. An arithmetical military treatiſe, containing ſo much of arithmetic as is neceſſary towards military diſcipline, 1579, 4to. 3. A geometrical treatiſe, named Stratioticos, requiſite for the perfection of ſoldiers, 1579, 4to. This was begun by his father, but finiſhed by himſelf. They were both reprinted together in 1590, with ſeveral amendments and additions, under this title: "An arithmetical warlike treatiſe, named Stratioticos, compendiouſly teaching the ſcience of numbers, as well in fractions as integers, and ſo much of the rules and equations algebraical, and art of numbers coſſical, as are requiſite for the profeſſion of a ſouldier. Together with the moderne militaire diſcipline, offices, lawes, and orders in every well-governed campe and armie, inviolably to be obſerved." At the end of this work there are two pieces; the firſt, intituled, "A briefe and true report of the proceedings

of the earle of Leyceſter, for the reliefe of the towne of Sluce from his arrival at Vliſhing, about the end of June 1587, untill the ſurrendrie thereof 26 Julii next enſuing. Whereby it ſhall plainlie appear, his excellencie was not in anie fault for the loſſe of that towne;" the ſecond, "A briefe diſcourſe what orders were beſt for repulſing of foraine forces, if at any time they ſhould invade us by ſea in Kent, or elſewhere." 4. A perfect deſcription of the celeſtial orbs, according to the moſt ancient doctrine of the pythagoreans, &c. This was placed at the end of his father's "Prognoſtication everlaſting, &c." printed in 1592, 4to. 5. A humble motive for aſſociation to maintain the religion eſtabliſhed, 1601, 8vo. To which is added, his "Letter to the ſame purpoſe to the archbiſhops and biſhops of England." 6. England's defence: or, a treatiſe concerning invaſion. This is a tract of the ſame nature with that printed at the end of his Stratioticos, and called, "A briefe diſcourſe, &c." It was written in 1599, but not publiſhed till 1686. 7. A letter printed before Dr. John Dee's parallaticæ commentationis praxeoſque nucleus quidam, 1573, 4to. Beſides theſe and his Nova corpora he had by him ſeveral mathematical treatiſes ready for the preſs; which, by reaſon of lawſuits and other avocations, he was hindered from publiſhing. He died in 1595, but we know not at what age. He married, and had ſons and daughters; of whom more will be ſaid in the next article.

DIGGES (Sir DUDLEY), eldeſt ſon of Thomas Digges juſt mentioned, was born in 1583; and entered a gentleman-commoner of Univerſity college in Oxford, 1598. Having taken the degree of B. A. in 1601, he went and ſtudied for ſome time at the inns of court; and then travelled beyond ſea, having before received the honour of knighthood. After ſeeing and obſerving much, he returned home, and led a retired life, till 1618; when he was ſent by James I. ambaſſador to the tzar, or emperor of Ruſſia. Two years after he was commiſſioned with ſir Maurice Abbot to go to Holland, in order to obtain the reſtitution of goods taken by the Dutch from ſome Engliſhmen in the Eaſt-Indies. He was a member of the third parliament of James I. which met at Weſtminſter Jan. 30, 1621; and was ſo little compliant with the court meaſures, as to be ranked among thoſe whom the king called ill-tempered ſpirits. He was likewiſe a member of the firſt parliament of Charles I. in 1626; and not only joined with thoſe eminent patriots, who were for bringing Villers duke of Buckingham to an account, but was indeed one of the chief managers in that affair, and ſo very active, that he was committed to the Tower, though ſoon releaſed. He was again member of the third parliament of Charles I. in 1628, being one of the knights of the ſhire for Kent; but ſeemed to be more moderate in his oppoſition to the court,

court, than he was in the two laſt, and voted for the diſpatch of the ſubſidies. Nevertheleſs, when any attempts were made upon the liberties of his country, or the conſtitution of parliament, his ſpirits were rouſed, and he openly exerted them. Thus, when ſir John Finch, ſpeaker of the Houſe of Commons, interrupted ſir John Elliot in the houſe, ſaying, "There is a command laid upon me, that I muſt command you not to proceed," ſir Dudley Digges vented his uneaſineſs in theſe words: "I am as much grieved as ever. Muſt we not proceed? Let us ſit in ſilence: we are miſerable: we know not what to do." This was on June 5, 1628; but on April 14 he had opened the grand conference between the commons and lords, "concerning the liberty of the perſon of every freeman," with a ſpeech, in which he made many excellent obſervations, tending to eſtabliſh the liberties of the ſubject. In ſhort, he was a man of ſuch conſequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of maſter of the Rolls, of which he had a reverſionary grant Nov. 29, 1630, and became poſſeſſed of it April 20, 1636, upon the death of ſir Julius Cæſar. But he did not enjoy it quite three years; for he died March 8, 1639, and his death was reckoned among the public calamities of thoſe times.

He was a worthy good man, and, as a certain writer ſays, "a great aſſertor of his country's liberty in the worſt of times, when the ſluices of prerogative were opened, and the banks of the law were almoſt overwhelmed with the inundations of it;" but what has occaſioned us to take particular notice of him, is, that he was the author of ſeveral performances in the literary way. He publiſhed, 1. A defence of trade: in a letter to ſir Thomas Smith, knt. governor of the Eaſt-India company, 1615, 4to. After his death, there was printed under his name, 2. A diſcourſe concerning the rights and privileges of the ſubject, in a conference deſired by the lords, and had by a committee of both houſes, April 3, 1628, 1642, 4to. At this conference it was, that ſir Dudley made the ſpeech above mentioned; and we take this diſcourſe to have been the ſame with that ſpeech. 3. He made ſeveral ſpeeches upon other occaſions, inſerted in Ruſhworth's collections and Ephemeris parliamentaria. 4. He collected the letters that paſſed between the lord Burleigh, ſir Francis Walſingham, and others, about the intended marriages of queen Elizabeth with the duke of Anjou in 1570, and with the duke of Alençon in 1581. They were publiſhed in 1655, under the title of: "The complete ambaſſador, &c." 1655, folio.

As hereditary learning ſeemed to run in the veins of this family, ſo ſir Dudley had a brother Thomas, and a ſon Dudley, who

who were both learned men and authors. His brother Thomas was educated in Univerſity college, Oxford, took the degree of B. A. in 1606, removed to London; and then, travelling beyond ſea, ſtudied in foreign univerſities: from whence returning a good ſcholar, and an accompliſhed perſon, he was created M. A. in 1626. He tranſlated from ſpaniſh into engliſh "Gerardo the unfortunate Spaniard, 1622," 4to. written by Gonçalo de Ceſpades: and, from latin into engliſh verſe, "Claudian's rape of Proſerpine, 1617," 4to. He died in 1635, being accounted a good poet and orator; and a great maſter of the engliſh, french, and ſpaniſh languages.

His ſon Dudley, who was his third ſon, was alſo of Univerſity college, Oxford, where he took the degree of B. A. in 1632; and the year after was elected a fellow of All-Souls-college. He took a maſter's degree in 1635; and became a good poet and linguiſt, and a general ſcholar. He died in 1643; having diſtinguiſhed himſelf only by the two following productions: 1. An anſwer to a printed book intituled, Obſervations upon ſome of his majeſty's late anſwers and expreſſes, Oxon. 1642. 2. The unlawfulneſs of ſubjects taking up arms againſt their ſovereign in what caſe ſoever, with anſwers to all objections, Lond. 1643, 4to.

DILLENIUS (JOHN JAMES), an eminent botaniſt, who ſettled in England, was born at Darmſtadt, in Germany, in the year 1681. He was early intended for the ſtudy of phyſic, and had the principal part of his education at the univerſity of Gieſſen, a city of upper Heſſe. Of all the parts of ſcience connected with the medical profeſſion, he was moſt attached to the cultivation of botany; by which he ſoon obtained ſo much reputation, that, early in life, he was choſen a member of the Academia Curioſarum Germaniæ. How well he deſerved this honour, was apparent in his papers publiſhed in the Miſcellanea Curioſa. The firſt of his communications that we are acquainted with, and which could not have been written later than the year 1715, was a diſſertation concerning the plants of America that are naturalized in Europe. The ſubject is curious, and is ſtill capable of much farther illuſtration. A diligent inquiry into it would unqueſtionably prove that a far greater number of plants than is uſually imagined, and which are now thought to be indigenous in Europe, were of foreign origin. Beſides the moſt obvious increaſe of them, owing to their paſſage from the garden to the dunghill, and thence to the field, they have been augmented in conſequence of various other cauſes. No ſmall number of them have been introduced and diſperſed by the importation of grain, the package of merchandiſe, and the clearing out of ſhips. The engliſh Flora of this kind, in its preſent ſtate, cannot, perhaps, contain fewer than ſixty acknowledged ſpecies; and a critical

critical examination would probably add greatly to the catalogue. Another paper of Dillenius's, publiſhed in the Miſcellanea Curioſa, was a critical diſſertation on the coffee of the Arabians, and on european coffee, or ſuch as may be prepared from grain or pulſe. In this diſſertation he gives the reſult of his own preparations made with peaſe, beans, and kidney-beans; but ſays, that from rye is produced what comes the neareſt to true coffee. In another paper he relates the experiment which he made concerning ſome opium which he had prepared himſelf from the poppy of european growth. In the ſame collection he ſhews himſelf as a zoologiſt, in a paper on leeches, and in a deſcription of two ſpecies of the Papilio genus. In 1719 Dillenius excited the notice of naturaliſts by the publication of his catalogue of plants growing in the neighbourhood of Gieſſen. Nothing can more ſtrongly diſplay the early ſkill and indefatigable induſtry of Dillenius, than his being able to produce ſo great a number of plants in ſo ſmall a tract. He enumerates not fewer than 980 ſpecies of what were then called the more perfect plants; that is, excluſively of the muſhroom claſs, and all the moſſes. By the merit of this performance, the character of Dillenius, as a truly ſcientific botaniſt, was fixed; and henceforward he attracted the notice of all the eminent profeſſors and admirers of the ſcience. To this ſcience no one was more ardently devoted at that time in England, than William Sherard, eſq. who had been britiſh conſul at Smyrna, from which place he had returned to his own country, in 1718; and who, ſoon after, had the honorary degree of LL. D. conferred on him by the univerſity of Oxford. Being particularly enamoured with Dillenius's diſcoveries in the cryptogamia claſs, he entered into a correſpondence with him, which ripened into a cloſe friendſhip. In the year 1721, Dr. Sherard, in the purſuit of his botanical reſearches, made the tour of Holland, France, and Italy, much to the advantage of the ſcience; but what in an eſpecial manner rendered his travels of conſequence to the ſtudy of nature in our own country, was, that on his return, he brought Dillenius with him to England. It was in the month of Auguſt, in the ſame year, that this event took place. Dillenius had not long reſided in England before he undertook a work that was much deſired, which was a new edition of the Synopſis ſtirpium Britannicarum of Ray, which was become ſcarce. This edition of the Synopſis ſeems to have been the moſt popular of all his publications.

During the former years of Dillenius in England, his time appears to have been divided between the country reſidence of Mr. James Sherard, at Eltham in Kent; the conſul's houſe in town; and his own lodgings, which, in 1728, were in Barking-alley. At the latter end of 1727 Dillenius was ſo doubtful

concerning what might be the ſtate of his future circumſtances, that he entertained a deſign of reſiding in Yorkſhire. This ſcheme did not take effect; and on Aug. 12, 1728, Dr. William Sherard died, and, by his will, gave 3000l. to provide a ſalary for a profeſſor of botany at Oxford, on condition that Dillenius ſhould be choſen the firſt profeſſor; and he bequeathed to the eſtabliſhment his botanical library, his herbarium and his pinax. The univerſity of Oxford having waved the right of nomination, in conſequence of Dr. Sherard's benefaction, Dillenius now arrived at that ſituation which had probably been the chief object of his wiſhes; the aſylum againſt future diſappointments, and the field of all that gratification which his taſte and purſuits prompted him to deſire, and qualified him to enjoy. He was placed likewiſe in the ſociety of the learned, and at the fountain of every information which the ſtores of both ancient and modern erudition could diſplay to an inquiſitive mind. One of the principal employments of Dr. William Sherard was the carrying on a pinax, or collection of all the names which had been given by botanical writers to each plant. After the death of Sherard, our profeſſor zealouſly fulfilled the will of his benefactor, in the care he took of his collection, which he greatly augmented. But he was not a little chagrined at the want of books, and the means of purchaſing them. Another undertaking in which our author was engaged, was the Hortus Elthamenſis. In this elegant and elaborate work, of which Linnæus ſays, "Eſt opus botanicum quo abſolutius mundus non vidit," 417 plants are deſcribed and figured with the moſt circumſtantial accuracy. They are all drawn and etched by Dillenius's own hand, and conſiſt principally of ſuch exotics as were then rare, or had but lately been introduced into England. The ſale of this work did not by any means correſpond with its merit. So limited was the attention at that time paid to botanical objects, that the Hortus Elthamenſis found but few purchaſers. Dillenius cut up a conſiderable number of copies, as papers to hold his Hortus Siccus; and in deſpair of ſelling the remainder, through the recommendation of his friend Gronovius, diſpoſed of them, together with the plates, to a dutch bookſeller, who broke; ſo that our author loſt the whole of the little profit he had expected to derive from the ſale. April 3, 1735, he was admitted to the degree of M. D. in the univerſity of Oxford. His former degree of the ſame kind had probably been taken at Gieſſen. In the ſummer of 1736 he had the honour of a viſit at Oxford from the celebrated Linnæus, who returned with the higheſt opinion of his merit; and from this period a correſpondence was carried on between them. After the publication of the Hortus Elthamenſis, Dillenius purſued his "Hiſtory of Moſſes," with great application; in the proſecution

tion of which he enjoyed every deſirable aſſiſtance. There is the utmoſt reaſon to believe that Dillenius intended to have undertaken the funguſes as well as the moſſes; which deſign he appears to have had in contemplation, not long after his ſettlement in this country. Dillenius is ſaid to have been of a corpulent habit of body; which circumſtance, united to his cloſe application to ſtudy, might probably contribute to ſhorten his days. In the laſt week of March 1747, he was ſeized with an apoplexy, and died on the 2d of April, in the 60th year of his age. Concerning Dillenius's domeſtic character, habits, temper, and diſpoſitions, there is but ſlender information. The account of his contemporaries was, that he was moderate, temperate and gentle in all his conduct; that he was known to few who did not ſeek him; and, as might be expected from the bent of his ſtudies and the cloſe application he gave to them, that his habits were of the recluſe kind. From the peruſal of ſome of his letters, it may be collected that he was naturally endowed with a placid diſpoſition, improved by a philoſophical calmneſs of mind, which ſecured him in a conſiderable degree from the effects of the evils incident to life. In one of theſe he expreſſes himſelf as follows: "For my little time, I have met with as many adverſities and misfortunes, as any body; which, by the help of exerciſe, amuſement, and reading ſome of the ſtoic philoſophers, I have overcome; and am reſolved that nothing ſhall afflict me more. Many things here, as well as at my home, that have happened to me, would cut down almoſt any body. But two days ago I had a letter, acquainting me with a very near relation's death, whom I was obliged to aſſiſt with money in his calamities, in order to ſet him up again in buſineſs; and now this is all gone, and there is ſomething more for me to pay, which is not a little for *me*; but it does not at all affect me. I rather thank God that it is not worſe. This is only one, and I have had harder ſtrokes than this, and there lie ſtill ſome upon me." His drawings, dried plants, printed books and manuſcripts, &c. were left by our author to Dr. Seidel, his executor; by whom they were ſold to Dr. Sibthorpe, his ingenious and learned ſucceſſor in the botanical profeſſorſhip.

DILWORTH (Thomas), a diligent ſchoolmaſter, many years ſettled in Wapping; known by a uſeful Spelling-Book, where, in imitation of his predeceſſors, he has favoured the public with a print of himſelf. He wrote beſides, The young Book-keeper's Aſſiſtant, 8vo. 2. The Schoolmaſter's Aſſiſtant, 12mo, and 3. Miſcellaneous Arithmetic, 12mo. all of them many times printed. Died 1781.

DINARCHUS, a grecian orator, the ſon of Soſtratus, and a diſciple of Theophraſtus, earned a great deal of money by compoſing harangues, at a time when the city of Athens was without

without orators. Being accuſed of receiving bribes from the enemies of the republic, he took to flight, and did not return till fifteen years afterwards, about the year 340 before Chriſt. Of 64 harangues which he compoſed, only three have come down to us, in the collection of Stephens, 1575, fol. or in that of Venice, 1513, 3 vols. folio.

DINGLEY (Robert), was ſon of ſir John Dingley, knt. by a ſiſter of Dr. Henry Hammond. He was educated at Magdalen college, Oxford; where he was a ſtrict obſerver of all church ceremonies. He afterwards became a zealous puritan, and was remarkably active in ejecting ſuch as were, by that party, ſtyled ignorant and ſcandalous miniſters and ſchool-maſters. He was rector of Brighton, in the iſle of Wight, when his kinſman colonel Hammond was governor there. The Oxford antiquary has given us a catalogue of his works, the moſt extraordinary of which is: The deputation of angels, or the angel guardian; 1. proved by the divine light of nature, &c. 2. from many rubs and miſtakes, &c. 3. applied and improved for our information, &c. chiefly grounded on Acts xii. 15. Lond. 1654, 8vo. He died in 1659 at the age of 40.

DINOCRATES, a celebrated antient architect of Macedonia, of whom ſeveral extraordinary things are related. Vitruvius tells us, that, when Alexander the Great had conquered all before him, Dinocrates, full of great conceptions, and relying upon them, went from Macedonia to the army, with a view of recommending himſelf to his notice and favour. He carried letters recommendatory to the nobles about him, who received him very graciouſly, and promiſed to introduce him to the king. But either thinking them ſlow, or ſuſpecting that they had no deſign to do it, he reſolved at length to introduce himſelf; and for this purpoſe conceived the following project. He anointed his body all over with oil, and crowned his temples with poplar; then he flung a lion's ſkin over his left ſhoulder, and put a club into his right hand. Thus accoutred, he marched forth, and appeared in the court, where the king was adminiſtering juſtice. The eyes of the people were naturally turned upon ſo ſtriking a ſpectacle, for ſtriking he was, being very tall, very proportioned, and very handſome: and this moved the king to order him forward, and to aſk him, who he was? "I am," ſays he, "Dinocrates the macedonian architect, and bring to your majeſty thoughts and deſigns, that are worthy of your greatneſs: for I have laid out the mount Athos into the form of a man, in whoſe left hand I have deſigned the walls of a great city, and all the rivers of the mount to flow into his right, and from thence into the ſea." Alexander ſeemed pleaſed with his deſign, but, after ſome little debate about it, declined putting it in execution. However, he kept the architect, and took

him

him into Ægypt, where he employed him in marking out and building the city of Alexandria. Another memorable inſtance of Dinocrates's architectonic ſkill is his reſtoring, and building, in a more auguſt and magnificent manner than before, the celebrated temple of Diana at Epheſus, after Heroſtratus, for the ſake of immortalizing his name, had deſtroyed it by fire. A third inſtance, more extraordinary and wonderful than either of the former, is related by Pliny in his Natural Hiſtory; who tells us, that he had formed a ſcheme, by building the dome of the temple of Arſinoë at Alexandria of loadſtone, to make her image all of iron hang in the middle of it, as if it were in the air. We honour the memory of Dinocrates as an architect, and we think there is reaſon for it: but we do not believe that he could have performed this, any more than we believe that the ſame thing was actually done, in regard to the body of Mohammed, after he was dead, as ſome have fabulouſly reported. Dinocrates was commanded to do this by Ptolemy Philadelphus in honour of Arſinoë, who was his ſiſter and wife; but the king's death, and his own, hindered him from proceeding far, if at all, in the deſign.

DINOSTRATES, an antient geometer, contemporary with Plato, frequented the ſchool of that philoſopher, a ſchool famous for the ſtudy of geometry. He was one of the greateſt contributors to its proficiency and its celebrity. He is thought to have been the inventor of the quadratrice, ſo called, becauſe, if it could be completely deſcribed, we ſhould have the quadrature of the circle.

DINOTH (Richard), a proteſtant hiſtorian, born at Coutances, died about 1580, left a work intituled: De bello civili Gallico, written without partiality.

DINOUART (Anthony Joseph Toussaint), canon of the chapter of St. Bennet at Paris, member of the academy of the Arcades at Rome, born of a reputable family at Amiens, Nov. 1, 1715, died at Paris April 23, 1786. After exerciſing the miniſterial functions in the place of his nativity, he repaired to the capital for engaging in literary purſuits. M. Joly de Fleuri, at that time avocat-général, gave him his eſteem, his confidence and his patronage. He was firſt employed on the Journal Crétien, under the abbé Joannet; and the zeal with which he attacked certain authors, and eſpecially M. de Saint-Foix, brought him into ſome diſagreeable affairs. He had repreſented this latter as an infidel ſeeking every occaſion for mixing peſtilential notions in whatever he wrote. Saint-Foix took up the affair with warmth, and brought an action againſt both him and abbé Joannet. This little quarrel terminated in a ſort of reparation made him by the two journaliſts, in their periodical publication. Abbé Dinouart ſoon began to work on his own account: in October 1760, he ſet up his Eccleſiaſtical journal, or, Library

of

of eccleſiaſtical knowledge, which he continued till his death. He eſtabliſhed a very extenſive correſpondence with the provincial clergy, who conſulted him on the difficulties of their miniſtration. This correſpondence contributed greatly to the recommendation of his journal, which contained inſtructions in all matters of church diſcipline, morality, and eccleſiaſtical hiſtory. The editor indeed made no ſcruple of drawing almoſt all his materials from well known books, without altering a word; he inſerted, for example, in his journal, all the eccleſiaſtical part of Hardion's Univerſal Hiſtory: but the country curates, who had neither that book nor many others, were pleaſed to find it in the periodical compilation of abbé Dinouart. Other critics cenſured him for giving an incoherent aſſortment of articles; for advertiſing, for inſtance, in the ſame leaf, *Balm of Genevieve*, and *Sermons to be ſold*, for the uſe of young orators who would not take the trouble to compoſe them: but, in ſo doing, the abbé Dinouart ſaid he only meant to furniſh them with uſeful helps both for their body and their ſoul. He was naturally of a kind diſpoſition and a ſenſible heart. The great vivacity of his temper, which hurried him ſometimes into tranſient extravagancies, which he was the firſt to condemn in himſelf, prompted alſo his activity to oblige, for which he never let any opportunities eſcape him. He wrote: 1. Embryologia ſacra, 12mo. 2. The manual for Paſtors, 3 vols. 12mo. 3. The rhetoric of preachers, or, a treatiſe on bodily eloquence, 12mo. the principal merit of which does not conſiſt in its ſtyle. He generally wrote in a looſe, negligent, and incorrect manner, both in verſe and proſe; for he aſpired to be thought a french and latin poet.

DIO CASSIUS, an ancient hiſtorian, known alſo by the ſurnames of Cocceius or Cocceianus, was born at Nicæa, a city of Bithynia, and flouriſhed in the third century. His father Apronianus, a man of conſular dignity, was governor of Dalmatia, and ſome time after proconſul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he diſtinguiſhed himſelf by public pleadings. From the reign of Commodus, he was a ſenator of Rome; was made prætor of the city under Pertinax; and raiſed at length to the conſulſhip, which he held twice, and exerciſed the ſecond time, jointly with the emperor Alexander Severus. He had paſſed through ſeveral great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna; he commanded ſome time in Africa; and afterwards had the adminiſtration of Auſtria and Hungary, then called Pannonia, committed to him. He undertook the taſk of writing hiſtory, as he informs us himſelf, becauſe he was admoniſhed and commanded to do it by a viſion from heaven; and he tells us alſo, that he ſpent ten years in collecting materials

materials for it, and twelve more in compoſing it. His hiſtory began from the building of Rome, and proceeded to the reign of Alexander Severus. It was divided into 80 books, or eight decades; many of which are not now extant. The firſt 34 books are loſt, with part of the 35th. The 25 following are preſerved intire; but inſtead of the laſt 20, of which nothing more than fragments remain, we have only the epitome, which Xiphilinus, a monk of Conſtantinople, has given of them. Photius obſerves, that he wrote his roman hiſtory, as others had alſo done, not from the foundation of Rome only, but from the deſcent of Æneas into Italy; which he continued to the year of Rome 982, and of Chriſt 228, when, as we have obſerved, he was conſul a ſecond time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus againſt Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius, about the year 806.

Though all that is loſt of this hiſtorian is much to be regretted, yet that is moſt ſo, which contains the hiſtory of the 40 laſt years; for within this period he was an eye-witneſs of all that paſſed, and a principal actor in a great part. Before the reign of Commodus, he could relate nothing but what he had from the teſtimony of others; after that, every thing fell in a manner under his own cognizance. This was contained in the laſt books, and is, we ſay, the moſt to be regretted; for a man of his quality, who had ſpent his life in the management of great affairs, and had read men as well as books, muſt needs have ſhone more particularly in the hiſtory of his own times. And it is even now allowed of him, that no man has revealed more of thoſe ſtate-ſecrets, which Tacitus ſtyles arcana imperii, and of which he makes ſo high a myſtery. He is alſo very exact and full in his deſcriptions, in deſcribing the order of the comitia, the eſtabliſhing of magiſtrates, &c. and, as to what relates to the apotheoſis, or conſecration of emperors, perhaps he is the only writer who has given us a good account of it, if we except Herodian, who yet ſeems to have been nothing more than his imitator. Beſides his deſcriptions, there are ſeveral of his ſpeeches, which have been highly admired; thoſe particularly of Mæcenas and Agrippa, upon the queſtion, whether Auguſtus ſhould reſign the empire or no. Mean while he has been exceedingly blamed for his partiality, which to ſome has appeared ſo great, as almoſt to invalidate the credit of his whole hiſtory; of thoſe parts at leaſt, where he can be ſuppoſed to have been the leaſt intereſted. The inſtances alleged are his partiality for Cæſar againſt Pompey, for Antony againſt Cicero, and his ſtrong prejudices againſt Seneca. "The obvious cauſe of the prejudice, which Dio had conceived againſt Cicero, the

author of Cicero's life takes to have been his envy to a man who for arts and eloquence was thought to eclipse the fame of Greece;" but he adds another reaſon, not leſs probable as he ſays, and more ſo in our opinion, deducible from Dio's character and principles, which were wholly oppoſite to thoſe of Cicero. "For Dio," as he ſays, "flouriſhed under the moſt tyrannical of the emperors, by whom he was advanced to great dignity; and, being the creature of deſpotic power, thought it a proper compliment to it, to depreciate a name ſo highly revered for its patriotiſm, and whoſe writings tended to revive that antient zeal and ſpirit of liberty, for which the people of Rome were once ſo celebrated: for we find him taking all occaſions in his hiſtory, to prefer an abſolute and monarchical government to a free and democratical one, as the moſt beneficial to the Roman ſtate."

Dio obtained leave of the emperor Severus to retire to Nicæa, where he ſpent the latter part of his life; after the example of thoſe animals, ſays la Mothe le Vayer, who always return to die in their coverts. He is ſuppoſed to have been about 70 years old when he died; although the year of his death is not certainly known. His hiſtory was firſt printed at Paris 1548, by Robert Stephens, with only the greek; but has often been reprinted ſince with a latin tranſlation by Xylander. Photius ranks the ſtyle of it amongſt the moſt elevated. Dio ſeems, he ſays, to have imitated Thucydides, whom he follows eſpecially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obſcurity. Beſides his hiſtory, Suidas aſcribes to him ſome other compoſitions; as, 1. The Life of the philoſopher Arrianus: 2. The actions of Trajan: and 3. certain Itineraries. Raphael Volaterranus makes him alſo the author of three books, intituled, De Principe, and ſome ſmall treatiſes of morality.

DIO CHRYSOSTOM, a celebrated orator and philoſopher of antiquity, was born at Pruſa, a city of Bithynia, and called Chryſoſtom on account of his eloquence. When he had gone through the ſtudies of his juvenile years, and was almoſt grown a man, he travelled into Ægypt and other countries in queſt of knowledge. Afterwards, in the year 94, he fell under the animadverſion of Domitian, for ſome liberties he allowed his tongue about a friend, whom that tyrannical emperor had put to death; and this bringing his own life into danger, he baniſhed himſelf, by the advice of an oracle he conſulted, to the extremities of the roman empire, among the Getes, the Myſians, and the Thracians, as he himſelf relates. On the death of Domitian, he put a ſtop to a great tumult among the ſoldiers by the force of his oratory: upon which he was recalled by Nerva, and was afterwards ſo dear to Trajan, that the emperor uſed to take

take him up in the ſame gilded litter or chariot in which he himſelf was carried. Photius ſays, that he was a man of a ſmall and ſlender body, but of a great and noble mind. He was at firſt a ſophiſt, but afterwards quitted that profeſſion, and became a philoſopher; following the ſtoics, as far as he thought the ſtoics followed nature and right reaſon. It is ſaid, that he affected an extreme ſeverity of manners; and when he appeared in public, which was often, uſed to be clothed in the ſkin of a lion. How long he lived is not certain; but he tells us more than once, that he had reached old age. There are extant of his 80 orations and diſſertations upon political, moral, and philoſophical ſubjects; which are ſufficient for us to form a judgment of the compliment which Syneſius has paid him, when he ſays, that we may conſider him either as an eagle or as a ſwan; that is, either as a philoſopher or as an orator.

DIOCLETIAN (Caius Valerius), whoſe original appellative was Diocles, from Diocla, a ſmall town in Dalmatia, from whence his mother derived her origin. The parents of Diocletian had been ſlaves in the houſe of Anulinus, a roman ſenator; but it is probable that his father obtained the freedom of the family, and that he ſoon acquired the office of ſcribe, which was commonly exerciſed by perſons of his condition. Favourable oracles, or rather the conſciouſneſs of ſuperior merit, prompted his aſpiring ſon to purſue the profeſſion of arms and the hopes of fortune; and it would be extremely curious to obſerve the gradation of arts and accidents, which enabled him in the end to fulfil thoſe oracles, and to diſplay that merit to the world. Diocletian was ſucceſſively promoted to the government of Moeſia, the honours of the conſulſhip, and the important command of the guards of the palace. He diſtinguiſhed his abilities in the perſian war; and, after the death of Numerian, the ſlave, by the confeſſion and judgment of his rivals, was declared the moſt worthy of the imperial throne. To which he was raiſed in the year 184. His abilities were uſeful rather than ſplendid; a vigorous intellect, improved by the experience and ſtudy of mankind; dexterity and application in buſineſs; a judicious mixture of liberality and œconomy, of mildneſs and vigour; profound diſſimulation under the diſguiſe of military frankneſs; ſteadineſs to purſue his ends; flexibility to vary his means; and, above all, the great art of ſubmitting his own paſſions, as well as thoſe of others, to the intereſt of his ambition, and of colouring his ambition with the moſt ſpecious pretences of juſtice and public utility. He was diſtinguiſhed as a ſtateſman rather than as a warrior, nor did he ever employ force, whenever his purpoſe could be effected by policy. The firſt conſiderable action of his reign ſeemed to evince his ſincerity as well as his moderation. After the example of Marcus, he gave

himſelf a colleague in the perſon of Maximian, on whom he beſtowed at firſt the title of Cæſar, and afterwards that of Auguſtus. But the motives of his conduct, as well as the object of his choice, were of a very different nature from thoſe of his admired predeceſſor. By inveſting a luxurious youth with the honours of the purple, Marcus had diſcharged a debt of private gratitude, at the expence indeed of the happineſs of the ſtate. By aſſociating a friend and a fellow ſoldier to the labours of government, Diocletian, in a time of public danger, provided for the defence both of the eaſt and of the weſt. Maximian was born a peaſant, in the territory of Sirmium. Ignorant of letters, careleſs of laws, the ruſticity of his appearance and manners ſtill betrayed in the moſt elevated fortune the meanneſs of his extraction. War was the only art which he profeſſed. In a long courſe of ſervice he had diſtinguiſhed himſelf on every frontier of the empire; and though his military talents were formed to obey rather than to command, though perhaps he never attained the ſkill of a conſummate general, he was capable, by his valour, conſtancy, and experience, of executing the moſt arduous undertakings. Nor were the vices of Maximian leſs uſeful to his benefactor. Inſenſible to pity, and fearleſs of conſequences, he was the ready inſtrument of every act of cruelty which the policy of that artful prince might at once ſuggeſt and diſclaim. As ſoon as a bloody ſacrifice had been offered to prudence or to revenge, Diocletian, by his ſeaſonable interceſſion, ſaved the remaining few whom he had never deſigned to puniſh, gently cenſured the ſeverity of his ſtern colleague, and enjoyed the compariſon of a golden and an iron age, which was univerſally applied to their oppoſite maxims of government. Notwithſtanding the difference of their characters, the two emperors maintained, on the throne, that friendſhip which they had contracted in a private ſtation. The haughty, turbulent ſpirit of Maximian, ſo fatal afterwards to himſelf and to the public peace, was accuſtomed to reſpect the genius of Diocletian, and confeſſed the aſcendant of reaſon over brutal violence. From a motive either of pride or ſuperſtition, the two emperors aſſumed the titles, the one of Jovius, the other of Herculius. Whilſt the motion of the world (ſuch was the language of their venal orators) was maintained by the all-ſeeing wiſdom of Jupiter, the invincible arm of Hercules purged the earth from monſters and tyrants. But even the omnipotence of Jovius and Herculius was inſufficient to ſuſtain the weight of the public adminiſtration. The prudence of Diocletian diſcovered, that the empire, aſſailed on every ſide by the barbarians, required on every ſide the preſence of a great army, and of an emperor. With this view he reſolved once more to divide his unwieldy power, and, with the inferior title of Cæſars, to confer on two

generals of approved merit, an equal ſhare of the ſovereign authority. Galerius, ſurnamed Armentarius, from his original profeſſion of a herdſman; and Conſtantius, who from his pale complexion had acquired the denomination of Chlorus, were the two perſons inveſted with the ſecond honours of the imperial purple. Italy and Africa were conſidered as the department of Maximian; and for his peculiar portion, Diocletian reſerved Thrace, Ægypt, and the rich countries of Aſia. Every one was ſovereign within his own juriſdiction; but their united authority extended over the whole monarchy; and each of them was prepared to aſſiſt his colleagues with his counſels or preſence. The Cæſars, in their exalted rank, revered the majeſty of the emperors, and the three younger princes invariably acknowledged, by their gratitude and obedience, the common parent of their fortunes. The ſuſpicious jealouſy of power found no place among them; and the ſingular happineſs of their union has been compared to a chorus of muſic, whoſe harmony was regulated and maintained by the ſkilful hands of the firſt artiſt. This important meaſure was not carried into execution till about ſix years after the aſſociation of Maximian; and that interval of time had not been deſtitute of memorable incidents. But we have preferred, for the ſake of perſpicuity, firſt to deſcribe the more perfect form of Diocletian's government, and afterwards to relate the actions of his reign, following rather the natural order of the events, than the dates of a very doubtful chronology. It was Galerius who inſpired Diocletian with his hatred againſt the chriſtians. He had loved and admired them for ſeveral years, as we are informed by Euſebius; but now ſuddenly changing his opinion, his colleagues received orders, each in his department, to condemn without mercy all who profeſſed the chriſtian faith; to cauſe the churches to be demoliſhed, to commit their books to the flames, to ſell thoſe of the inferior claſs for ſlaves, and to expoſe the more diſtinguiſhed to public diſgrace. The numbers that fell by various torments during this perſecution are variouſly ſtated by the eccleſiaſtical hiſtorians; and, during the ten years that it laſted, muſt have been great.

Ægypt being invaded by the confederacy of five mooriſh nations, the preſence of Diocletian was neceſſary to repel the invaders; and he opened the campaign by the attack of Alexandria. After a ſiege of eight months, Alexandria, waſted by the ſword and by fire, implored the clemency of the conqueror; but it experienced the full extent of his ſeverity. Many thouſands of the citizens periſhed in a promiſcuous ſlaughter; and there were few obnoxious perſons in Ægypt who eſcaped a ſentence either of death, or at leaſt of exile. But at the ſame time that Diocletian chaſtiſed the paſt crimes of the Ægyptians, he pro-

vided for their future ſafety and happineſs by many wiſe regulations which were confirmed and enforced under the ſucceeding reigns. The reduction of Ægypt was immediately followed by the perſian war. It was reſerved for the reign of Diocletian to vanquiſh that powerful nation, and to extort a confeſſion from the ſucceſſors of Artaxerxes, of the ſuperior majeſty of the roman empire.

From the time of Auguſtus to that of Diocletian, the roman princes converſing in a familiar manner among their fellow-citizens, were ſaluted only with the ſame reſpect that was uſually paid to ſenators and magiſtrates. Their principal diſtinction was the imperial or military robe of purple; while the ſenatorial garment was marked by a broad, and the equeſtrian by a narrow band or ſtripe of the ſame honourable colour. The pride, or rather the policy, of Diocletian engaged that artful prince to introduce the ſtately magnificence of the court of Perſia. He ventured to aſſume the diadem, an ornament deteſted by the Romans as the odious enſign of royalty, and the uſe of which had been conſidered as the moſt deſperate act of the madneſs of Caligula. It was no more than a broad white fillet ſet with pearls, which encircled the emperor's head. The ſumptuous robes of Diocletian and his ſucceſſors were of ſilk and gold; and it is remarked with indignation, that even their ſhoes were ſtudded with the moſt precious gems. The acceſs to their ſacred perſon was every day rendered more difficult by the inſtitutions of new forms and ceremonies.

It was in the 21ſt year of his reign that Diocletian executed his memorable reſolution of abdicating the empire; an action not naturally to have been expected from a prince who had never practiſed the leſſons of philoſophy either in the attainment or in the uſe of ſupreme power. Diocletian acquired the glory of giving to the world the firſt example of a reſignation, which has not been very frequently imitated by ſucceeding monarchs. The parallel of Charles the fifth will naturally offer itſelf to our mind, not only ſince the eloquence of a modern hiſtorian has rendered that name ſo familiar to an engliſh reader, but from the very ſtriking reſemblance between the characters of the two emperors, whoſe political abilities were ſuperior to their military genius, and whoſe ſpecious virtues were much leſs the effect of nature than of art. The ceremony of his abdication was performed in a ſpacious plain, about three miles from Nicomedia. The emperor aſcended a lofty throne, and in a ſpeech full of reaſon and dignity, declared his intention both to the people and to the ſoldiers who were aſſembled on this extraordinary occaſion. As ſoon as he had diveſted himſelf of the purple, he withdrew from the gazing multitude; and, traverſing the city in a covered chariot, proceeded, without delay, to the favourite

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retirement which he had choſen in his native country of Dalmatia. On the ſame day, which was the firſt of May, in the year 305, Maximian, as it had been previouſly concerted, made his reſignation of the imperial dignity at Milan. Diocletian, who, from a ſervile origin, had raiſed himſelf to the throne, paſſed the nine laſt years of his life in a private condition. His anſwer to Maximian is deſervedly celebrated. He was ſolicited by that reſtleſs old man to reaſſume the reins of government and the imperial purple. He rejected the temptation with a ſmile of pity, calmly obſerving, that if he could ſhew Maximian the cabbages which he had planted with his own hands at Salona, he ſhould no longer be urged to relinquiſh the enjoyment of happineſs for the purſuit of power. In his converſations with his friends, he frequently acknowledged, that of all arts, the moſt difficult was the art of reigning; and he expreſſed himſelf on that favourite topic with a degree of warmth which could be the reſult only of experience. "How often, was he accuſtomed to ſay, is it the intereſt of four or five miniſters to combine together to deceive their ſovereign! Secluded from mankind by his exalted dignity, the truth is concealed from his knowledge; he can ſee only with their eyes, he hears nothing but their miſrepreſentations. He confers the moſt important offices upon vice and weakneſs, and diſgraces the moſt virtuous and deſerving among his ſubjects. By ſuch infamous arts, added Diocletian, the beſt and wiſeſt princes are ſold to the venal corruption of their courtiers." A juſt eſtimate of greatneſs, and the aſſurance of immortal fame, improve our reliſh for the pleaſures of retirement; but the roman emperor had filled too important a character in the world, to enjoy without allay the comforts and ſecurity of a private condition. It was impoſſible that he could remain ignorant of the troubles which afflicted the empire after his abdication. It was impoſſible that he could be indifferent to their conſequences. Fear, ſorrow, and diſcontent, ſometimes purſued him into the ſolitude of Salona. His tenderneſs, or at leaſt his pride, was deeply wounded by the misfortunes of his wife and daughter; and the laſt moments of Diocletian were embittered by ſome affronts, which Licinius and Conſtantine might have ſpared the father of ſo many emperors, and the firſt author of their own fortune. A report, though of a very doubtful nature, has reached our times, that he prudently withdrew himſelf from their power by a voluntary death.

DIODATI (JOHN), a famous miniſter, and profeſſor of theology at Geneva, was born at Lucca in 1579, and died at Geneva in 1652. He is diſtinguiſhed by tranſlations, 1. of the bible into italian, with notes, Geneva, 1607, 4to. The beſt edition at Geneva in 1641, folio. This is ſaid to be more a paraphraſe

than a tranſlation, and the notes rather divine meditations than critical reflections. 2. Of the bible into french, Geneva, 1644. 3. Of father Paul's hiſtory of the council of Trent, into french.

DIODORUS SICULUS, an ancient hiſtorian, was born at Agyrium in Sicily, and flouriſhed in the times of Julius Cæſar and Auguſtus. Diodorus ſays, that he was no leſs than 30 years in writing his hiſtory, in the capital of the world, viz. Rome; where he collected materials, which he could not have procured elſewhere. Nevertheleſs, as he tells us, he did not fail to go himſelf through the greateſt part of the provinces of Europe and Aſia, as well as to Ægypt, that he might not commit the uſual faults of thoſe who had ventured to treat particularly of places which they had never viſited. He calls his work, not a hiſtory, but an Hiſtorical Library; and with ſome reaſon; ſince, when it was intire, it contained, according to the order of time, all which other hiſtorians had written ſeparately. For he had comprized in 40 books the moſt remarkable events which had happened in the world during the ſpace of 1138 years; without reckoning what was comprehended in his ſix firſt books of the more fabulous times, viz. of all which happened before the trojan war. But, to the great concern of the curious, of the 40 books only 15 are now extant. The firſt five are intire, and give us an account of the fabulous times; and explain the antiquities and tranſactions of the Ægyptians, Aſſyrians, Perſians, Libyans, Grecians, and other nations, before the trojan war. The five next are wanting. The 11th begins at Xerxes's expedition into Greece; from whence, to the end of the 20th, which brings the hiſtory down to the year of the world 3650, the work is intire; but the latter 20 are quite loſt. Henry Stephens aſſerts, from a letter communicated to him by Lazaro Baif, that the Hiſtorical Library of Diodorus remains intire in ſome corner of Sicily: upon which, ſays la Mothe le Vayer, "I confeſs I would willingly go, almoſt to the end of the world, in hopes to find ſo great a treaſure. And I ſhall envy poſterity this important diſcovery, if it be to be made when we are no more; when, inſtead of 15 books only, which we now enjoy, they ſhall poſſeſs the whole 40."

The contents of this whole work are thus explained in the preface by Diodorus himſelf: "Our ſix firſt books," ſays he, comprehend all that happened before the war of Troy, together with many fabulous matters here and there interſperſed. Of theſe, the three former relate the antiquities of the Barbarians, and the three latter thoſe of the Greeks. The 11 next include all remarkable events in the world, from the deſtruction of Troy to the death of Alexander the Great. And, laſtly, the other 23 extend to the conqueſt of Julius Cæſar over the Gauls, when he made the britiſh ocean the northern bounds of the

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roman empire." Since Diodorus ſpeaks of Julius Caſar, as he does in more places than one, and always according to the pagan cuſtom with an attribute of ſome divinity, he cannot be more ancient than he. When Euſebius writes in his Chronicon, that Diodorus lived under this emperor, he ſeems to limit the life of the former by the reign of the latter: yet Suidas prolongs his days even to Auguſtus; and Scaliger very well obſerves, in his Animadverſions upon Euſebius, that Diodorus muſt needs have lived to a very great age; and that he was alive at leaſt half the reign of Auguſtus, ſince he mentions, on the ſubject of the olympiads, the roman biſſextile year. Now this name was not uſed before the faſti and calendar were corrected; which was done by Auguſtus, to make the work of his predeceſſor more perfect.

Diodorus has met with a different reception from the learned. Pliny affirms him to have been the firſt of the Greeks who wrote ſeriouſly, and avoided trifles: "primus apud Græcos deſiit nugari," are his words. Biſhop Montague, in his preface to his "Apparatus," gives him the praiſe of being an excellent author; who, with great fidelity, immenſe labour, and uncommon ingenuity, has collected an "Hiſtorical Library," in which he has exhibited his own and the ſtudies of other men. This hiſtory, without which nobody would have known the antiquities and many other particulars of the little town of Agyrium, or even of Sicily, preſents us occaſionally with ſenſible and judicious reflections. Diodorus takes particular care to refer the ſucceſſes of war and of other enterpriſes, not to chance or to a blind fortune, with the generality of hiſtorians; but to a wiſe and kind providence which preſides over all events. However, he is withal extremely credulous; and, if other proofs were wanting, we need only mention his deſcription of the iſle of Panchaia, with its walks beyond the reach of ſight of odoriferous trees; its fountains, which form an infinite number of canals bordered with flowers; its birds, unknown in any other part of the world, which warble their enchanting notes in groves of uninterrupted verdure; its temple of marble, 4000 feet in length, &c. The firſt latin edition of Diodorus is that of Milan, 1472, folio. The beſt of the text, are that of Henry Stephens, in greek, 1559, finely printed, and that of Weiſſeling, Amſterdam, gr. and lat. with the remarks of different authors, various lections, and all the fragments of this hiſtorian, 1746. 2 vols. folio. That is likewiſe in eſteem which was publiſhed by L. Rhodeman, Hanau, 1604, 2 vols. folio. Poggius tranſlated it into latin, and the abbé Teraſſon into french.

DIODORUS of Antioch, prieſt of that church, and afterwards biſhop of Tarſus, was diſciple of Sylvanus, and maſter of St. John Chryſoſtom, of St. Baſil, and of St. Athanaſius. Theſe

ſaints

ſaints beſtow great praiſes on his virtues and his zeal for the faith: praiſes which were confirmed by the firſt council of Conſtantinople. St. Cyril, on the contrary, calls him the enemy of the glory of Jeſus Chriſt, and regards him as the fore-runner of Neſtorius. Diodorus was one of the firſt commentators who adhered to the literal ſenſe of ſcripture, without expatiating in the fields of allegory; but only ſome fragments of his writings are come down to us, in the Catena patrum græcorum. It is no great loſs, if it be true, as has been ſaid, that he carried his fondneſs for the literal ſenſe ſo far as to deſtroy the prophecies that relate to Jeſus Chriſt.

DIOGENES, the cynic, was, ſays Bayle, one of thoſe extraordinary men, who puſh every thing to extremes, without excepting reaſon itſelf; and who verify the maxim, that there is no great genius without ſome little mixture of madneſs. He was born at Sinope, a city of Pontus; and was expelled from thence for coining falſe money; as was his father alſo, who was a banker. He retired to Athens, and prevailed on the philoſopher Antiſthenes to become his maſter. He not only ſubmitted to the kind of life which was peculiar to the followers of that founder of the cynics, but added new degrees of auſterity to it. He ordered ſomebody to provide him a cell; but as that order was not ſpeedily executed, he grew impatient, and lodged himſelf in a tub. He uſed to call himſelf a vagabond, who had neither houſe nor country, was obliged to beg, was ill clothed, and lived from hand to mouth: and yet, ſays Ælian, he took as much pride in thoſe things, as Alexander could in the conqueſt of the world. Indeed he was not a jot more humble, than thoſe who are clothed in rich apparel, and fare ſumptuouſly every day. He looked down on all the world with ſcorn; he magiſterially cenſured all mankind, and thought himſelf unqueſtionably ſuperior to every other philoſopher. Alexander one day paid him a viſit, and made him an offer of riches or any thing elſe; but all that the philoſopher requeſted of him was, to ſtand from betwixt him and the ſun. As if he had ſaid, "Do not deprive me of the benefits of nature, and I leave to you thoſe of fortune." The conqueror was ſo ſtruck with the vigour and elevation of his ſoul, as to declare, that "if he was not Alexander, he would chooſe to be Diogenes:" that is, if he was not in poſſeſſion of all that was pompous and ſplendid in life, he would, like Diogenes, heroically deſpiſe it. Nobody can wonder, that a prince, who ſaw himſelf continually beſet with a crowd of gaping wolves, whoſe voracious appetites all his power could never ſatisfy, ſhould admire a man, who, though he might have had any favours, would aſk him none; and even bade him, without compliment or ceremony, to ſtand out of his ſunſhine.

Some perſons have charged this philoſopher with drunkenneſs; but doubtleſs moſt injuriouſly. Far from being a drinker, he thought it ſtrange, that they who are thirſty do not drink at the firſt ſpring they meet with, inſtead of hunting after choice wines; he thought them more unreaſonable than brutes; and for his own part, he deſired no other liquors to quench his thirſt, than what nature provided for him in a river. Diogenes had a great preſence of mind, as appears from his ſmart ſayings, and quick repartees; and Plato is thought to have paſſed no ill judgment upon him, when he called him "a mad Socrates." He ſpent a conſiderable part of his life at Corinth; and the reaſon of his living there was as follows: As he was going over to the iſland of Ægina, he was taken by pirates, who carried him into Crete, and there expoſed him to ſale. He anſwered the cryer, who aſked him what he could do, "that he knew how to command men:" and perceiving a Corinthian who was going by, he ſhewed him to the cryer, and ſaid, "Sell me to that gentleman, for he wants a maſter." Xeniades, for that was the Corinthian's name, bought Diogenes, and carried him with him to Corinth. He appointed him tutor to his children, and entruſted him alſo with the management of his houſe. Diogenes's friends were deſirous of redeeming him; but, ſaid he to them, "that would be fooliſh; lions are not ſlaves to their feeders, but the feeders to the lions." He plainly told Xeniades, that he muſt obey him; for, ſays he, "Governors and phyſicians, though ſervants, yet require obedience from thoſe that are under their care." Some ſay, that Diogenes ſpent the remainder of his life in Xeniades's family; but Dio Chryſoſtom aſſerts, that he paſſed the winter at Athens, and the ſummer at Corinth. He died at Corinth, when he was about 90 years old: but authors are not agreed either as to the time or manner of his death. Some ſay, he died of an overflowing of the gall, occaſioned by his eating a neat's-foot raw; others, that he ſuffocated himſelf by holding his breath; others that he died of the bite of a dog; others, that he threw himſelf down a precipice; others, that he ſtrangled himſelf. The laſt opinion is reported by Jerome as the true one: and it is curious to obſerve what Jerome has obſerved upon it; "His death," ſays the father, "is a teſtimony of his temperance and virtue; for, as he was going to the olympic games, a fever ſeized him in the way; upon which he lay down under a tree, and refuſed the aſſiſtance of thoſe who accompanied him, and who offered him either a horſe or a chariot. Go you to the games, ſays he, and leave me to contend with my diſeaſe. If I conquer, I will follow you; if I am conquered, I ſhall go to the ſhades below. He diſpatched himſelf that very night, ſaying, that he did not ſo properly die, as get rid of his fever."

fever." As to the time of his death, ſome have affirmed, that he died in the 113th Olympiad, upon the ſame day with Alexander the Great; but it muſt have been ſomewhat later, otherwiſe he could not, as Laërtius relates, have been ſent for by Perdiccas, and threatened with death, if he did not come; nor could Craterus have deſired a viſit from him. He ſhewed great indifference about being buried; and Tully has given us, in his Tuſculan queſtions, part of a converſation he was ſuppoſed to have had with his friends upon this ſubject. Upon his ordering himſelf to be thrown out, unburied; "What," ſaid his friends, "to the birds and beaſts?" "No," replied he, "lay my ſtick by me, that I may drive them off." "How will you be able?" ſaid they, "for you will be bereft of ſenſe." "Why then," returned he, "what ſignifies the being torn by beaſts, to a man who perceives nothing of the matter?" No regard however was had to this indifference of Diogenes; for he had an honourable funeral. He was interred near the gate of the iſthmus; and his tomb adorned with a column, on which was placed a dog of marble. The inhabitants of Sinope erected alſo ſtatues of braſs to the honour of this philoſopher, their countryman.

Diogenes had ſome illuſtrious diſciples, and wrote ſeveral books. What his religion was, or whether or no he had any, may well be diſputed; but it is allowed, that his moral precepts were many of them very good. He preached againſt luxury, avarice, ambition, and the ſpirit of revenge, with all poſſible ſtrength. He ſhewed the vanity of human occupations, from this reaſon principally, that we neglect to regulate our internal faculties and paſſions, while we ſpend all our time upon things external. It is certain that moſt of his maxims were admirable; and the moſt exceptionable circumſtance of his life, was his committing acts of carnality in the open view of the world. But we can hardly believe this to have been an allowed principle with the cynics, when we remember, that they were ſo much approved by the ſtoics, who were the moſt auſtere of all the philoſophers: much leſs can we think it of Diogenes, whom the greateſt and beſt men of antiquity have ſo much admired and extolled. Seneca is never tired with praiſing him; and, having called him "virum ingentis animi," a man of a great ſoul, he ſays, that, "if any one doubts of the happineſs of Diogenes, he may call in queſtion the ſtate and bleſſedneſs of the immortal gods." St. Chryſoſtom propoſes him as a pattern of many religious virtues, againſt thoſe who deſpiſed a monaſtic life; and St. Jerom, in the place above referred to, ſpeaks very honourably of him, and terms him greater and more powerful than Alexander.

His

His manner of confuting the philoſopher who denied the exiſtence of motion, has been much admired: it was by riſing from his ſeat and walking.

DIOGENES LAERTIUS, ſo called from Laërtius, a town of Cilicia, where he is ſuppoſed to have been born, is an ancient greek author, who wrote ten books of the "Lives of the philoſophers," ſtill extant. In what age he flouriſhed, is not eaſy to determine. The oldeſt writers who mention him are Sopater Alexandrinus, who lived in the time of Conſtantine the great, and Heſychius Mileſius, who lived under Juſtinian. Diogenes often ſpeaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that he could not flouriſh before the reigns of thoſe emperors. Menage has fixed him to the time of Severus; that is, about the year of Chriſt 200; and from certain expreſſions in him ſome have fancied him to have been a chriſtian; however, as Menage obſerves, the immoderate praiſes he beſtows upon Epicurus will not ſuffer us to believe this, but incline us rather to ſuppoſe that he was an epicurean. He divided his Lives into books, and inſcribed them to a learned lady of the platonic ſchool, as he himſelf intimates in his life of Plato. Montaigne was ſo fond of this author, that inſtead of one Laërtius he wiſhes we had a dozen; and Voſſius ſays, that his work is as precious as old gold. Without doubt we are greatly obliged to him for what we know of the ancient philoſophers; and if he had been as exact in the execution, as he was judicious in the choice of his ſubject, we had been more obliged to him ſtill. Biſhop Burnet, in the preface to his life of ſir Matthew Hale, juſtly ſpeaks of him in the following manner: "There is no book the ancients have left us," ſays he, "which might have informed us more than Diogenes Laërtius's lives of the philoſophers, if he had had the art of writing equal to that great ſubject which he undertook: for if he had given the world ſuch an account of them, as Gaſſendus has done of Peireſc, how great a ſtock of knowledge might we have had, which by his unſkilfulneſs is in a great meaſure loſt! ſince we muſt now depend only on him, becauſe we have no other and better author who has written on that argument." He is no where obſerved to be a rigid affecter or favourer of any ſect; which makes it ſomewhat probable, that he was a follower of Potomon of Alexandria, who, after all the reſt, and a little before his time, eſtabliſhed a ſect which were called eclectics, from their chooſing out of every ſect what they thought the beſt. His books ſhew him to have been a man of univerſal reading; but as a writer he is very exceptionable, both as to the diſpoſal and the defect of his materials.

There have been ſeveral editions of his lives of the philoſophers;

phers; but the beſt is that printed in two volumes 4to, at Amſterdam, 1693. Beſides this, Laërtius wrote a book of epigrams upon illuſtrious men, called Pammetrus, from its various kinds of metre: but it is not extant.

DIOGENES, of Apollonia in the iſle of Crete, diſtinguiſhed himſelf among the philoſophers who flouriſhed in Ionia before Socrates taught philoſophy at Athens. He was diſciple and ſucceſſor of Anaximenes in the ſchool of Ionia. He ſomewhat rectified his maſter's opinion concerning the firſt cauſe. He acknowledged, like him, that air was the ſubſtance of all beings; but he attributed this primitive principle to a divine efficacy. It is ſaid that he firſt made the obſervation, that air is ſubject to condenſation and rarefaction. He flouriſhed about the year 500 before Chriſt. He was often ſent for to the court of the princes who reigned in Aſia minor, and who profited by his judgment either in enacting new laws, or in reducing to writing treaties of peace or alliance.

DIOGNETES, a philoſopher under Marcus Aurelius, taught that prince to love and to practiſe philoſophy, and how to make dialogues. The pupil always retained a great eſteem for his maſter. He is thought to be the ſame to whom the letter to Diognetes which is found among the works of St. Juſtin, is addreſſed. It ſeems very certain that this letter was not written to a jew, as ſome of the learned have thought, but to a pagan. The manner wherein the author ſpeaks of the falſe gods to him to whom he writes, leaves ſcarcely any room to doubt of it: "Conſider," ſays he to Diognetes, "not only with the eyes of the body, but alſo with thoſe of the mind, in what manner and under what form they exiſt, whom you regard as gods. One is of ſtone, another of braſs; and yet you adore them, you ſerve them." Would a man talk thus to a jew? This letter to Diognetes is one of the moſt valuable pieces of eccleſiaſtical antiquity. His portrait of the manners and life of the primitive chriſtians is incomparable; and what he ſays on the myſteries of religion is as much as can be ſaid on that ſubject.

DIONIS (PETER), a french ſurgeon, and the firſt who demonſtrated anatomical diſſections and chirurgical operations, eſtabliſhed by Lewis XIV. in the royal garden of plants. This ingenious perſon died in 1718, after having produced ſeveral works, which were well received in his own and foreign countries. The principal are, 1. Un Cours d'opérations de chirurgie. 2. L'anatomie de l'homme. This was tranſlated by the jeſuit Parennin into the language of the Tartars. 3. Traité de la maniere de ſecourir les femmes dans les accouchemens, &c.

DIONYSIUS I. tyrant of Syracuſe, ſon of Hermocrates, from a ſimple ſcribe became general of the Syracuſans, and afterwards

terwards their tyrant. He declaimed with vehemence againſt the antient magiſtrates, cauſed them to be depoſed, had new ones created, and put himſelf at their head in the year 405 before Chriſt. In order to eſtabliſh his tyranny, he augmented the pay of the ſoldiers, recalled the exiles, and procured from the people a guard for his perſon. He was almoſt perpetually engaged in war with the Carthaginians, but with various ſucceſs. The city of Gela having been captured by them, the Syracuſans roſe up againſt him. The tyrant quelled them, iſſued orders for the maſſacre of the Carthaginians who were diſperſed in Sicily, and ſwore an everlaſting hatred to Carthage. To the paſſion for commanding he added that for verſifying. He ſent his brother Theodorus to Olympia, to contend in his behalf for the prize of poetry and that of the horſe-race. His works were hiſſed. Unable to take revenge on his inſulters, he vented his rage on his ſubjects. All the wits of Syracuſe who uſed to feaſt at his table, took care to praiſe the warrior, but ſtill more the poet. There was only a certain Philoxenus, famed for his dythyrambics, who was not carried away with the torrent. Dionyſius once read to him a copy of verſes, on which he preſſed him to deliver his opinion; this honeſt man, without heſitation, declared it to be very bad. The prince ordered him to be ſent to the mines; but at the inſtance of ſome of his courtiers, he relented. The next day he picked out what he thought was his maſter-piece to ſhew it to Philoxenus. The poet, without anſwering one word to him, turned about to the captain of the guard, and ſaid: "Carry me back to the mines." The tyrant was criticized with leſs ſeverity at Athens. Having cauſed one of his tragedies to be repreſented there, as a candidate for the prize, he was declared conqueror. This triumph pleaſed him more than all the victories he had gained. He ordered ſolemn thankſgivings to be paid to the gods. Magnificent feſtivals were held for ſeveral days ſucceſſively at Syracuſe. The exceſs of his joy induced him to tranſgreſs the bounds of moderation at table, and he died of an indigeſtion, after 38 years of tyranny, 386 years before Chriſt, in the 63d of his age. Dionyſius had all the vices of an uſurper; he was ambitious, cruel, vindictive, ſuſpicious. He built a ſubterraneous houſe, ſurrounded with a moat, which his wife and his ſons were not permitted to enter till they had firſt put off their clothes, for fear of having arms concealed. He wore always armour. His barber having told him that his life was in his power, he cauſed him to be put to death, and was reduced to the neceſſity of ſingeing his own beard. His tyrannical ſuſpicion is immortalized by a monument ſtill ſubſiſting in Sicily; it is a cavern of enormous dimenſions, called the ear of Dionyſius the tyrant. It is excavated in the rock, and bears the exact ſhape of a human ear: being 80 feet in height, and

250 in length. It is ſaid to have been conſtructed in ſuch a manner that all the ſounds produced in it, were collected and united as in a focus, in one point called the tympan. At the end of the tympan the tyrant had cauſed a little hole to be made, which communicated with a chamber where he uſed to lie concealed: he applied his ear to this hole, and diſtinctly heard all that was ſaid in the cavern. As ſoon as this work was finiſhed, and had been put to the trial, he cauſed all the workmen who had been employed on it to be killed. He then impriſoned in it all the perſons he thought his enemies; and after hearing their converſation, he, as it is ſaid, either condemned or abſolved them. His impiety is not leſs notorious than his diſtruſt.

By way of concluſion to this article we ſhall only add, that we have drawn Dionyſius according to the common opinion of him. But the veracity of the biographer requires that we ſhould ſtate, that this tyrant tempered the vices of his ambition and deſpotiſm by great qualities. He frequently bore contradiction without ſhewing either reſentment or diſpleaſure. He generally was gracious and popular in his manners towards the people of Syracuſe. The familiarity with which he converſed with the meaneſt citizens and even with ordinary workmen, the reſpect and indulgence he had for his wives, ſufficiently evince that Dyonyſius had more equity and moderation, more kindneſs and generoſity in his character than is commonly thought. He was not ſuch a tyrant as either Phalaris or Nero. As to his paſſion for poetry, it was far better that Dionyſius ſhould employ his leiſure hours in making verſes than in luxurious living and pleaſures no leſs pernicious. It was the reflection made by Dionyſius the younger when he was at Corinth. Philip of Macedon aſked him with a ſneer, how his father could find time to compoſe his odes and his tragedies? "You ſeem to make a great difficulty of it," ſaid Dionyſius; "he compoſed them in thoſe hours which you and I conſume in drinking and play."

DIONYSIUS II. ſurnamed *the younger*, ſucceſſor and ſon of the foregoing, ſent for Plato to his court, by the advice of Dio, his brother-in-law. The philoſopher had no ſucceſs in ſoftening the manners of the tyrant. Dionyſius, ſeduced by his flatterers, baniſhed Dio, and obliged his wife to marry another. This affront inſpired the heart of Dio with the thirſt of vengeance; he attacked Dionyſius, and forced him to abandon Syracuſe in the year 343 before Chriſt. He returned ten years after, and was driven out by Timoleon, general of the Corinthians. Dionyſius the elder foretold his ſon what would happen to him. One day he reproached him with the violence he had committed on a lady of Syracuſe, and aſked him angrily if he had ever heard that in his youth he had been guilty of ſuch miſconduct: "Becauſe you were not the ſon of a king," raſhly replied the young

young man. "And thou wilt never be the father of one!" a prediction which was fulfilled. Dionyſius the younger, more cruel and leſs politic than his father, being driven from Syracuſe, took refuge at Corinth, where, it is reported, he opened a ſchool, that he might ſtill, ſays Cicero, preſerve a ſort of government. This piece of raillery might have been ſaid to the younger Dionyſius himſelf; for it ſeems he could bear a joke, and was able to anſwer it. A Corinthian coming into his chamber, deſigning to ridicule him, ſhook his robe, as if he were with a tyrant, to ſhew that he had no arms concealed in it; but Dionyſius, ſeizing the witticiſm that was aimed at him, made it rebound on the jeſter: "My friend," ſaid he, "rather ſhake thy cloak when thou art going out;" giving him to underſtand that he thought him very capable of carrying ſomething away with him. Another Corinthian, meaning to rally him on the intercourſe he had had with the philoſophers, aſked him, by way of inſult, of what uſe the wiſdom of Plato had been to him: "Do you think then," replied he, "that I have obtained no benefit from the leſſons of Plato, while you ſee me bear my misfortunes as I do?" His taking up the profeſſion of a ſchoolmaſter appears fabulous to Dr. Heumann, a German, who has written a thick volume in 4to on that ſubject.

DIONYSIUS (THE PERIEGETIC), an ancient poet and geographer, concerning whoſe perſon and affairs we have no certain information but what we derive from the elder Pliny. Pliny, ſpeaking of the perſian Alexandria, afterwards called Antioch, and at laſt Charrax, could not miſs the opportunity of paying his reſpects to a perſon who had ſo much obliged him; and whom he profeſſes to follow above all men in the geographical part of his work. He tells us then, that "Dionyſius was a native of this Alexandria, and that he had the honour to be ſent by Auguſtus to ſurvey the eaſtern part of the world, and to make reports and obſervations about its ſtate and condition, for the uſe of the emperor's eldeſt ſon, who was at that time preparing an expedition into Armenia, Parthia, and Arabia." This paſſage, though ſeemingly explicit enough, has not been thought ſufficient by the critics to determine the time when Dionyſius lived, whether under the firſt Auguſtus Cæſar, or under ſome of the later emperors, who aſſumed his name: but Voſſius and others are of opinion, that the former is the emperor meant by Pliny. Dionyſius wrote a great number of pieces, enumerated by Suidas and his commentator Euſtathius: but his Periegeſis, or ſurvey of the world, is the only one we have remaining; and it would be ſuperfluous to ſay, that this is one of the moſt exact ſyſtems of antient geography, when it has been already obſerved, that Pliny himſelf propoſed it for his pattern.

It is generally ſuppoſed, that Dionyſius is no more to be rec-

koned a poet, than any of thoſe authors who have included precepts in numbers, for the ſake of aſſiſting the memory: and we are apt to leave him in the company where we firſt found him at ſchool, namely, among the grammarians and rhetoricians who ſupplied us with their dry leſſons in verſe. But though he muſt be acknowledged to be more valuable for the uſefulneſs of his ſubject, than for the agreeableneſs of his wit, or the harmony of his meaſures; yet he has taken care to ſhew us in many places, that he had a genius capable of more ſublime undertakings, and that he conſtantly made the Muſes the companions, though not the guides of his travels. If the reader would know particulars, we refer him to his deſcriptions of the iſland of Lucca, inhabited by departed heroes; of the monſtrous and terrible whales in Japrobana; of the poor Scythians that dwelt by the Meotic lake; to the account of himſelf, when he comes to deſcribe the Caſpian, of the ſwans and bacchanals on the banks of Cayſter, and many more of the ſame ſtrain; which, together with the concluſion of his work, will ſhew him to have poſſeſſed no ſmall ſhare of poetic ſpirit.

The Periegeſis has been publiſhed ſeveral times with and without the commentaries of Euſtathius; but the neateſt edition is that printed at Oxford in 1697; the beſt and moſt uſeful that enlarged and improved with notes and illuſtrations by Hill.

DIONYSIUS (HALICARNASSENSIS), a hiſtorian and critic of antiquity, was born at Halicarnaſſus, a town in Caria; which is alſo memorable for having before produced Herodotus. This we learn from Strabo, as well as from himſelf. He came to Rome ſoon after Auguſtus had put an end to the civil wars, which was about 30 years before Chriſt; and continued there, as he himſelf relates, 22 years, learning the latin tongue, and making all neceſſary proviſion for the deſign he had in hand of writing the roman hiſtory. To this purpoſe he read over, as he tells us, all the commentaries and annals of thoſe Romans who had written with any reputation about the antiquities and tranſactions of their ſtate; of ſuch as old Cato, Fabius Maximus, Valerius Antias, Licinius Macer, and others; but owns, after all, that the conferences he had with the great and learned men at Rome upon this ſubject, were almoſt as ſerviceable to him as any thing he had read. His hiſtory is intituled "Of the roman antiquities," and was compriſed in 20 books, of which only the 11 firſt are now extant. They conclude with the time when the conſuls reſumed the chief authority of the republic, after the government of the decemviri; which happened 312 years after the foundation of Rome. The intire work extended to the beginning of the firſt Punic war, ending where Polybius begins his hiſtory; which is about 200 years later. Some have imagined that Dionyſius never ended his work, but was prevented

vented by death from compoſing any more than 11 books out of the 20, which he had promiſed the public. But this is a groundleſs ſurmiſe, and contrary to expreſs teſtimony. Stephanus, a greek author, who wrote "about cities," quotes the 16th and 17th books of Dionyſius's Roman antiquities; and Photius, in his Bibliotheca, ſays, that he had read all the 20. He aſſures us further, that he had ſeen the compendium or abridgement which Dionyſius made of his own hiſtory into five books; but which is now loſt. The reputation of this hiſtorian ſtands very high on many accounts. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himſelf: and Scaliger declares, in his animadverſions upon Euſebius, that we have no author remaining, who has ſo well obſerved the order of years. He is no leſs preferable to the Latins, on account of the matter of his hiſtory; for his being a ſtranger was ſo far from being prejudicial to him, that on this ſingle conſideration he made it his buſineſs to preſerve an infinite number of particulars, moſt curious to us, which their own authors neglected to write, either becauſe, by reaſon of their familiarity, they thought them below notice, or that all the world knew them as well as themſelves. Laſtly, as to his ſtyle and diction, nothing can be more pure, more clear, more elegant; inſomuch that many have thought him the beſt author to be ſtudied by thoſe who would attain a perfect knowledge of the greek tongue.

But, beſides the Roman antiquities, there are other writings of his extant, critical and rhetorical. His moſt admired piece in this way is "De ſtructura orationis," firſt printed by Aldus at Venice in the year 1508: it has undergone ſeveral impreſſions ſince, with a latin verſion joined to it; but the laſt and beſt was that by Upton, printed at London in 1702. Several other little compoſitions of the ſame kind, ſtill extant, ſhew him to have been a man of taſte in the belles lettres, and of great critical exactneſs; and nothing can more clearly convince us of the vaſt reputation and high authority he poſſeſſed at Rome among the learned, than Pompey's ſingling him out to give a judgment of the firſt greek hiſtorians, and eſpecially of Herodotus and Xenophon. There is extant a letter of his upon this ſubject, written to Pompey, at Pompey's own requeſt; and if there be any thing exceptionable in that letter, or in the other critical and rhetorical pieces of Dionyſius, it is, that he was too exact and rigorous in giving laws to eloquence, by which he deprived it of that generous liberty, which is almoſt eſſential to its nature: for, according to him, there never was a perfect hiſtorian or orator. His finding fault with Plato, upon his rigid principles, was one of the occaſions of the letter which Pompey wrote to him. And we ſee by his anſwer, that though, to gratify Pompey, he profeſſes himſelf an admirer of Plato, he

does not forbear to prefer Demoſthenes to him; profeſſing, that it was only to give the whole advantage to the latter, that he exerciſed his cenſure againſt the former. Nevertheleſs it appears, that at another ſeaſon he ſpared Demoſthenes no more than the reſt; ſo prone was his inclination to find fault, merely becauſe writers did not, in their works, come up to that ideal perfection which he had conceived in his mind. The beſt edition of all Dionyſius's works is that by Hudſon, at Oxford 1704, in 2 vols folio.

DIONYSIUS (AREOPAGITA) was born at Athens, and educated there. He went afterwards to Heliopolis in Ægypt; where, if we may believe ſome writers of his life, he ſaw that wonderful eclipſe which happened at our Saviour's paſſion, and was urged by ſome extraordinary impulſe to cry out, "Aut Deus patitur, aut cum patiente dolet;" Either God himſelf ſuffers, or condoles with him who does. At his return to Athens, he was elected into the court of Areopagus, from whence he derived his name of Areopagite. About the year 50 he embraced chriſtianity, and, as ſome ſay, was appointed firſt biſhop of Athens by St. Paul; nay, was even conſecrated by the hands of Paul. Of his converſion we have this account in Acts xvii: Paul, preaching at Athens, was brought before the Areopagus, to give account of himſelf and his doctrine. He harangued in that court, taking occaſion to ſpeak againſt the prevailing idolatry of the place, from an altar which he found with this inſcription, "To the unknown God." The event of which preaching was, as the ſacred hiſtorian tells us, that "certain men clave unto him and believed; among the which was Dionyſius the Areopagite, a woman named Damaris, and others with them." He is ſuppoſed to have ſuffered martyrdom; but whether under Domitian, Trajan, or Adrian, is not certain. We have nothing remaining under his name, but what there is the greateſt reaſon to believe ſpurious.

DIONYSIUS, biſhop of Corinth, flouriſhed under the reigns of Marcus Antoninus and Commodus; and is ſuppoſed to have ſuffered martyrdom about the year 178. We know little more of him, than what appears from ſome of his epiſtles, preſerved by Euſebius: from which we learn, that he was not only very diligent in his paſtoral care over the flock committed to him, but that he extended this care likewiſe to the inhabitants of all other countries and cities. He wrote a letter to the Lacedæmonians, in which he exhorts them to peace and concord: another to the Athenians, in which he recommends purity of faith and evangelical holineſs; a third to the Nicomedians, to bid them beware of the hereſy of Marcion: a fourth to the churches of Crete: a fifth to the churches of Pontus: a ſixth to the Gnoſſians, in which he admoniſhes Pinytus, their biſhop, not to impoſe

poſe too ſeverely upon the brethren the heavy burden of continence, but to conſider the frailties and infirmities of the fleſh. He wrote alſo a ſeventh letter to the Romans, in which he mentions the famous epiſtle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read in their churches. But none of theſe letters are now extant; ſo that all the judgment we can form, is from the account Euſebius has given of them in Hiſtor. Eccleſiaſtic. lib. iv. cap. 23.

DIONYSIUS, biſhop of Alexandria, was born a heathen, and of an antient and illuſtrious family. He was a diligent enquirer after truth, which he looked for in vain among the ſects of philoſophers; but at laſt found it in chriſtianity, in which he was probably confirmed by his preceptor Origen. He was made a preſbyter of the church of Alexandria in 232; and in 247 was raiſed to that ſee upon the death of Heracles. When the Decian perſecution aroſe, he was ſeized by the ſoldiers and ſent to Taposiris, a little town between Alexandria and Canopus; but he eſcaped without being hurt, of which there is a marvellous account in the fragments of one of his letters, which Euſebius has preſerved. He did not come off ſo well under the Valerian perſecution, which began in 257: for then he was forcibly hurried off in the midſt of a dangerous illneſs, and baniſhed to Cephrus, a moſt deſert and uncultivated region of Libya, in which terrible ſituation he remained for three years. Afterwards, when Gallienus publiſhed an edict of toleration to the chriſtians, he returned to Alexandria, and applied himſelf diligently to the offices of his function, as well by converting heathens, as by ſuppreſſing heretics. To the Novatian hereſy he laboured to put a ſtop; he endeavoured to quiet the diſpute, which was riſen to ſome height, between Stephen and Cyprian, concerning the re-baptization of heretics: but he attempted both theſe things with chriſtian moderation and candor. For it muſt be acknowledged to his credit, that he ſeems to have poſſeſſed more of that ſpirit of gentleneſs and meekneſs, than was uſually to be found in thoſe primitive and zealous times. He does not indeed appear to have been quite ſo moderate in the next congreſs which he had with Sabellius, who had aſſerted, that "the ſubſtance in the trinity was nothing more than one perſon diſtinguiſhed by three names;" which Dionyſius oppoſed with ſuch zeal and ardour, as to maintain, that there was not only a diſtinction of perſons, but of eſſence or ſubſtance alſo, and even an inequality of power and glory in them." Cave, however, excuſes this error, or "blindneſs," as he calls it, in him, becauſe it flowed from his intemperate zeal and hatred of heretics! becauſe too Dionyſius was in all other reſpects a very ſound and orthodox biſhop! A little before his death he was

called to a ſynod at Antioch, to defend the divinity of Jeſus Chriſt againſt Paul of Samoſata, biſhop of Antioch: but he could not appear by reaſon of his great age and infirmities. He wrote a letter however to that church, in which he explained his own opinion of the matter, and refuted Paul; whom he thought ſo very blameable for advancing ſuch an error, that he did not deign to ſalute him even by name. He died in the year 267; and, though his writings were very numerous, yet, ſcarce any of them are come down to us, except ſome fragments preſerved by Euſebius.

DIOPHANTUS, a celebrated mathematician of Alexandria, is reputed to have been the inventor of algebra. He wrote 13 books of arithmetic; which, the aſtronomer Regiomontanus in his preface to Alfraganus tells us, are ſtill preſerved in MS. in the Vatican library. Six of theſe books, and one "de numeris multangulis," were firſt publiſhed at Baſil by Xylander in 1575, but in a latin verſion only, with the greek ſcholia of Maximus Planudes upon the two firſt books, and obſervations of his own. The ſame books were afterwards publiſhed in greek and latin at Paris in 1621, by Meziriac, an ingenious and learned Frenchman, who made a new latin verſion to it, and enriched it with very learned commentaries. Meziriac did not entirely neglect the notes of Xylander in his edition, but he treated the ſcholiaſt Planudes with the utmoſt contempt. He ſeems to intimate, in what he ſays upon the 28th queſtion of the ſecond book, that the ſix books which we have of Diophantus may be nothing more than a collection made by ſome novice, of ſuch propoſitions as he judged proper, out of the whole 13: but Fabricius thinks there is no juſt ground for ſuch a ſuppoſition. When Diophantus lived, is not known. Some have placed him before Chriſt, and ſome after, in the reigns of Nero and the Antonines; but all with equal uncertainty. He ſeems to have been the ſame Diophantus with him who wrote the Canon aſtronomicus; which, Suidas tells us, was commented on by the celebrated Hypatia, the daughter of Theon of Alexandria: and his reputation appears to have been very high among the antients, who made no ſcruple to rank him with Pythagoras and Euclid in mathematical learning. Meziriac, in his notes upon the fifth book "de arithmeticis," has collected, from Diophantus's epitaph in the Anthologia, the following circumſtances of his life; namely, that he was married when he was 33 years old, and had a ſon born five years after; that this ſon died when he was 42 years of age, and that his father did not ſurvive him above four years: from which it appears, that Diophantus was 84 years old when he died. Meziriac's edition of his books of arithmetic has been reprinted ſeveral times, with additions of notes and illuſtrations by others.

DIOSCORIDES

DIOSCORIDES (Pedacius), an eminent phyſician of Anaxarba, ſince called Cæſarea, in Cilicia, who flouriſhed in the reign of Nero, and compoſed five books of the Materia Medica. Fabricius is certain, that he compoſed theſe books before Pliny wrote his Natural Hiſtory, although he ſuppoſes Pliny might reach the age of Dioſcorides. Pliny has indeed made no mention of him, and yet relates many things of a very ſimilar nature; which circumſtances Fabricius imputes to their both having collected their materials from the ſame ſtore-houſe, and to Pliny's not having ſeen the books of Dioſcorides. This phyſician tells us, in the preface of his firſt book, that he had conſulted all who had written upon the Materia Medica before him; that to the information he had received from others, he had joined great application of his own; that he had travelled over many countries, for the ſake of confirming by obſervation what he had learned from books; that he had corrected many errors of others, added many new things of his own, and digeſted the whole into a regular order. Salmaſius conſiders all this as ſo much boaſting, and treats Dioſcorides as nothing better than a laborious compiler, or pillager of others; but we are obliged in this caſe to ſtand by the judgment of Galen, who has pronounced theſe books of Dioſcorides to be the beſt that had been written upon the ſubject. Beſides theſe five books, there are a ſixth and a ſeventh mentioned by Photius; but the genuineneſs of them is juſtly doubted, ſince Galen takes no notice of them in ſeveral places where he could hardly be ſuppoſed to overlook them. There are alſo two other books "upon ſimple and compound medicines eaſy to be come at," which have been attributed to Dioſcorides; but theſe are ſuppoſed to be ſpurious, though they ſeem to have borne his name when Ætius read them. The firſt edition of Dioſcorides's works was publiſhed in greek, by Aldus, at Venice, in 1499: they have often been publiſhed ſince, with verſions and notes.

DIPPEL (John Conrad), an author famous for his extravagancies, ſtyled himſelf in his writings Chriſtianus Democritus. He began his literary career by a controverſy with the pietiſts, a ſect againſt which he declaimed publicly at Straſburg. Being obliged, for ſome irregularities, to quit that city, he returned to Gieſſen. Here he ſhewed himſelf as zealous in behalf of pietiſm as he had been before in oppoſition to it. Having failed in his views of getting a wife, and a profeſſor's chair, he threw off the maſk, and openly attacked the reformed religion, in his Papiſmus Proteſtantium vapulans. This book having incenſed the proteſtants againſt him, he abandoned theology for chemiſtry. He now gave out, that, after a proceſs of eight months, he had ſucceeded in making a ſufficient quantity of gold to enable him to keep a country houſe, which he bought for 50 thouſand

florins. Our gold-maker was at that time actually in the utmoſt indigence; and could think of no better expedient for avoiding the purſuit of his creditors than by eclipſing himſelf. After having run over various countries, Berlin, Copenhagen, Frankfort, Leyden, Amſterdam, Altona, Hamburgh, and having experienced the diſcipline of the priſon in every one, he was invited to Stockholm in 1727 to preſcribe for the king of Sweden. The clergy of that kingdom, pleaſed with the hope of the king's recovery, but vexed that it ſhould be effected by a man that openly derided their religion, procured an order for the medical alchemiſt to quit the kingdom. Dippel returned to Germany, without having changed either his opinions or his conduct. The report of his death having been ſeveral times falſely propagated, he in 1733 publiſhed a ſort of certificate, in which he affirmed that he ſhould not die till the year 1808; a propheey which was not fulfilled: for he was found dead in his bed at the caſtle of Widgenſtein, the 25th of April 1734, at the age of 62. Dippel was deſerving of a place in the hiſtory of the Hermetic philoſophy, or in that of the Frenzies of the human race. The abbé Lenglet has forgot him. This article may ſerve to ſupply that omiſſion.

DITHMAR, biſhop of Merſburg in 1018, died in 1028, at the age of 42, was ſon of Sigfried count of Saxony, and had been a benedictine in the monaſtery of Magdeburg. He left a chronicle of the emperors Henry I. Otho II. and III. and Henry II. in whoſe reign he lived. This chronicle, compoſed with fidelity, has been ſeveral times re-printed. The beſt edition, and the only one that is without chaſms, is that which the learned Leibnitz has given in his collection of writers that ſerve to illuſtrate the hiſtory of Brunſwic; with various readings and corrections, in folio.

DITHMAR (Justus Christopher), member of the academy of Berlin, profeſſor of hiſtory at Frankfort, died in that city in 1737. He publiſhed ſeveral works on the hiſtory of Germany, which evince at once both his learning and his induſtry.

DITTON (Humphrey), an eminent mathematician, was born at Saliſbury, May 29, 1675. Being an only ſon, and his father obſerving in him an extraordinary good capacity, determined to cultivate it with a ſuitable education. For this purpoſe he placed him in a reputable private academy; upon quitting of which, he, at his father's deſire, though againſt his own inclination, engaged in the profeſſion of divinity, and began to exerciſe his function at Tunbridge in the county of Kent, where he continued to preach ſome years, during which time he married a lady of that place. But a weak conſtitution, and the death of his father, induced Mr. Ditton to quit that profeſſion; and at the perſuaſion of Dr. Harris and Mr. Whiſton, both eminent

ment mathematicians, he engaged in the ſtudy of mathematics, a ſcience to which he had always a ſtrong bias. In the proſecution of it he was much encouraged by the ſucceſs and applauſe he received; being greatly eſteemed by the chief profeſſors of it, and particularly by ſir Iſaac Newton, by whoſe intereſt and recommendation he was elected maſter of the mathematical ſchool in Chriſt's hoſpital, where he continued till his death, which happened in 1715, in the 40th year of his age. He was much regretted by the philoſophical world, who expected many uſeful and ingenious diſcoveries from his aſſiduity, learning, and penetrating genius. Mr. Ditton publiſhed ſeveral mathematical and other tracts, as: 1. Of the tangents of curves, &c. Philoſ. Tranſ. vol. xxiii. 2. A treatiſe on ſpherical catoptrics, publiſhed in the Philoſ. Tranſ. for 1705, from whence it was copied and reprinted in the Acta Eruditorum, 1707, and alſo in the Memoirs of the academy of ſciences at Paris. 3. General laws of nature and motion; 8vo. 1705. Wolfius mentions this work, and ſays, that it illuſtrates and facilitates the writings of Galileo, Huygens, and the Principia of Newton. It is alſo noted by La Roche, in the Memoires de Litterature, vol. viii. p. 46. 4. An inſtitution of Fluxions, 8vo. 1706; again publiſhed, with additions and alterations, by Mr. John Clarke, in 1726. 5. The Synopſis Algebraica of John Alexander, with many additions and corrections; 1709. 6. A treatiſe on Perſpective; 1712, in which he explained the principles of that art mathematically; and, beſides teaching the methods then generally practiſed, gave the firſt hints of the new method afterwards enlarged upon and improved by Dr. Brook Taylor; and which was publiſhed in 1715. 7. In 1714 Mr. Ditton brought out ſeveral pieces both theological and mathematical; particularly his diſcourſe on the reſurrection of Jeſus; and the new Law of Fluids. To this was annexed a tract, to demonſtrate the impoſſibility of thought or perception being the reſult of any combination of the parts of matter and motion: a ſubject much agitated at that time. To this work alſo was added an advertiſement from him and Mr. Whiſton, concerning a method for diſcovering the longitude, which, it ſeems, they had publiſhed about half a year before. This attempt probably coſt our author his life; for, although it was approved and countenanced by ſir Iſaac Newton before it was preſented to the board of longitude, and the method has been ſucceſsfully put in practice in finding the longitude between Paris and Vienna, yet that board then determined againſt it: ſo that the diſappointment, together with ſome public ridicule (particularly in the well-known ſquib of dean Swift), affected his health ſo that he died the enſuing year. In an account of Mr. Ditton, prefixed to the german tranſlation of his diſcourſe on the reſurrection, it is ſaid, that

he had publiſhed, in his own name only, another method for finding the longitude; but which Mr. Whiſton denied. However, Raphael Levi, a learned jew, who had ſtudied under Leibnitz, informed the german editor, that he well knew that Ditton and Leibnitz had correſponded upon the ſubject; and that Ditton had ſent to Leibnitz a delineation of a machine he had invented for that purpoſe; which was a piece of mechaniſm conſtructed with many wheels, like a clock, and which Leibnitz highly approved of for land uſe; but doubted whether it would anſwer on ſhip-board, on account of the motion of the ſhip.

DIVINI (EUSTACHIUS), an italian artiſt, excelled in the art of making teleſcopes. Huyghens was however more able or more fortunate than he; for, with thoſe of his conſtruction, he diſcovered the ring of Saturn. Divini diſputed the truth of this diſcovery by a work publiſhed in 1660, 8vo. under this title: Brevis annotatio in Syſtema Saturnium. His reaſons were, that he did not ſee this ring with his teleſcopes. Huyghens pulveriſed him in an anſwer, to which Divini vainly replied. This author was ſtill living in 1663.

DLUGOSS (JOHN), a Pole, canon of Cracovia and of Sandomir, appointed to the archbiſhopric of Leopol, died in 1480, at the age of 65, after experiencing a ſeries of perſecutions from king Caſimir, is author of a hiſtory of Poland in latin, Frankfort, 1711, folio, in 12 books. The 13th was printed at Leipſic in 1712, fol. The author, though exact and faithful, was not exempt, ſays Lenglet, from the barbariſm of the age in which he lived. He begins his hiſtory at the origin of his nation, and brings it down to 1444.

DOBSON (WILLIAM), an engliſh painter, was born in London in 1610. Who firſt inſtructed him in the uſe of his pencil, is uncertain; but of this we are well aſſured, that he was put out early an apprentice to one Mr. Peake, a ſtationer and trader in pictures, with whom he ſerved his time. Nature inclined him very powerfully to the practice of painting after the life; and, by his maſter's procurement, he had the advantage of copying many excellent pictures, eſpecially ſome of Titian and Van Dyck. How much he was beholden to the latter, may eaſily be ſeen in all his works; no painter having ever come up ſo near to the perfection of that excellent maſter, as this happy imitator. He was alſo further indebted to the generoſity of Van Dyck, in preſenting him to Charles I. who took him into his immediate protection, kept him in Oxford all the while his majeſty continued in that city, ſat ſeveral times to him for his picture, and obliged the prince of Wales, prince Rupert, and moſt of the lords of his court, to do the like. He was a fair middle-ſized man, of a ready wit and pleaſing converſation;

ſation; was ſomewhat looſe and irregular in his way of living; and, notwithſtanding the opportunities he had of making his fortune, died poor at his houſe in St. Martin's-lane, in 1647.

It is to be obſerved of our artiſt, that, as he had the misfortune to want ſuitable helps in his beginning to apply himſelf to painting, ſo he alſo wanted more encouragement than the unhappy times he flouriſhed in could afford. Nevertheleſs, he ſhone out through all diſadvantages; and it is univerſally agreed, that, had his education and encouragement been anſwerable to his genius, England might juſtly have been as proud of her Dobſon, as Venice of her Titian, or Flanders of her Van Dyck. He was both a hiſtory and face painter; and there are in the collections of the curious ſeveral of his pictures of both kinds.

DODART (Denys), phyſician of Lewis XIV. and member of the french academy of ſciences, was born at Paris, in 1634. Among other things, he is the author of a "Statica medicina gallica:" and he greatly cultivated the theory of inſenſible perſpiration, treading cloſely in the ſteps of Sanctorius. He made the following experiment upon himſelf. Upon the firſt day of Lent 1677, he weighed 116 pounds and one ounce: after undergoing the diſcipline and abſtinence of Lent, he weighed, on Eaſter-eve, no more than 107 pounds and 12 ounces. He loſt during this ſeaſon, therefore, eight pounds and five ounces. Theſe attentions he is ſaid to have continued for 33 years. He died in 1707, univerſally regretted. "He was," ſays Fontenelle, "of a very religious and ſerious character, yet not auſtere and gloomy." Guy Patin, who was as covetous of eloges, as he was prodigal of ſatire, called him "monſtrum ſine vitio," a prodigy of wiſdom and ſcience without any defect.

Claude Dodart, his ſon, who was alſo firſt phyſician to the king, died at Paris in 1720, and left "Notes ſur l'hiſtoire générale des drogues, par Pierre Pomey."

DODD (Dr. William), an ingenious divine, of curious but unfortunate memory, was born in 1729, at Bourne in Lincolnſhire; of which place his father, being a clergyman, was vicar. Trained at a private ſchool in claſſical learning, he was ſent in 1745 to Clare-hall in Cambridge; where he gave early proofs of parts and ſcholarſhip, and ſo early as in 1747 began to publiſh little pieces of poetry. He continued to make frequent publications in this light way, in which however there were always marks of ſprightlineſs and ingenuity. Jan. 1750 he took the degree of B. A. with reputation; and that of maſter in 1757. Before he was in orders he had begun and finiſhed his ſelection of "The Beauties of Shakſpeare," which he publiſhed ſoon after in 2 vols. 12mo. and, at the concluſion of the preface, tells us, as if reſigning all purſuits of the profane kind, that "better and more important things henceforth demanded

manded his attention:" nevertheleſs, in 1755, he publiſhed the hymns of Callimachus, tranſlated from the greek into engliſh verſe, &c. This work was dedicated to the duke of Newcaſtle, by the recommendation of Dr. Keene, biſhop of Cheſter; who, having conceived a good opinion of Dodd at the univerſity, was deſirous of bringing him forward into the world.

In 1753 he received orders; and, being now ſettled in London, ſoon became a very popular and celebrated preacher. He obtained ſeveral lectureſhips; that of Weſt-ham and Bow, that of St. James Garlickhithe, and that of St. Olave Hart-ſtreet: and he advanced his theological character greatly, by an almoſt uninterrupted publication of ſermons and tracts of piety. For the ſame purpoſe alſo, he was very zealous in promoting and aſſiſting at charitable inſtitutions, and diſtinguiſhed himſelf much in regard to the Magdalen hoſpital, which was opened in Auguſt 1758: he became preacher at the chapel of this charity, for which he was allowed yearly 100l. But, notwithſtanding his attention to ſpiritual concerns, he was by no means negligent in cultivating his temporal intereſts. In 1759 he publiſhed in 2 vols. 12mo. biſhop Hall's Meditations, and dedicated them to Miſs Talbot, who lived in the family of archbiſhop Secker; and, on the honour the marquis of Granby acquired in Germany, addreſſed an ode to the marchioneſs. His dedication to Miſs Talbot was ſomehow or other ſo worded, as unfortunately to miſs its aim; for it gave ſuch offence to the archbiſhop, that, after a warm epiſtolary expoſtulation, his grace inſiſted on the ſheet being cancelled in all the remaining copies.—This lady was the author of two vols. of eſſays, printed in 1772, and of other pieces; and died Jan. 9, 1770, in her 49th year.

Dr. Squire, who in 1760 was made biſhop of St. David's, had publiſhed the year before a work, intituled, "Indifference for religion inexcuſable:" on the appearance of which, Dodd wrote a ſonnet, and addreſſed it to the author, who was ſo well pleaſed with this mark of his attention, that in 1761 he made him his chaplain, and in 1763 procured for him a prebend of Brecon. He alſo puffed and flattered this biſhop, who was of a humour to like it, in a paper called "The Public Ledger:" for, as we have hinted already, his attention was not ſo confined to things of the other world, as to hinder him from engaging in the manœuvres of this. Thus, beſides writing conſtantly in the paper juſt mentioned, he is ſuppoſed to have defended the meaſures of adminiſtration, in ſome political pieces; and from 1760 to 1767 he ſuperintended and contributed largely to "The Chriſtian's Magazine," for which he received from the proprietors 100l. yearly. The truth is, Dodd's finances by no means anſwered his ſtyle and manner of living: they were indeed much too ſmall for it; and this obliged him to recur to

ſuch

ſuch methods of augmenting them. Happy, if he had never recurred to expedients worſe than theſe!

Still, however, he preſerved theological appearances; and he now meditated a deſign of publiſhing a large commentary on the Bible. In order to give the greater eclat to this undertaking, and draw the public attention upon it, it was announced, that lord Maſham preſented him with MSS. of Mr. Locke, found in his lordſhip's library at Oates [E]; and that he had helps alſo from MSS. of lord Clarendon, Dr. Waterland, Gilbert Weſt, and other celebrated men. He began to publiſh this commentary, 1765, in weekly and monthly numbers; and continued to publiſh it regularly till it was completed in 3 vols. folio. It was dedicated to his patron biſhop Squire, who, alas! died in May the year following, 1766; and was lamented (we believe very ſincerely) by our commentator, in a funeral ſermon dedicated to his widow [F]. This year he took the degree of LL.D. at Cambridge, having been made a chaplain of the king ſome time before. His next publication was a volume of his poems, in 8vo. In 1769 he publiſhed a tranſlation from the french of, "Sermons preached before Lewis XV. during his minority, by Maſſillon, biſhop of Clermont." They were called "Sermons on the duties of the great," and inſcribed to the prince of Wales. In 1771 he publiſhed Sermons to Young Men, 3 vols. 12mo. Theſe he dedicated to his pupils Charles Ernſt and Philip Stanhope, now earl of Cheſterfield: he became tutor to the latter, by the recommendation of biſhop Squire to the late earl of Cheſterfield.

In 1772 he was preſented to the living of Hockliffe in Buckinghamſhire: but what could ſuch preferment as this avail? The habits of expence had gained a wonderful aſcendency over him: he was vain; he was pompous; which perſons emerging from low ſituations in life are apt to be; and thus became involved and ſinking under debts. To relieve himſelf, he was tempted to a ſtep which ruined him for ever with the public; and this was, to procure by indirect means the rectory of St. George's, Hanover-ſquare. On the preferment of Dr. Moſs to the ſee of Bath and Wells, in 1774, that rectory fell to the diſpoſal of the crown: upon which, Dodd cauſed an anonymous letter to be ſent to lady Apſley, offering the ſum of 3000l. if by her means he could be preſented to the living. Alas! he was unfortunate in his woman: the letter was immediately

[E] See article CHILLINGWORTH.

[F] On this occaſion ſome wag wrote the following epigram:

Dodd bit his ſacred lip that day,
And furl'd his righteous brow,
When an arch prieſt was heard to ſay,
Soho! who 'll ſquire you now?

communi-

communicated to the chancellor; and, after being traced to the ſender, laid before the king. His name was ordered to be ſtruck out of the liſt of chaplains: the preſs abounded with ſatire and invective: he was abuſed and ridiculed in the papers of the day: and, to crown the whole, the tranſaction became a ſubject of entertainment, in one of Foote's performances at the Hay-market.

Stung with ſhame, if not remorſe, he decamped for a ſeaſon; and went to his pupil then at Geneva, who added to Hockliffe the living of Winge in the ſame county: but this availed nothing; his extravagance continued undiminiſhed, and drove him to ſchemes which covered him with infamy. He deſcended ſo low as to become the editor of a news-paper, and is ſaid to have attempted a diſengagement from his debts by a commiſſion of bankruptcy, in which however he failed. From this period every ſtep led to complete his ruin. In the ſummer of 1776 he went to France; and, as if he had a mind to wanton in folly, paraded in a phaeton at the races on the plains of Sablons, tricked out in all the foppery of french attire. He returned in the beginning of winter, and proceeded to exerciſe his function as uſual; particularly at the Magdalen chapel, where his laſt ſermon was preached, Feb. 2, 1777. Two days after this, he ſigned a bond, which he had forged as from his pupil lord Cheſterfield, for the ſum of 4200l. and, upon the credit of it, obtained a conſiderable ſum of money: but, detection inſtantly following, he was committed to priſon, tried and convicted at the Old Bailey, Feb. 24, and executed at Tyburn, June 27. The unuſual diſtance between the pronouncing and executing of his ſentence was owing to a doubt for ſome time, reſpecting the admiſſibility of an evidence, whoſe teſtimony had been made uſe of to convict him.

The hiſtorian of his life prefixed to his Thoughts in priſon, 1781, 12mo. and from whoſe accurate relation we have extracted theſe particulars, has ſubjoined a liſt of his writings, conſiſting of 55 articles; chiefly upon ſubjects of religion and piety, and by no means without merit in their way. But certainly the moſt curious of all, and a really curious work it is, all things conſidered, are, his "Thoughts in priſon, in five parts, viz. the Impriſonment, the Retroſpect, public Puniſhment, the Trial, Futurity:" to which are added, his ſpeech in court before ſentence was pronounced on him; his laſt prayer, written the night before his death; the convict's addreſs to his unhappy brethren, and other miſcellaneous pieces. Prefixed to the MS. is the enſuing note by himſelf: "April 23, 1777. I began theſe thoughts merely from the impreſſion of my mind, without plan, purpoſe, or motive, more than the ſituation and ſtate of my ſoul. I continued them on a thoughtful and regular plan: and I have

I have been enabled wonderfully—in a ſtate, which in better days I ſhould have ſuppoſed would have deſtroyed all power of reflection—to bring them nearly to a concluſion. I dedicate them to God, and to the *reflecting ſerious* amongſt my fellow-creatures; and I bleſs the Almighty for the ability to go through them, amidſt the terrors of this dire place, and the bitter anguiſh of my diſconſolate mind.—The thinking will eaſily pardon all inaccuracies, as I am neither *able* nor *willing* to read over theſe melancholy lines with a *curious* and *critical* eye. They are imperfect, but the language of the heart; and, had I time and inclination, might and ſhould be improved. But——

W. D."

This ill-fated man was married ſo early as April 1751, even before he was in orders, or had any certain means of ſupporting himſelf; but his wife, "though largely endowed with perſonal attractions, was certainly deficient in thoſe of birth and fortune." So ſaith his biographer, who makes no mention of any children by her

A ſhort time before his commitment he had offered propoſals and received ſubſcriptions for the publication of a hiſtory of Free-maſonry, in 2 vols. 4to. 2l. 2s.

DODDRIDGE (Dr. Philip), an eminent diſſenting miniſter, was the ſon of Daniel Doddridge, an oilman in London, where he was born June 26, 1702. He was brought up in the early knowledge of religion by his pious parents; but was firſt initiated in the elements of the learned languages under one Mr. Stott, a miniſter, who taught a private ſchool in London. In 1712 he was removed to Kingſton upon Thames: and, about the time of his father's death, which happened in 1715, removed again to a private ſchool at St. Alban's. Here he happily commenced an acquaintance with Dr. Samuel Clarke, miniſter of the diſſenting congregation there; who became not only the inſtructor of his youth in the principles of religion, but his guardian when a helpleſs orphan, and a generous and faithful friend in all his advancing years; for by his own and his friends' contribution he furniſhed him with means to purſue his ſtudies. The ducheſs of Bedford, being informed of his circumſtances, character, and ſtrong inclination to learning, by his uncle Philip Doddridge, then ſteward to that noble family, made him an offer, that if he choſe to be educated for the miniſtry of the church of England, and would go to either of its univerſities, ſhe would ſupport the expence of his education; and, if ſhe ſhould live till he had taken orders, would provide for him in the church. This propoſal he received with the warmeſt gratitude, but in the moſt reſpectful manner declined it; as he could not then ſatisfy his conſcience to comply with the terms of *miniſterial conformity*.

Oct. 1719 he was placed under Mr. Jennings, who kept an academy at Kibworth in Leiceſterſhire; and, during his ſtudies at this place, he was noted for his diligence, ſerious ſpirit, and

and extraordinary care to improve his talents. He was firſt ſettled, as a miniſter, at Kilworth in that county, where he preached to a ſmall congregation in an obſcure village; but, on Mr. Jennings's death, ſucceeded to his academy, and ſoon after was called to the care of a large diſſenting congregation at Northampton, whither he carried his academy, and the number of his pupils increaſed. Here he ſpent the remainder of his life, which, being entirely employed in his cloſet, in his academy, and in his congregation, cannot be ſuppoſed to afford many incidents to gain the attention of the generality of readers. He died at Liſbon, where he went for the recovery of his health; and his remains were interred in the burying-ground belonging to the britiſh factory there. A handſome monument was erected to his memory in his meeting-houſe at Northampton, at the expence of the congregation: and an epitaph, by his friend Gilbert Weſt, inſcribed on it.

In 1730 he publiſhed, "Free thoughts on the moſt probable means of reviving the diſſenting intereſt;" in 1742 a piece againſt "Chriſtianity not founded on argument;" and, in 1747, "Some remarkable paſſages in the life of colonel James Gardiner, who was ſlain by the rebels at Preſton Pans, Sept. 21, 1745." His other productions appertained to religion; and were chiefly of the practical kind: as, in 1732, "Sermons on the education of children;" in 1735 "Sermons to young people;" in 1733 "The principles of the chriſtian religion, in verſe, for children and youth;" in 1736 "Ten ſermons on the power and grace of Chriſt, and the evidences of his glorious goſpel;" in 1741 "Practical diſcourſes on regeneration;" and in 1745 another practical treatiſe intituled, "The riſe and progreſs of religion in the ſoul, illuſtrated in a courſe of ſerious and practical addreſſes, ſuited to perſons of every character and circumſtance, with a devout meditation or prayer added to each chapter." Dr. Watts had projected ſuch a work as this laſt himſelf; but his growing infirmities preventing the execution, he recommended it to Dr. Doddridge, and, after it was finiſhed, reviſed it as far as his health would permit.

After the deceaſe of Dr. Doddridge, his leſſer pieces were re-printed in three ſmall volumes; but his capital work, and which he had been preparing from his entrance on the miniſtry, was, "The Family Expoſitor, containing a verſion and paraphraſe of the new Teſtament, with critical notes, and a practical improvement of each ſection," in 6 vols. 4to. It may be mentioned alſo, that he reviſed the works of archbiſhop Leighton, which were printed at Edinburgh, 1748, in 3 vols. 8vo.

DODOENS, or DODONÆUS, (RAMBERT) of Malines, born in 1518, phyſician to the emperors Maximilian II. and Rodolph II. died in 1585, at the age of 67. He left ſeveral works on the art he practiſed; among others a Hiſtory of Plants,

Antwerp,

Antwerp, 1616, folio; tranſlated into french by l'Ecluſe, Antwerp, 1657, fol. It is more methodical than any that appeared before it.

DODSLEY (Robert), an eminent bookſeller and ingenious writer, was born at Mansfield in Nottinghamſhire, 1703. He was not indebted to education for his literary fame; for he had no knowledge, as he himſelf informs us, of the learned languages. His firſt ſetting out in life was in a ſervile ſtation (footman to the honourable Mrs. Lowther), from which, however, his abilities very ſoon raiſed him; for, having written "the Toyſhop," and that piece being ſhewn to Mr. Pope, the delicacy of ſatire which is conſpicuous in it, though clothed with the greateſt ſimplicity of deſign, ſo ſtrongly recommended its author to the notice of that celebrated poet, that he continued from that time to the day of his death a warm friend and zealous patron to Mr. Dodſley; and although he had himſelf no connection with the theatres, yet procured him ſuch an intereſt as inſured its being immediately brought on the ſtage, where it met with the ſucceſs it merited: as did alſo a farce called "The King and Miller of Mansfield," on the plan of the Parti de chaſſe de Henri IV. which made its appearance in the enſuing year, viz. 1736. From the ſucceſs of theſe pieces he entered into that buſineſs which of all others has the cloſeſt connection with, and the moſt immediate dependence on, perſons of genius and literature, viz. that of a bookſeller. In this ſtation, Mr. Pope's recommendation, and his own merit, ſoon obtained him not only the countenance of perſons of the firſt abilities, but alſo of thoſe of the firſt rank, and in a few years raiſed him to great eminence in his profeſſion, in which he was almoſt, if not altogether, at the head. Yet, neither in this capacity, nor in that of a writer, had ſucceſs any improper effect on him. In one light he preſerved the ſtricteſt integrity, in the other the moſt becoming humility. Mindful of the early encouragement his own talents met with, he was ever ready to give the ſame opportunity of advancement to thoſe of others, and has on many occaſions been not only the publiſher but the patron of genius. But there is no circumſtance which adds more luſtre to his character, than the grateful remembrance he retained and ever expreſſed, to the memory of thoſe to whom he owed the obligation of his firſt being taken notice of in life. We ſhall not, however, dwell any longer on the amiableneſs of Mr. Dodſley's character as a man, but proceed to conſider him in a literary point of view. As a writer, there is an eaſe and elegance that runs through all his works, which ſometimes are more pleaſing than a more laboured and ornamented manner. In verſe, his numbers are flowing, if not ſublime, and his ſubjects conſtantly well choſen and entertain-

ing. In proſe he is familiar, yet chaſte; and in his dramatic pieces he has ever kept in his eye the one great principle, *delectando pariterque monendo*; ſome general moral is conſtantly conveyed in the general plan, and particular inſtruction diſperſed in the particular ſtrokes of ſatire. The dialogue moreover is eaſy, the plots are ſimple, and the cataſtrophes intereſting and pathetic.

Mr. Dodſley by his profeſſion acquired a very handſome fortune, with which he retired from buſineſs before his death, which happened Sept. 25, 1764, in the 61ſt year of his age, at the houſe of his friend Mr. Spence, at Durham. He wrote ſix dramatic pieces, which are enumerated in the Biographia Dramatica; and beſides theſe, he publiſhed in his life-time a little collection of his own works in one volume 8vo. under the modeſt title of "Triſles, 1745," and a poem of conſiderable length, intituled, "Public Virtue, 1754," 4to. A ſecond volume of "Triſles" was collected after his death, conſiſting of 1. Cleone; 2. Melpomene, or the regions of terror and pity, an ode; 3. Agriculture, a poem; and 4. The Œconomy of human life.

Mr. Dodſley alſo executed two works of great ſervice to the cauſe of genius, as they are the means of preſerving pieces of merit, that might otherwiſe ſink into oblivion, viz. the publication of a collection of poems by different eminent hands, in ſix vols. 12mo. and a collection of plays by old authors, in 12 vols. of the ſame ſize. Both theſe have ſince had the good fortune to be republiſhed by a gentleman of firſt-rate abilities, who handſomely records the merits of his predeceſſor: "The firſt edition of the preſent volumes was one of the many excellent plans produced by the late Mr. Robert Dodſley, a man to whom literature is under ſo many obligations, that it would be unpardonable to neglect this opportunity of informing thoſe who may have received any pleaſure from the work, that they owe it to a perſon whoſe merit and abilities raiſed him from an obſcure ſtation in life to affluence and independence. Modeſt, ſenſible, and humane, he retained the virtues which firſt brought him into notice, after he had obtained wealth ſufficient to ſatisfy every wiſh which could ariſe from the poſſeſſion of it. He was a generous friend, an encourager of men of genius; and acquired the eſteem and reſpect of all who were acquainted with him. It was his happineſs to paſs the greater part of his life with thoſe whoſe names will be revered by poſterity; by moſt of whom he was loved as much for the virtues of his heart, as he was admired on account of his excellent writings. After a life ſpent in the exerciſe of every ſocial duty, he fell a martyr to the gout." He was buried in the abbey church-yard at Durham, with a ſuitable inſcription on his tomb-ſtone.

DODSWORTH (Roger), ſon of Matthew Dodſworth, regiſtrar of York cathedral, and chancellor to abp. Matthews, was born July 24, 1585, at Newton Grange, in the pariſh of St. Oſwald, in Rydale, Yorkſhire; died in Auguſt 1654; and was buried at Rufford, Lancaſhire: "of wonderful induſtry, but leſs judgment; always collecting and tranſcribing, but never publiſhed any thing." Such is the report of him by Wood; who in the firſt part of it, Mr. Gough obſerves, drew his own character. "One cannot approach the borders of this county," adds this topographer, in his account of Yorkſhire, "without paying tribute to the memory of that indefatigable collector of its antiquities, Roger Dodſworth, who undertook and executed a work, which, to the antiquaries of the preſent age, would have been the ſtone of Tydides." 122 volumes of his own writing, beſides original MSS. which he had obtained from ſeveral hands, making all together 162 volumes folio, now lodged in that grand repoſitory of our antient muniments the Bodleian library at Oxford, are laſting memorials what this county owes to him, as the two volumes of the Monaſticon (which, though publiſhed under his and Dugdale's names conjointly, were both collected and written totally by him) will immortalize that extenſive induſtry which has laid the whole kingdom under obligation. The patronage of general Fairfax (whoſe regard to our antiquities, which the rage of his party was ſo bitter againſt, ſhould cover his faults from the eyes of antiquaries) preſerved this treaſure, and bequeathed it to the library where it is now lodged. Fairfax preſerved alſo the fine windows of York cathedral; and when St. Mary's tower, in which were lodged innumerable records, both public and private, relating to the northern parts, was blown up during the ſiege of York, he gave money to the ſoldiers who could ſave any ſcattered papers, many of which are now at Oxford; though Dodſworth had tranſcribed and abridged the greateſt part before. Thomas Tomſon, at the hazard of his life, ſaved out of the rubbiſh ſuch as were legible; which, after paſſing through ſeveral hands, became the property of Dr. John Burton of York, being 1868, in thirty bundles. Wallis ſays they are in the cathedral library. Fairfax allowed Dodſworth a yearly ſalary to preſerve the inſcriptions in churches.

Fairfax died in 1671; his nephew Henry Fairfax, dean of Norwich, gave Roger Dodſworth's 160 volumes of collections to the univerſity of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the ſchool-tower, and was a month drying them on the leads. Hearne, in a tranſport of antiquarian enthuſiaſm, "bleſſes God that he was pleaſed

out of his infinite goodneſs and mercy to raiſe up ſo pious and diligent a perſon, that ſhould by his bleſſing ſo effectually diſcover and preſerve ſuch a noble treaſure of antiquities as is contained in theſe volumes!"

DODWELL (Henry), a very learned man, was born at Dublin, in October 1641; yet, though his birth happened in Ireland, was deſcended from parents of engliſh extraction. His grandfather was a clergyman, and his father a ſoldier; his mother was daughter to ſir Francis Slingſby, uncle to that ſir Henry Slingſby who was beheaded by Cromwell in 1658, for being concerned in a plot againſt him. In the firſt ſix years of his life, he was confined with his mother within the city of Dublin, on account of the iriſh rebellion; where, though they enjoyed ſecurity, yet they received no advantage from an eſtate they had at Connaught, it being poſſeſſed by the rebels. In 1648 his parents brought him to England; and after ſome ſtay at London, went to York, and placed him at a free-ſchool, where he continued five years, and laid the foundation of that great learning which he afterwards acquired. His father, after having ſettled him and his mother at York, went to Ireland to look after his eſtate, but died of the plague at Waterford; and his mother, going thither for the ſame purpoſe, fell into a conſumption, of which ſhe died, in her brother ſir Henry Slingſby's houſe. By the loſs of his parents, he was reduced to ſuch neceſſities, that he was obliged to uſe charcoal, becauſe he had not wherewithal to buy pens and ink; and he ſuffered very much, by reaſon of his board not being regularly paid. He continued in this miſerable condition till 1654; when his uncle Mr. Henry Dodwell, rector of Newbourn and Hemley in Suffolk, ſent for him, diſcharged his debts, and not only aſſiſted, but perfected him in his ſtudies. With him he remained a year, and was then ſent to Dublin, where he was at ſchool a year longer. In 1656 he was admitted into Trinity-college of that city, under the learned Dr. John Stearne; and of this college was ſucceſſively choſen ſcholar and fellow: but in 1666 he quitted his fellowſhip, to avoid going into orders, as the ſtatutes of his college required. The famous biſhop Jeremy Taylor offered to uſe his intereſt for procuring a diſpenſation of the ſtatute; but Dodwell refuſed to accept of this, leſt it ſhould be an ill precedent, and of bad conſequence afterwards to the college.

He came over to England in 1666; and, as Wood informs us, reſided at Oxford, for the ſake of the public library. From thence he returned to his native country for a time; and, in 1672, publiſhed a poſthumous treatiſe of his tutor Dr. Stearne, intituled, "De obſtinatione: opus poſthumum, pietatem chriſtiano-ſtoicam ſcholaſtico more ſuadens." By obſtinatio, Dr. Stearne meant "firmneſs, or the not ſinking under adverſities

and misfortunes." Dodwell was not content with barely publiſhing this work, according to the requeſt of his tutor a little before his death; but he wrote a preface to it, which he calls "Prolegomena apologetica, de uſu dogmatum Philoſophicorum, &c." wherein he apologizes for his tutor, who, by quoting ſo often in that book, and ſetting a high value upon, the writings and maxims of the heathen philoſophers, particularly the Stoics, might ſeem to ſome to depreciate the holy ſcriptures. In 1673 he wrote a preface, without his name, to a book, intituled, "An introduction to a devout life," by Francis de Sales, the laſt biſhop and prince of Geneva; which was publiſhed at Dublin in engliſh this ſame year, in 12mo. From this time he began to preſent the world with productions of his own; which, being exceedingly numerous, and relating merely to controverſies about the nonjurors, and other matters that no longer exiſt, we will not intermix with our account of his life. In 1674 he came over to England, and ſettled in London; where he ſoon became acquainted with many learned men, particularly, in 1675, with Lloyd, afterwards ſucceſſively biſhop of St. Aſaph, Lichfield and Coventry, and Worceſter. The friendſhip and intimacy he contracted with that eminent divine was ſo great, that he attended him to Holland, when he was appointed chaplain to the princeſs of Orange. April 1688 he was elected, by the univerſity of Oxford, Camden's profeſſor of hiſtory, in his abſence, and without his knowledge or application; and, in May, was incorporated M. A. there. But this employment he did not hold long; being deprived of it Nov. 1691, for refuſing to take the oaths of allegiance to king William and queen Mary.

After he loſt his profeſſorſhip, he continued for ſome time at Oxford; and then retired to Cookham, a village near Maidenhead in Berkſhire. When their majeſties had nominated biſhops to fill the ſees of thoſe who would not acknowledge their authority, he ſeparated from the church of England; conſidering the new biſhops, and thoſe who joined them, as nothing better than ſchiſmatics. While he reſided at Cookham, he became acquainted with Mr. Francis Cherry of Shotteſbrooke; for the ſake of whoſe converſation he removed to Shotteſbrooke, where he ſpent the remainder of his life. About this time, having loſt one or more of the Dodwells, his nephews, whom he deſigned for his heirs, he married the daughter of a perſon in whoſe houſe he had lodged at Cookham. His marriage was in June 1694; and it proved a very fruitful one, for he had ten children, ſix of whom ſurvived him. In 1705, obſerving that the deprived biſhops were reduced to a ſmall number, he entertained thoughts of joining himſelf to the church again; which, as we ſhall ſee preſently, occaſioned him to write ſome pamphlets; but he did not ſtir in good earneſt about it till Jan. 1711. Then upon the

death of Lloyd, the deprived biſhop of Norwich, he, with ſome other friends, wrote to Kenn of Bath and Wells, the only ſurviving deprived biſhop, to know whether he challenged their ſubjection? Kenn returned for anſwer, that he did not; and deſired, that the breach might be cloſed by their joining with the biſhops poſſeſſed of their ſees. Accordingly, Dodwell joined from that time in communion with the church. This learned and pious man, after a very ſtudious and aſcetic life, died at Shotteſbrooke, June 7, 1711, in his 70th year. He was, as to his perſon, of a ſmall but well-proportioned ſtature, of a ſanguine and fair complexion, of a grave and ſerious, yet comely and pleaſant, countenance. His induſtry and application were prodigious. He generally travelled on foot, and read as he walked; always carrying with him, in his journeys, books fitted to his pockets. He was poſſeſſed, in an eminent degree, of all moral virtues, and chriſtian graces; and though his being a nonjuror gives us no very great idea of his judgement, yet it ſhews him to have been a man who acted upon principle, and who could not be brought to ſtoop to intereſt or ambition.

Beſides his controverſial pieces he wrote: 1. A diſcourſe concerning Sanchoniathon. 2. Diſſertationes Cyprianicæ, 1682. 3. Annals of Thucydides and Xenophon, 1702, 4to. 4. Annales Velleiani, Quintilianei, Statiani, 1698, 8vo. 5. An account of the Geographi minores. 6. De veteribus Græcorum Romanorumque cyclis, obiterque de cyclo Judæorum, ætate Chriſti, diſſertationes decem, cum tabulis neceſſariis, 1701, 4to. Dr. Edmund Halley ſtyles it "a moſt excellent book, the moſt elaborate of all our author's pieces, and which ſeems to have been the work of the greateſt part of his life." He publiſhed ſome ſmaller pieces about the ſame time. 7. A piece or two of a chronological and critical kind, printed in the firſt volume of Grabe's Spicilegium. 8. Chronology of Dionyſius Halicarnaſſenſis, in the Oxford edition of that hiſtorian, by Dr. Hudſon, 1704. 9. Exercitationes duæ: prima de ætate Phalaridis, ſecunda de ætate Pythagoræ philoſophi. Theſe diſſertations were drawn up on occaſion of the diſpute between Bentley and Boyle.

Hitherto Dodwell had acted in ſuch a manner as to be applauded by all, except thoſe who hated or deſpiſed the nonjurors; but about this time he publiſhed ſome opinions, that drew upon him almoſt univerſal cenſure. For, in order to exalt the powers and dignity of the prieſthood in that one communion which he imagined to be the peculium of God, and to which he had joined himſelf, he endeavoured to prove, that the doctrine of the ſoul's natural mortality was the true and original doctrine; and that immortality was only at baptiſm conferred upon it, by the gift of God, through the hands of one ſet of regularly ordained clergy. In ſupport of this opinion, he publiſhed, 10. An epiſtolary

tolary diſcourſe, proving from the ſcriptures and the firſt fathers, that the ſoul is a principle naturally mortal; but immortalized actually by the pleaſure of God, to puniſhment or reward, by its union with the divine baptiſmal ſpirit. Wherein is proved, that none have the power of giving this divine immortalizing ſpirit, ſince the apoſtles, but only the biſhops, 1706, 8vo. At the end of the preface is a diſſertation, to prove, that ſacerdotal abſolution is neceſſary for the remiſſion of ſins, even of thoſe who are truly penitent. This work gave great offence, and was roundly attacked by ſeveral writers; by Chiſhull, Norris, and Clarke, in particular. The controverſy between Clarke and Collins upon the ſoul's immortality, occaſioned by this book, is well known (See art. CLARKE and COLLINS). Dodwell vindicated himſelf, in the three following pieces: 11. A preliminary defence of the epiſtolary diſcourſe concerning the diſtinction between ſoul and ſpirit, 1707, 8vo. 12. The ſcripture account of the eternal rewards or puniſhments of all that hear of the goſpel, without an immortality neceſſarily reſulting from the nature of ſouls themſelves, that are concerned in thoſe rewards or puniſhments, 1708, 8vo. 13. The natural mortality of human ſouls clearly demonſtrated from the holy ſcriptures and the concurrent teſtimonies of the primitive writers, 1708, 8vo.

When Dodwell joined himſelf to the church again, upon the deaths of the deprived biſhops, ſome of his friends and party refuſed it. This greatly troubled him, and occaſioned him to write, 14. The caſe in view now in fact: proving, that the continuance of a ſeparate communion, without ſubſtitutes in any of the late invalidly-deprived ſees, ſince the death of William late Lord biſhop of Norwich, is ſchiſmatical, 1711, 8vo. 15. A diſcourſe concerning the uſe of incenſe in divine offices: proving it an innovation, &c. 1711, 8vo. 16. Julii Vitalis epitaphium, cum notis Henrici Dodwelli, & commentario G. Muſgrave. Accedit Dodwelli epiſtola ad cl. Goezium de Puteolana & Bajana inſcriptionibus, 1711, 8vo. This epitaph of Julius Vitalis, on which Dodwell wrote notes, was found at Bath, and publiſhed by Hearne, at the end of his edition of king Alfred's life by ſir John Spelman. The letter to Mr. Goetz, profeſſor at Leipſic, was written by Dodwell in 1700, being an explication of an inſcription on Memonius Caliſtus, found at Puteoli; and on another found at Baiæ. 17. De ætate & patria Dionyſii Periegetæ. This diſſertation, on the age and country of Dionyſius the geographer, was printed in the Oxford edition of that author in 1710, 8vo. 18. De Parma equeſtri Woodwardiana diſſertatio, &c. This diſſertation he was prevented by death from finiſhing: it was publiſhed by Hearne in 1713, 8vo. We have already mentioned four letters which paſſed between biſhop Burnet and Mr. Dodwell, publiſhed by Nelſon in 1713, 12mo. Mr.

Brokeſby ſpeaks of ſome other pieces of his; and Hearne informs us of a latin diſſertation upon a fragment ſuppoſed to be Livy's, in his notes on the ſixth book of that author: but, as theſe were never publiſhed, there is no occaſion to inſiſt upon them. From this long catalogue of writings, and which might have been made much longer, the reader muſt needs conceive a very high opinion of this author's learning and great reading: and indeed, moral and religious qualities apart, that was all his merit, whatever it may amount to. It muſt be owned that his parts and judgement did not bear any proportion to his reading. His ſtyle is very obſcure and embarraſſed, his learning exceedingly perplexed, and fitter to throw darkneſs than light upon a ſubject: and his zeal ſo little under the direction of judgement, that, while buſied about ſupporting peculiarities of his own, he often hurt the cauſe of chriſtianity in general, by expoſing himſelf and it to the ſcoffs of unbelievers.

DOGGET (THOMAS), an author and an actor, was born in Caſtle-ſtreet, Dublin, and made his firſt theatrical attempt on the ſtage of that metropolis; but not meeting with the encouragement there that his merit undoubtedly had a right to, he came over to England, and entered himſelf in a travelling company, but from thence very ſoon was removed to London, and eſtabliſhed in Drury-lane and Lincoln's-inn-fields theatres, where he was univerſally liked in every character he performed, but ſhone in none more conſpicuouſly than thoſe of Fondlewife in the Old Batchelor, and Ben in Love for Love, which Mr. Congreve, with whom he was a very great favourite, wrote in ſome meaſure with a view to his manner of acting.

In a few years after he removed to Drury-lane theatre, where he became joint manager with Wilks and Cibber, in which ſituation he continued, till on a diſguſt he took in the year 1712, at Mr. Booth's being forced on him as a ſharer in the management, he threw up his part in the property of the theatre, though it was looked on to have been worth 1000l. per annum. He had, however, by his frugality, ſaved a competent fortune to render him eaſy for the remainder of his life, with which he retired from the hurry of buſineſs in the very meridian of his reputation. As an actor he had great merit, and his contemporary Cibber informs us that he was the moſt an original, and the ſtricteſt obſerver of nature, of any actor of his time. His manner, though borrowed from none, frequently ſerved for a model to many; and he poſſeſſed that peculiar art which ſo very few performers are maſters of, viz. the arriving at the perfectly ridiculous, without ſtepping into the leaſt impropriety to attain it. And ſo extremely careful and ſkilful was he in the dreſſing of his characters to the greateſt exactneſs of propriety, that the leaſt article of what he wore ſeemed in ſome meaſure to ſpeak

and

and mark the different humour he preſented; a neceſſary care in a comedian, in which many performers are but too remiſs.

Dogget lived until Sept. 22, 1721, having, as before obſerved, made himſelf independent of buſineſs, by his care and œconomy while he remained in it. In his political principles he was, in the words of ſir Richard Steele, a "whig up to the head and ears;" and ſo ſtrictly was he attached to the intereſts of the houſe of Hanover, that he never let ſlip any occaſion that preſented itſelf of demonſtrating his ſentiments in that reſpect. The year after George I. came to the throne, this actor gave a waterman's coat and ſilver badge, to be rowed for by ſix watermen, on the 1ſt day of Auguſt, being the anniverſary of that king's acceſſion to the throne; and at his death bequeathed a certain ſum of money, the intereſt of which was to be appropriated annually, for ever, to the purchaſe of a like coat and badge, to be rowed for in honour of the day. Which ceremony is every year performed on the 1ſt of Auguſt, the claimants ſetting out on a ſignal given at that time of the tide when the current is ſtrongeſt againſt them, and rowing from the Old Swan near London-bridge, to the White Swan at Chelſea.

As a writer, Dogget has left behind him only one comedy, which has not been performed in its original ſtate for many years, intituled, "The Country Wake, 1696," 4to. It has been altered however into a ballad farce, which frequently makes its appearance under the title of, Flora: or, Hob in the Well.

DOISSIN (Louis), a jeſuit, is known by two latin poems; one on the art of ſculpture, the other on that of engraving, written in an eaſy, elegant and noble ſtyle. Both poems appeared in 1752, 1 vol. 12mo. and were tranſlated into french in 1757, 12mo. The precepts concerning theſe two arts are dictated and embelliſhed by the imagination. But the poet is particularly admirable in his deſcription of the chefs-d'œuvres of ſculpture, whether antient or modern; in his animated pictures he gives breath and life to the Venus of Praxiteles, the Laocoon of the Vatican, the famous cow of Miron, the fine ſtatues of the Tuileries, of St. Cloud, of Marly, of Verſailles, &c. Pere Doiſſin died in 1753, at the age of 32, lamented by all who love the latin muſe.

DOLBEN (John), ſon of William Dolben, D. D. was born at Stanwick in Northamptonſhire in 1624, and deſcended from an ancient family in North-Wales. He was elected ſtudent of Chriſt-Church, Oxon, from Weſtminſter-ſchool. He carried arms for the king in the garriſon at Oxford; and diſtinguiſhing himſelf handſomely in that ſervice, had the colours given him, and was afterwards made a major. But when the royal cauſe ſunk, and the army was diſbanded, he returned to Chriſt-Church,

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commenced M. A. and was turned out by the parliamentarian viſitors in 1648. Upon king Charles the ſecond's reſtoration, he was inſtalled canon of Chriſt-Church, made archdeacon of London, clerk of the cloſet, and dean of Weſtminſter. In 1666 he was promoted to the biſhopric of Rocheſter, and from thence to the archbiſhopric of York in 1683, and died in 1686. This archbiſhop was a perſon of great natural parts, and a celebrated preacher. He has written ſeveral ſermons, preached before king Charles II. and elſewhere.

DOLCE (Lewis), born at Venice in 1508, died in the ſame city in 1568, aged 60, was laid in the ſame grave that had received Roſcelli, his ſevere cenſor, but three years before. He is more known by his poetical performances, and by various tranſlations of antient authors, than by any brilliant actions. He was one of the beſt writers of his age, ſays Baillet. His ſtyle is flowing, pure and elegant; but he was forced by hunger to ſpin out his works, and to neglect that frequent reviſal which is ſo neceſſary to the finiſhing of a piece. The following are in repute: 1. Dialogo della pittura, intitolato l'Aretino, Venice 1557, 8vo. This work was reprinted, with the french on the oppoſite page, at Florence 1735. 2. Cinque primi canti del Sacripante, Vinegia 1535, 8vo. 3. Primaleone, 1562, 4to. 4. Achilles; and Æneas, 1570, 4to. 5. La prima impreſe del conte Orlando, 1572, 4to. 6. Poems in different collections, among others in that of Berni.

DOLET (Stephen), a very learned man, and memorable for being burnt at Paris for his opinions in religion, was born at Orleans in 1508. He applied himſelf to reform the french language, and poliſh it from the barbariſm with which it was incruſted; nay, what is more, as Baillet tells us, he thought himſelf deſtined by heaven to this taſk, and ſet himſelf to compoſe ſome treatiſes on the matter; but the public, it ſeems, was not diſpoſed to liſten to his pretended vocation. He wrote ſome latin and french verſes, which in Bayle's judgement are not amiſs; for as to the ſeverity and contempt with which Julius Scaliger treated him and his poetry, it has no weight with Bayle, who imputes it to a private motive of reſentment, which Scaliger had conceived againſt Dolet, for interfering with him in defending the ciceronians againſt the ridicule of Eraſmus. Dolet's attempts to promote good literature gained him a great ſhare in the affection of Caſtellan, who was a very learned prelate, and much beloved by Francis I. whoſe natural ſon, by the way, Dolet is ſaid to have been; though Bayle is of opinion, that Francis was too young, when Dolet was born, to have been his father. We muſt not forget to obſerve, that Dolet, though a learned man and an author, was in the mean time a printer and bookſeller at Lyons, and printed ſome of his own writings.

He would have printed the french tranſlation of moſt of Plato's works, which he himſelf had made, if he had lived; this tranſlation however he muſt have made from the latin, which he underſtood well, and not from the greek, which he is ſaid not to have underſtood at all. The firſt time he was impriſoned for religion, his friend Caſtellan interceded for him, and got him releaſed, upon his promiſing to be a good catholic. But Dolet relapſing into his former licentious way, nobody durſt appear for him when he was impriſoned the ſecond time; ſo that being abandoned to the fury of the inquiſitors, he was condemned to be burnt to death for atheiſm; and this puniſhment he underwent Aug. 3, 1546, which was the day of his nativity. A letter was publiſhed by Almeloveen, in his "Amœnitates Theologico-Philologicæ," printed at Amſterdam in 1694, which teſtifies, that Dolet recommended himſelf to the holy virgin, and to St. Stephen, a little before he was ſtrangled; but Bayle thinks theſe kind of teſtimonies much to be ſuſpected. It has been ſaid too, that Dolet was perſecuted for lutheraniſm, and not for atheiſm; but this is not true: for Beza, in the eccleſiaſtical hiſtory of the reformed churches of France, has not placed him in his martyrology of proteſtants, and Calvin has plainly ranked him with the impious and blaſphemers. "It is publicly known," ſays he, "that Agrippa, Servetus, Dolet, and others of the ſame ſtamp, looked on the goſpel with gigantic diſdain, and at laſt fell into ſuch a ſtate of phrenſy and diſtraction, that they not only opened their mouths with horrid blaſphemy againſt the ſon of God; but maintained that, as to animal life, there was no difference between them and ſwine."

DOMAT (JOHN), a french lawyer, was born of a good family at Clermont in Auvergne, in 1625. Father Sirmond, who was his great uncle, had the care of his education, and ſent him to the college at Paris, where he learned the latin, greek, italian, and ſpaniſh tongues, applied himſelf to the ſtudy of philoſophy and the belles lettres, and made himſelf a competent maſter in the mathematics. Afterwards he went to ſtudy the law, and to take his degrees at Bourges, where the profeſſor Emerville made him an offer of a doctor's hood, though he was but 20 years of age. Upon his return from Bourges, he attended the bar of the high court of judicature at Clermont, and began to plead with extraordinary ſucceſs. In 1648 he married, and by that marriage had 13 children. Three years before, he had been made advocate to the king, in the high court of Clermont; which place he filled for 30 years with ſuch uncommon reputation for integrity as well as ability, that he became arbiter, as it were, of all the great affairs of the province. The confuſion which he had obſerved in the laws, put him upon forming a deſign of reducing them to their natural order. He drew up a plan for this purpoſe,

purpoſe, and communicated it to his friends; who approved of it ſo much, and thought it ſo uſeful, that they perſuaded him to ſhew it to ſome of the chief magiſtrates. With this view he went to Paris in 1685; where the ſpecimen of his work, which he carried along with him, was judged to be ſo excellent, that Lewis XIV. upon the report which Pelletier, then comptroller-general, made to him of it, ordered Domat to continue at Paris, and ſettled upon him a penſion of 2000 livres. Henceforward he employed himſelf at Paris, in finiſhing and perfecting his work; the firſt volume of which, in 4to. was publiſhed there, under the title of "The civil laws in their natural order, 1689." Three other volumes were publiſhed afterwards, which did their author the higheſt honour; who, upon the publication of the firſt, was introduced by Pelletier to preſent it to the king. It was uſual to recommend this work to young lawyers and divines, who would apply themſelves to the ſtudy of morality and the civil law.

Domat died at Paris in 1696. He was intimately acquainted with the celebrated Paſcal, who was his countryman, and with whom he had many conferences upon religious ſubjects. He uſed alſo to make experiments with him upon the weight of the air, and in other branches of natural philoſophy. He was at Paris when Paſcal died there Aug. 19, 1662, and was entruſted by him with his moſt ſecret papers.

DOMENICHINO, an Italian painter, was deſcended of an honourable family, and born in the city of Bologna, 1581. He was at firſt a diſciple of Calvert, the Fleming: but ſoon quitted his ſchool for a much better of the Caraccis, being inſtructed at Bologna by Lewis, and at Rome by Hannibal, who had ſo great a value for him, that he took him to his aſſiſtance in the Farneſe gallery. He was ſo extremely laborious and ſlow in his productions, that his fellow diſciples looked upon him as a perſon that loſt his time. They were wont to call him "the ox;" and ſaid "he laboured as if he was at plow." But Hannibal Caracci, who knew him better, told them that "this ox, by dint of labour, would in time make his ground ſo fruitful, that painting itſelf would be fed by what it produced:" a prophecy, which Domenichino lived to fulfil; for though he was not, properly ſpeaking, a genius, yet, by the goodneſs of his ſenſe, and the ſolidity of his reflections, he attained to ſuch a maſtery in his art, that there are many excellent things to be learned from his pictures. He always applied himſelf to his work with much ſtudy and thoughtfulneſs, and never offered to touch his pencil, till he found a kind of enthuſiaſm or inſpiration upon him. His talent lay principally in the correctneſs of his ſtyle, and in expreſſing the paſſions and affections of the mind. In both theſe he was ſo admirably judicious, that Nicholas

cholas Pouſſin, the french painter, uſed to ſay, his communion of St. Jerom, and Raphael's celebrated piece of the transfiguration, were the two beſt pictures in Rome.

He was made the chief architect of the apoſtolical palace by pope Gregory XV. for his great ſkill in that art. He was likewiſe very well verſed in the theory of muſic, but not ſucceſsful in the practice. He loved ſolitude; and it was obſerved, that, as he went along the ſtreets, he took notice of the actions of private perſons he met, and often deſigned ſomething in his pocket-book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in all places, wherever he came. At Naples particularly he was ſo ill treated by thoſe of his own profeſſion, that, having agreed among themſelves to diſparage all his works, they would hardly allow him to be a tolerable maſter: and they were not content with having frighted him for ſome time from that city, but afterwards, upon his return thither, never left perſecuting him, till by their tricks and vexations they had wearied him out of his life. He died in 1641, not without the ſuſpicion of poiſon.

DOMINIC (DE GUZMAN), a Spaniard, founder of the order of the predicants, was born at Calahorra, a town of Arragon, in 1170. His mother, it is ſaid, when ſhe was with child of him, dreamed, that ſhe had a dog vomiting fire in her womb: preſignifying, as it were, his future character, and the peculiar part he was deſtined to act. And never was a dream more accurately fulfilled; for when pope Innocent III. ſent an army of croiſés againſt the Albigenſes, knowing no other way to bring home a wandering ſheep, than by worrying it to death, this ignivomous cur was employed to bark againſt them, which he did with great zeal and fury: preaching continually, and ſhewing beyond contradiction, how right, lawful, and pious an act it was, to convert thoſe heretics by the ſword of the fleſh, who would not be converted by the ſword of the ſpirit: in which manner he may be ſaid to have converted above 100,000 ſouls. At the ſame time Innocent eſtabliſhed an inquiſition at Toulouſe and other ſuſpected places; becauſe the biſhops could not ſpare time, from the management of their temporal affairs, to attend to the extirpation of hereſy. He made Dominic an inquiſitor in Languedoc, where he began to ſet his order on foot; and went to get it confirmed by the general council at Lateran, in 1215. This Dominic perſuaded pope Honorius III. to inſtitute the office of Maſter of the ſacred Palace, by which the popes were eaſed of a very burdenſome part of their adminiſtration; namely, the inſpecting expoſitions of ſcripture, and examining new books. Dominic was the firſt who filled this office; and he began by reading public lectures upon St. Paul's epiſtles. He died at Bologna in Italy in 1221, and was afterwards

wards made a ſaint for the amazing ſervices he had done the church.

The celebrated doctors and writers of this order are very numerous; amongſt whom the chief are, Thomas Aquinas, Albertus Magnus, cardinal Cajetan, Lewis of Granada, Dominicus Soto, &c. The dominicans are ſaid to have furniſhed the church of Rome with three popes, 48 cardinals, 23 patriarchs, 1500 biſhops, 600 archbiſhops, 43 nuncios or legates, 69 maſters of the ſacred palace, 84 confeſſors to the kings of Spain, Caſtile, or Arragon, 15 confeſſors to the kings of Portugal, 16 to the kings of France, ſix to the kings of England, and 21 to the kings of Poland: which is enough to make one ſuſpect, that moſt of that worldly pomp and grandeur, with which our eyes are ſo apt to be dazzled, had originally no better foundation, than that of either folly or knavery, and that to be a ſaint it is not neceſſary to have any thing of the ſpirit of Chriſt.

DOMINICHINI (Lodovico), a very voluminous Italian writer in proſe and verſe, famous for his tranſlations of antient authors. He was born at Placentia, and died in 1574. Though he was a good ſcholar, as he wrote for bread, we muſt pardon ſome inaccuracies in his writings. In Baretti's Italian library is a liſt of all his works and tranſlations.

DOMINIS (Mark Antony de), archbiſhop of Spalato in Dalmatia, flouriſhed in the beginning of the xvith century. He was remarkable for a fickleneſs in religious matters, which toſſed him about from place to place, and at length proved the ruin of him: otherwiſe he was a man of great abilities and learning. He was entered early amongſt the jeſuits, but left that ſociety to be biſhop of Segni, and afterwards archbiſhop of Spalato. This elevation ſhould, one would have thought, have ſettled his principles, and removed all his difficulties; as it did Syneſius's of old, who was no ſooner made a biſhop, than all his great and numerous ſcruples about the reſurrection immediately vaniſhed. "Facillimè enim," ſays Cave, "ſimul ac epiſcopus creatus eſt, reſurrectionis etiam doctrinam credidit." It had not however this good effect upon de Dominis. His inconſtancy ſtill continued; and, inſtead of growing more firmly attached to the church of Rome on account of his preferment, he became every day more and more diſaffected to it. This induced him to write his famous books de Republica Eccleſiaſtica, which were afterwards printed in London; and in which he aimed a capital blow at the papal power. Theſe books were read over and corrected, before publication, by our biſhop Bedell, who was then at Venice, in quality of chaplain to ſir Henry Wotton, ambaſſador there from James I. For de Dominis coming to Venice, and hearing a high character of Bedell, readily diſcovered his ſecret, and communicated his copy

to

to him. Bedell took the freedom he allowed him, of correcting many ill applications of texts in ſcripture, and quotations of fathers: for, that prelate, being ignorant of the greek tongue, (a common thing in thoſe days even amongſt the learned), had committed many miſtakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with Bedell, and declared his aſſiſtance ſo uſeful, and indeed ſo neceſſary to him, that he could, as he uſed to ſay, do nothing without him.

When Bedell returned to England, Dominis came over with him, and was at firſt received by the engliſh clergy with all poſſible marks of reſpect. Here he preached and wrote againſt the romiſh religion, and is ſaid to have had the chief hand in publiſhing father Paul's hiſtory of the council of Trent, at London, which was inſcribed to king James, in 1619. His view ſeems to have been to reunite the romiſh and engliſh churches, which he thought might eaſily be effected, by reforming ſome abuſes and ſuperſtitions in the former; "for," as Grotius ſays, "then, as he imagined, the religion of proteſtants and catholics would be the ſame." After he had ſtaid in England ſome years, he was made to believe, upon the promotion of pope Gregory XIV. who had been his ſchool-fellow and old acquaintance, that the pope intended to give him a cardinal's hat, and to make uſe of him in all affairs; ſo that he fancied he ſhould be the inſtrument of a great reformation in the church. This ſnare was laid for him chiefly by the artifice of Gondemar, the ſpaniſh ambaſſador; and his own ambition and vanity (for it ſeems he had a great deal of both) made him eaſily fall into it. Accordingly he returned to Rome in 1622, where he abjured his errors in a very ſolemn manner. He was at firſt, it is ſaid, well received by the pope himſelf; but happening to ſay of cardinal Bellarmine, who had written againſt him, that he had not anſwered his arguments, he was complained of to the pope, as if he had been ſtill of the ſame mind as when he publiſhed his books. He excuſed himſelf, and ſaid, that though Bellarmine had not anſwered his arguments, yet he did not ſay they were unanſwerable; and he offered to anſwer them himſelf, if they would allow him time for it. This imprudent way of talking, together with the diſcovery of a correſpondence which he held with ſome proteſtants, furniſhed a ſufficient plea for ſeizing him; and he was thrown into priſon, where he died in 1625. It was diſcovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome; upon which his corpſe was dug up, and burnt with his writings in Flora's Field, by a decree of the inquiſition.

DONATO, architect and ſculptor, native of Florence, flouriſhed in the xvith century. He was made choice of by the republic

public of Venice, to erect at Padua an equeſtrian ſtatue in bronze decreed by that republic to Gatamellata, general of the venetian forces. Coſmo de Medicis employed him on ſeveral works of no leſs importance. He alſo made for the ſenate of his country a Judith cutting off the head of Holofernes, which he looked on as his maſterpiece.

DONATO (Jerom), a nobleman of Venice, who died in the beginning of the xvith century. He was very uſeful to his country; ſerved it as a commander more than once; and was the means of reconciling that republic and pope Julius II. though he had the misfortune to be carried off by a violent fever at Rome before the treaty was concluded between them. He was alſo a man of learning; and publiſhed a tranſlation of "Alexander Aphrodiceus de Anima." His letters are likewiſe well written; which made Eraſmus ſay of him, that he was capable of performing any thing in the way of learning, if his mind had not been diſſipated by other employments. Pierius Valerianus has placed him in the liſt of unfortunate learned men, for which he gives three reaſons: firſt, becauſe his domeſtics obeyed him ill; ſecondly, becauſe he did not live to ſee the happineſs, which would ariſe to his country from the concluſion of his treaty; thirdly, becauſe a great many books, which he had written to immortalize his name, remained unpubliſhed. Now, as it ſeems to us, the firſt of theſe grievances might have been redreſſed; the ſecond was no grievance at all, ſince he had actually attained his point; and, thirdly, we cannot think it any misfortune to a dead man, that ſuch a number of ſyllables, as uſed to compoſe his name, are no longer put together, and ſounded amongſt the living. We muſt not omit an ingenious reply of his, when ambaſſador from Venice to pope Julius II. who aſked him for the title to the claims of his republic to the ſovereignty of the Adriatic. "Your holineſs will find the conceſſion of the Adriatic," ſaid he to the pontiff, "at the back of the original record of Conſtantine's donation to pope Sylveſter, of the city of Rome and the other territories of the church." A bold anſwer, when we conſider how dangerous it was to diſpute the authenticity of this writ of donation, inſomuch that in 1478 ſeveral perſons were condemned to the flames at Straſburg for expreſſing their doubts of it.

DONATO (Alexander), a jeſuit of Sienna, died at Rome in 1640, publiſhed in that city in 1639, in 4to. A deſcription of antient and modern Rome, Roma vetus & recens. It is far more accurate and better compoſed than all thoſe that had been given before to the public. Grævius has inſerted it in the 3d volume of his Roman Antiquities. We have likewiſe poems of his, Cologne, 1630, 8vo. and other works.

DONATO (Marcellus), count of Pouzano, and chevalier of

of St. Stephen of Florence, enjoyed conſiderable poſts at Mantua, and died at the beginning of the xviith century. He wrote ſcholia on the latin writers of the roman hiſtory, Frankfort, 1607, 8vo. a work abounding in erudition.

DONATUS, biſhop of Caſenoire in Numidia, is regarded as the prime author of the ſect of the donatiſts, which took its riſe in the year 311. Cecilianus having been choſen to ſucceed Menſurius in the epiſcopal chair of Carthage, the election was conteſted by a powerful party, headed by a lady named Lucilla, and two prieſts, Brotus and Celeſtius, who had themſelves been candidates for the diſputed ſee. They cauſed Majorinus to be elected, under pretence that the ordination of Cecilianus was null, as having, according to them, been performed by Felix, biſhop of Aptonga, whom they accuſed of being a traditor; that is, of having delivered to the pagans the ſacred books and veſſels during the perſecution. The african biſhops were divided pro and con. Donatus headed the partiſans of Majorinus. In the mean time, the affair being brought before the emperor, he referred the judgment to three biſhops of Gaul, Maternus of Cologne, Reticius of Autun, and Marinus of Arles, conjointly with the pope Miltiades. Theſe prelates, in a council held at Rome in 313, compoſed of fifteen italian biſhops, and wherein Cecilianus and Donatus appeared, each with ten biſhops of their party, decided in favour of Cecilianus; but the diviſion ſoon being renewed, the donatiſts were again condemned by the council of Arles in 314; and laſtly by an edict of Conſtantine, of the month of November 316. Donatus, who was returned to Africa, there received the ſentence of depoſition and of excommunication pronounced againſt him by pope Miltiades.—See the following article.

DONATUS, a biſhop of a religious ſect in Africa, which was founded indeed by another Donatus, but took its name from him, as being the more conſiderable man of the two. He maintained, that, though the three perſons in the trinity were of the ſame ſubſtance, yet the ſon was inferior to the father, and the holy ghoſt to the ſon. He began to be known about the year 329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but haughty withal. He did not ſpare even the emperors themſelves: for when Paulus and Macarius were ſent by Conſtans with preſents to the churches of Africa, and with alms to relieve the poor, he received them in the moſt reproachful manner, rejected their preſents with ſcorn, and aſked in a kind of fury, "What had the emperor to do with the church?" He was baniſhed from Carthage about the year 356, as Jerom notes it, and died in exile: though authors are not agreed as to the preciſe time either of his baniſhment or of his death. The emperors were

obliged to iſſue many ſevere edicts to reſtrain the fury and intemperance of this very factious ſect. The donatiſts had a great number of biſhops and laity of their party; ſome of whom diſtinguiſhed themſelves unhappily, by committing outrages upon thoſe who differed from them. They had a maxim, which they firmly maintained upon all occaſions, "That the church was every where ſunk and extinguiſhed, excepting in the ſmall remainder amongſt themſelves in Africa." This, it is to be feared, is a maxim not peculiar to the donatiſts, but held in effect by all other churches, though they may not chooſe to make an explicit declaration of it. The donatiſts affirmed baptiſm in other churches to be null and of no effect; while other churches allowed it to be valid in theirs: from which they inferred, that it was the ſafer to join that community where baptiſm was acknowledged by both parties to be valid, than that where it was allowed to be ſo only by one. In this the papiſts, it is well known, have imitated the donatiſts, by availing themſelves of the ſame fooliſh ſophiſm: the proteſtants, ſay they, allow ſalvation to be had in the church of Rome; the papiſts deny this in the churches of proteſtants: therefore it is ſafer to be a papiſt than a proteſtant. As if it were not poſſible for a church to be in poſſeſſion of the true faith, while it extends its charity to thoſe who have it not.

DONATUS (Ælius), a grammarian in the fourth century, who lived at Rome in the time of Conſtantius, and was maſter of the celebrated St. Jerom. He wrote notes upon Terence and Virgil, and made a grammar. Voſſius mentions him amongſt his latin hiſtorians, on account of the lives of Virgil and Terence, of which ſome have fancied him to be the author: but he believes, that the firſt was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius.

DONDUS, or DE DONDIS (James), a famous phyſician of Padua, ſurnamed *Aggregator*, on account of the great quantity of remedies he had made, was not leſs verſed in mathematics than in medicine. He invented a clock of a new conſtruction. It ſhewed not only the hours of the day and night, the days of the month, and the feſtivals of the year, but alſo the annual courſe of the ſun, and that of the moon. The ſucceſs of this invention got him the appellation of *Jacques de l'Horloge*, a name ever afterwards retained by the family. It was likewiſe Dondus who firſt found out the ſecret of making ſalt from the water of the well of Albano in the Paduan. He died in 1350, leaving ſeveral works in phyſics and medicine. We have by him: Promptuarium medicinæ, Venice 1481, folio; and, in company with John de Dondis, his ſon, De fontibus calidis patavini agri, in a treatiſe De Balneis, Venice, 1553, folio.

DONEAU (Hugh), Donellus, of Chalons-ſur-Saône, profeſſor

ſeſſor of law at Bourges and at Orleans, was ſaved by his ſcholars from the maſſacre of St. Barthelemi. His attachment to calviniſm having obliged him to eſcape into Germany, he there profeſſed juriſprudence with the ſame ſucceſs as he had done in France, and died at Altorf in 1591, at the age of 64. He ingeniouſly mixed the uſeful and the agreeable in his works. They were collected under the title of Commentaria de jure civili, 5 vols. folio, reprinted at Lucca, in 12 vols. folio, whereof the laſt appeared in 1770. 2. Opera poſthuma, 8vo. The moſt valuable of his writings is his book on the ſubject of laſt wills and teſtaments. He is ſaid to have treated this matter with great learning and preciſion.

DONI (ANTHONY FRANCIS), a Florentine, firſt a monk and then a ſecular prieſt; died in 1574, at the age of 61. He was member of the academy of the Peregrini, in which he took the academical name of Bizzaro, perfectly ſuitable to his ſatirical and humourous character. His works are: 1. Letters, in italian, 8vo. 2. La Libraria, 1557, 8vo. 3. La Zucca, 1565, 4 parts, 8vo. with plates. 4. I mondi celeſti, tereſtri ed infernali, 4to. there is an old french tranſlation of it. 5. I marmi, civè Raggionamenti fatti a i marmi di Fiorenza, Venice, 1552, 4to.

DONI D'ATTICHI (LEWIS), of a noble family, originally of Florence, entered himſelf of the minims. Cardinal Richelieu, who became acquainted with him during his retirement at Avignon, was ſo ſtruck with his modeſty and learning, that he gave him the biſhopric of Riez, in which dioceſe he did much good. From the ſee of Riez he was tranſlated to that of Autun, and died in 1664, at the age of 68. He publiſhed: 1. A hiſtory of the Minims, 4to. 2. The life of queen Joan, foundreſs of the Annonciades, 8vo. 3. The life of cardinal de Berulle, in latin, 8vo. 4. The hiſtory of the cardinals, in latin, 1660, 2 vols. folio, &c. His latin works are more tolerable in regard to ſtyle than thoſe in french, the diction of which is become obſolete, which moreover was never very brilliant.

DONNE (JOHN), an engliſh poet and divine, was born in London, 1573, and deſcended by his mother from the family of ſir Thomas More. He was educated in his father's houſe under a private tutor, till the 11th year of his age, and was then ſent to the univerſity of Oxford; where it was obſerved of him, as formerly of the famous Picus Mirandula, that "he was rather born wiſe than made ſo by ſtudy." He was a commoner of that hall; but declined taking his firſt degree, by the advice of his relations, who, being of the romiſh religion, diſliked the oath tendered upon that occaſion. After he had continued three years at Oxford he removed to Cambridge; and from thence, about three years after, to Lincoln's-inn. But, before

his admiſſion into that ſociety, his father, who was a merchant, died, and left him 3000l. which made him lay aſide the ſtudy of the law. His mother and friends uſed their utmoſt endeavours to keep him firm to popery, and for that end provided him tutors of that perſuaſion: but Donne was naturally a free enquirer; and therefore, when he was not above 19 years old, ſet himſelf wholly to conſider the points of religion controverted between the romiſh and the reformed churches. The reſult of this enquiry was a thorough converſion to proteſtantiſm.

About the 21ſt year of his age, he reſolved to travel; and, in the years 1596 and 1597, he accompanied the earl of Eſſex in his expedition againſt Cadiz and the Azores iſlands. He did not return, but ſtaid ſome years in Spain and Italy, where he made many uſeful obſervations on thoſe countries, and learned their languages to perfection. He deſigned to go to the holy land, for the ſake of viewing Jeruſalem and the ſepulchre of our Saviour; but was prevented, though he was then in the fartheſt part of Italy, by the diſappointment of company and a ſafe convoy for this romantic expedition. Soon after his return to England, he was appointed by ſir Thomas Egerton, lord-keeper of the great ſeal, his chief ſecretary, in which poſt he continued five years; during which time he fell in love with Anne, the daughter of ſir George More, then chancellor of the garter, and niece to the lord-keeper's lady. He married her privately in 1602; which marriage was attended with great inconveniences and troubles to himſelf. For ſir George was ſo tranſported with anger, that he moſt earneſtly ſolicited the lord-keeper to turn Donne out of his place; who, however, at his diſmiſſion, ſaid, that "he parted with a friend, and ſuch a ſecretary as was fitter to ſerve a king than a ſubject." Sir George's anger was not ſatisfied with this; he never reſted, till our author and his fellow collegian Mr. Samuel Brooke, afterwards maſter of Trinity college in Cambridge, who married him, and his brother Mr. Chriſtopher Brooke, who gave Mrs. Donne in marriage, and witneſſed it, were all committed to three ſeveral priſons. Donne was firſt ſet at liberty, and never ceaſed his endeavours till he had procured the enlargement of his two friends. However, his wife was detained from him; and he was obliged to recover her by a long and tedious ſuit at law. His circumſtances being greatly reduced by this, he and his wife were entertained by their relation ſir Francis Wolley, of Pilford in Surry, for ſome years; which gentleman, a little before his death, procured a reconciliation between ſir George and his ſon-in-law and daughter; ſir George engaging to pay Donne 800l. on a certain day, as a portion with his wife, or 20l. quarterly for their maintenance, as the intereſt for it, till their portion was paid. Sir George was ſo far reconciled

to them, before he allowed them any thing, as to ſolicit the lord-keeper for Donne's re-admiſſion into his place; but the lord-keeper anſwered that, "though he was unfeignedly ſorry for what he had done, yet it was inconſiſtent with his place and credit to diſcharge and re-admit ſervants at the requeſt of paſſionate petitioners."

During his reſidence at Pitford, he applied himſelf with great diligence to the ſtudy of the civil and canon laws; and, about this time, was ſolicited by Morton, afterwards biſhop of Durham, to go into orders, and to accept of a benefice, which Morton would have reſigned to him. Donne declined this offer, for many reaſons, but chiefly "becauſe ſome former irregularities of his life had been too notorious not to expoſe him to the cenſure of the world, and perhaps bring diſhonour to the ſacred function. Beſides, being determined by the beſt caſuiſts, that God's glory ſhould be the firſt end, and a maintenance the ſecond motive to embrace that calling, his preſent condition was ſuch, that he feared he could not reconcile his conſcience to that rule." After the death of ſir Francis Wolley, he took a houſe for his wife and children at Mitcham in Surry, and lodgings for himſelf near Whitehall in London; where he was much viſited and careſſed by the nobility, foreign miniſters, and other perſons of diſtinction. Some time after he removed his family to London; and ſir Robert Drury gave him commodious apartments in his own houſe in Drury-lane. April 1610 he was incorporated M. A. in the univerſity of Oxford, having before taken the ſame degree in Cambridge. About two years afterwards he accompanied ſir Robert Drury to Paris.

Before this journey into France, during his ſtay there, and after his return, many of the nobility and others ſolicited the king to confer ſome ſecular employment on him; but his majeſty, conſidering him better qualified for the ſervice of the church, did not liſten to their application. For, the diſputes concerning the oaths of allegiance and ſupremacy having lately been agitated, our author, by king James's eſpecial command, had written a treatiſe on that ſubject, which was printed in 1610, 4to. The king himſelf had engaged in this controverſy, as appears by his works ſtill extant; but, diſcourſing with Donne upon the ſubject, he was ſo pleaſed with his clearneſs in ſtating the objections made to the taking thoſe oaths, and with his anſwers to them, that he commanded him to draw them up in form, and bring them to him. This Donne performed in the compaſs of ſix weeks, and they were publiſhed under the title of "Pſeudo-martyr."[G] It

[G] We have a large volume of Dr. Donne's ſermons, in the falſe taſte of the times; but the book which made his fortune was his Pſeudo Martyr, to prove that papiſts ought to take the oath of allegiance. In this book, though Hooker had then written his

It is dedicated to the king, with a preface addreſſed to the prieſts and jeſuits, and to their diſciples in this kingdom. His majeſty was now very preſſing to have him in orders. Donne himſelf has informed us that "he almoſt deſcended to a perſuaſion, almoſt to a ſolicitation of him to do it." Deſirous, however, to qualify himſelf for this function by a cloſer application to divinity and the learned languages, he deferred his compliance with the king's ſolicitations till about three years after. He was then ordained by King, biſhop of London, who was his good friend, and had been chaplain to the lord-keeper Egerton, at the ſame time that Donne was his ſecretary. He was preſently after made one of the chaplains in ordinary to his majeſty; and, about the ſame time, attending the king to Cambridge, was there created D. D. at his majeſty's recommendation. Immediately upon his return from Cambridge, his wife died upon the birth of her 12th child. This calamity, which happened in Auguſt 1617, overwhelmed him with grief.

Within the firſt year of his taking orders, he had 14 advowſons of benefices offered him; but, being unwilling to leave London, he refuſed them all, they lying in the country. In the latter end of 1617 he was choſen preacher of Lincoln's-inn; and two years after, by his majeſty's appointment, attended the earl of Doncaſter, in his embaſſy to Germany. In 1621 he was made dean of St. Paul's; and there was ſomething ſingular in the circumſtances of conferring it. The deanery becoming vacant, the king ſent for Dr. Donne, and ordered him to attend him the next day at dinner. When his majeſty was ſet down, before he had eat any meat, he ſaid: "Dr. Donne, I have invited you to dinner; and though you ſit not down with me, yet I will carve to you of a diſh, that I know you love well; for, knowing you love London, I do therefore make you dean of St. Paul's; and when I have dined, then do you take your beloved diſh home to your ſtudy; ſay grace there to yourſelf, and much good may it do you." Soon after, the vicarage of St. Dunſtan in the Weſt, and another benefice, fell to him, the advowſon of the former having been given him by the earl of Dorſet, of the latter by the earl of Kent; which, together with his deanery, enabled him to live in a manner ſuitable to his rank, and to make a proper proviſion for his children. In 1624 he was

his Eccleſiaſtical Polity, he has approved himſelf entirely ignorant both of the origin and end of civil government. In the 168th page and elſewhere, he holds, that when men congregate to form the body of civil ſociety, then is that ſoul of it, ſovereign power, ſent into it immediately from God, juſt as he ſends the ſoul into the human embryo, when the two ſexes propagate their kind. In the 191ſt page, and elſewhere, he maintains that the office of the civil ſovereign extends to the care of ſouls. For this abſurd and blaſphemous truth, James I. made him dean of St. Paul's; all the wit and ſublimity of his genius having never enabled him to get bread throughout the better part of his life.—WARBURTON.

choſen

choſen prolocutor of the convocation; on which occaſion he ſpoke a latin oration, as his inauguration-ſpeech, which is ſtill extant in the collection of his poems. About the ſame time he was appointed by the king to preach ſeveral occaſional ſermons, at Paul's croſs, and in other places; when he was repreſented to his majeſty, as having fallen in with the general humour of the pulpits, and inſinuated fears of the king's inclination to popery. The king ſent for him, and gave him an opportunity of juſtifying himſelf in his preſence; which he did ſo clearly and ſatisfactorily, that the king ſaid, "he was right glad he reſted no longer under the ſuſpicion." Donne then kneeled down, thanked his majeſty, and proteſted his anſwer was faithful, and free from all colluſion; and therefore deſired that he might not riſe, till, as in like caſes he always had from God, ſo he might have from his majeſty ſome aſſurance, that he ſtood clear and fair in his opinion. At which the king raiſed him up from his knees, and proteſted that he believed him, knowing him to be an honeſt man, and not doubting of his affection. And then diſmiſſing him, he ſaid to ſome lords about him, "My doctor is an honeſt man; and, my lords, I was never better ſatisfied with an anſwer, than with that he hath now made me; and I always rejoice, when I think that by my means he became a divine."

He was about this time ſeized with a dangerous ſickneſs, which inclined him to a conſumption; but he recovered, and publiſhed upon that occaſion a book of devotions, which he had compoſed in his illneſs. The ſecond edition, printed 1624 in 12mo, is intituled, "Devotions upon emergent occaſions in ſeveral ſteps of his ſickneſs." He continued in perfect health till his 59th year; when, being with his eldeſt daughter Mrs. Harvey, at Abery-Hatch in Eſſex, in Auguſt 1630, he was taken with a fever, which brought on a conſumption. However, he returned to London, and preached in his turn at court, as uſual, on the firſt Friday in Lent; upon which occaſion his text was, "To God the Lord belong the iſſues from death;" Pſal. lxviii. 20. It was called by the people about the court the doctor's own funeral ſermon. He died March 31, 1631, and was buried in the cathedral church of St. Paul, where a monument was erected over him. He was "of ſtature moderately tall, of a ſtraight and equally proportioned body, to which all his words and actions gave inexpreſſible addition of comelineſs. The melancholy and pleaſant humours were in him ſo contempered, that each gave advantage to the other, and made his company one of the delights of mankind His fancy was inimitably high, equalled only by his great wit, both being made uſeful by a commanding judgment. His aſpect was cheerful, and ſuch as gave a ſilent teſtimony of a clear knowing ſoul, and of a conſcience at peace with itſelf. His melting eye ſhewed

that he had a ſoft heart, full of noble compaſſion; of too brave a ſoul to offer injuries, and too much a chriſtian not to pardon them in others. He was by nature highly paſſionate; yet very humane, and of ſo tender a ſpirit, that he never beheld the miſeries of mankind without pity and relief."

Beſides the Pſeudo-martyr, and book of devotions already mentioned, there are extant the following works of Donne, 1. Poems; conſiſting of ſongs and ſonnets, epigrams, elegies, epithalamiums, ſatires, letters, funeral elegies, holy ſonnets, &c. publiſhed at different times. They were printed together in one volume 12mo, in 1719, with the addition of elegies upon the author by ſeveral perſons. Dryden has juſtly given Donne the character of "the greateſt wit, though not the greateſt poet of our nation:" And, in his dedication of Juvenal to the earl of Dorſet, he ſays, "Donne alone, of all our countrymen, had your talent; but was not happy enough to arrive at your verſification. And were he tranſlated into numbers and engliſh, he would yet be wanting in the dignity of expreſſion. You equal Donne in the variety, multiplicity, and choice of thoughts; you excel him in the manner and the words. I read you both with the ſame admiration, but not with the ſame delight. He affects the metaphyſics, not only in his ſatires, but in his amorous verſes, where nature only ſhould reign, and perplexes the minds of the fair ſex with nice ſpeculations of philoſophy, when he ſhould engage their hearts, and entertain them with the ſoftneſs of love." A little farther, Dryden aſks, "Would not Donne's ſatires, which abound with ſo much wit, appear more charming, if he had taken care of his words and of his numbers?" Whether Pope took the hint from this queſtion or not, is uncertain; but he has ſhewed the world, that when tranſlated into numbers and engliſh, as Dryden expreſſes it, they are not inferior to any thing in that kind of poetry. 2. Paradoxes, problems, eſſays, characters, &c. 1653, 12mo. Part of this collection was publiſhed at different times before. 3. Three volumes of ſermons, in folio; the firſt printed in 1640, the ſecond in 1649, the third in 1660. Lord Falkland ſtyles Donne "one of the moſt witty and moſt eloquent of our modern divines." 4. Eſſays in divinity, &c. 1651, 12mo. 5. Letters to ſeveral perſons of honour, 1654, 4to. Both theſe publiſhed by his ſon. There are ſeveral of Donne's letters, and others to him from the queen of Bohemia, the earl of Carliſle, archbiſhop Abbot, and Ben Jonſon; printed in a book, intituled, "A collection of letters made by ſir Tobie Matthews, knt. 1660," 8vo. 6. The antient hiſtory of the ſeptuagint; tranſlated from the greek of Ariſteas. 1633, in 12mo. This tranſlation was reviſed and corrected by another hand, and publiſhed in 1685, 8vo. 7. ΒΙΑΘΑΝΑΤΟΣ: or, a declaration of the paradox or theſis, that ſelf-homicide is not ſo naturally a ſin,

ſin, that it may not be otherwiſe, 1644, 1648, &c. 4to. Wood tells us, that he had ſeen the original under the author's own hand in the Bodleian library, dedicated to Edward lord Herbert of Cherbury. Walton calls this, "an exact and laborious treatiſe, wherein all the laws violated by ſelf-murder are diligently ſurveyed and judiciouſly cenſured: a treatiſe written in his younger years, which alone might declare him then not only perfect in the civil and canon law, but in many other ſuch ſtudies and arguments, as enter not into the conſideration of many, that labour to be thought great clerks, and pretend to know all things." Among Donne's letters is one to lord Herbert, ſent with the Biathanatos; and another to ſir Robert Carre, afterwards earl of Ancram, ſent with the ſame book upon the doctor's going into Germany. In this letter he obſerves, that the book was written by him many years before; and "becauſe," ſays he, "it is upon a miſinterpretable ſubject, I have always gone ſo near ſuppreſſing it, as that it is only not burnt. No hand hath paſſed upon it to copy it, nor many eyes to read it; only to ſome particular friends in both univerſities, then when I writ it, I did communicate it; and I remember I had this anſwer, that certainly there was a falſe thread in it, but not eaſily found. Keep it, I pray, with the ſame jealouſy; let any that your diſcretion admits to the ſight of it, know the date of it, and that it is a book written by Jack Donne, not Dr. Donne. Reſerve it for me, if I live; and if I die, I only forbid it the preſs and the fire. Publiſh it not, yet burn it not; but between thoſe do what you will with it." Theſe are all the works of Donne, that we know for certain to be his. Wood propoſes a quære, whether he was author of a piece intituled, "A ſcourge for Paper Perſecutors," printed in the reign of James I. the running-title of which, at the top of every page, is "Paper's Complaint." Beſides 120 ſermons, the publication of which we have already mentioned, he left: "The reſultance of 1400 authors, moſt of them abridged and analyſed with his own hand. All the buſineſs likewiſe that paſſed of any public conſequence, either in this or any of our neighbouring nations, he abbreviated either in latin, or in the language of that nation, and kept them by him for uſeful memorials. So he did the copies of divers letters and caſes of conſcience, that had concerned his friends, with his obſervations and ſolutions of them, and divers other matters of importance, all particularly and methodically digeſted by him."

He had a ſon, John Donne, who was educated at Weſtminſter ſchool, and removed from thence to Chriſt-church Oxford, in 1622. Afterwards he travelled abroad, and took the degree of LL.D. at Padua in Italy; and June 1638 was admitted to the ſame degree in the univerſity of Oxford. He died in 1662, and was buried in the churchyard of St. Paul Covent-Garden.

Wood

Wood tells us, that "he was no better all his life-time than an atheiſtical buffoon, a banterer, and a perſon of over-free thoughts, yet valued by Charles II. that he was a man of ſenſe and parts; and that, beſides ſome writings of his father, he publiſhed ſeveral frivolous trifles under his own name: among which is 'The humble petition of Covent-Garden againſt Dr. John Baber a phyſician,' anno 1662."

DOOLITTLE (THOMAS), according to Calamy, was born at Kidderminſter in Worceſterſhire in 1630. He was deſigned for the law; but reading Baxter's Saint's Reſt, he reſolved on the miniſtry. Mr. Baxter, who thought him a promiſing youth, ſent him to Pembroke hall, Cambridge; where he made ſuch a proficiency in learning as fully anſwered his expectation. He was called to the paſtorſhip of St. Alphage pariſh in London, which he held nine years, till the Bartholomew act paſſed. Mr. Granger ſays, he kept a private academy in Monkwell-ſtreet, Cripplegate, where he continued to preach, and trained up ſeveral miniſters of note. He had the character of a ſerious and affectionate preacher, and was very aſſiduous in catechiſing. He publiſhed books of practical divinity to almoſt the time of his death, which happened on the 24th of May, 1707, aged 77. In the Hiſtory of Europe for that year, he is ſaid to have built the firſt meeting-houſe in London, and to have been the laſt ſurvivor of the ejected miniſters. His Treatiſe on the Sacrament has perhaps been oftener printed than any other book on that ſubject; and his Call to delaying Sinners has gone through many editions. His Memoirs are prefixed to his Body of Divinity. His ſon, Samuel Doolittle, was ſome time a miniſter at Reading in Berkſhire.

DORBAY (FRANÇOIS), a french architect, pupil of the famous Le Vau, furniſhed the deſign of the church of the College des Quatre-Nations, and of ſeveral grand works at the Louvre and at the Tuilleries. He died in 1697 at Paris, the place of his nativity.

DORFLING, a famous pruſſian officer, from being a taylor attained to the rank of feldt-marſhal, under Frederic William elector of Brandenburg. He ſignalized himſelf particularly againſt the Swedes in 1665. The hiſtory of this hero is very remarkable. Having finiſhed his apprenticeſhip at Tangermund, it was his ambition to go and work at Berlin. To this end he muſt croſs the Elbe in a boat; and not having money enough to pay his paſſage, the boatman refuſed to carry him. Stung by this affront, he deſpiſed a trade that ſeemed the cauſe of it, threw his knapſack into the river, and enliſted himſelf as a ſoldier. In this career he advanced with gigantic ſtrides. He preſently gained the eſteem of his comrades, afterwards of his officers, and at laſt that of the elector his maſter.

maſter. This great prince, who was fond of war, underſtood it, and was forced to carry it on, rapidly promoted a man who united the virtues of the citizen with the talents of the ſoldier. In few words, Dorſling was raiſed to be feldt-marſhal, and anſwered to the idea that ſhould be formed of a man, who, from the humble condition of a ſoldier, becomes a general. So remarkable a ſeries of good fortune did not fail to raiſe the jealouſy of ignoble minds. There were people baſe enough to ſay, that Dorſling, though become a great man, had not loſt the air of his vulgar origin: "Yes," ſaid he to them who reported this mean obſervation to him, "I was once a taylor, I formerly cut out cloth; but now," continued he, clapping his hand to the hilt of his ſword, "here is the inſtrument with which I cut off the ears of them that ſpeak ill of me."

DORIA (ANDREW), a noble Genoeſe, the greateſt mariner of his age, was born in 1468 at Oneille, a ſmall town on the coaſt of Genoa, of which Ceva Doria, his father, was joint-lord. He adopted the military profeſſion, and diſtinguiſhed himſelf for ſeveral years in the ſervice of different princes of Italy. On his return to his native country, he was twice employed in Corſica, where he fought againſt the rebels with ſo much ſucceſs, that the whole iſland was reduced to the obedience of the republic. In conſequence of the reputation for valour and prudence which Doria had acquired, he was appointed, about the year 1513, captain-general of the gallies of Genoa; and it is to be remarked, that he was upwards of 44 years of age when he took up the profeſſion of a maritime warrior. The african pirates, who at that time infeſted the Mediterranean, gave him the firſt opportunities for acquiring fame. He purſued them with unremitted ardour, and in a ſhort time enriched himſelf with ſo many captures, that the produce, joined to the aſſiſtance of his friends, enabled him to purchaſe four gallies. The revolutions that ſoon happened in the government of Genoa, in the ſequel determined Doria to enter into the ſervice of Francis I. After that prince was taken priſoner at Pavia, he became diſſatisfied with the miniſtry of France; and yielding to the ſolicitations of Clement VII. he attached himſelf to that pontiff, who made him his admiral. But Rome being taken by the conſtable of Bourbon in 1527, the pope was no longer able to continue Doria in his pay, and perſuaded him to go back into the ſervice of France. Francis I. received him with open arms, and appointed him general of his gallies, with a ſalary of 36,000 crowns, to which he afterwards added the title of admiral of the ſeas of the Levant. Doria was then proprietor of eight well-armed gallies. It was to him that the French were indebted for the reduction of Genoa, from whence the Adorni were expelled that ſame year 1527.

The

The year following, Philippino Doria, his nephew and his lieutenant, whom he had diſpatched with eight gallies to the coaſts of the kingdom of Naples, in order to favour the operations of the french army there, commanded by Lautrec, gained a complete victory over the naval armament of the emperor at Capo-d'Orſo, near the gulf of Salerno. The imperial fleet now deſtroyed, Naples, beſieged by Lautrec, could no longer receive ſuccours by ſea: it was on the point of ſurrendering, and the capture of the capital would infallibly have brought on the conqueſt of the whole kingdom, when, all at once, Doria abandoned France to ſerve the emperor. This defection fruſtrated the enterpriſe againſt Naples, and effected the total failure of the french affairs in Italy. As to the motives that led him to this ſudden change, it ſhould ſeem as if the miniſters of Francis I. jealous of the influence of this foreigner, who beſides treated them with the haughtineſs of a republican, and the bluntneſs of a ſailor, had endeavoured to ruin him in the king's opinion, and had partly ſucceeded in their attempt. Doria, ſoured and angry, only waited for a pretext to give vent to his indignation; which his enemies ſoon gave him. They perſuaded the king to appropriate to himſelf the town of Savona, belonging to the Genoeſe; to enlarge the port, and make it a rival of the metropolis. In vain did Doria make remonſtrances to him in behalf of the republic, to turn him from his purpoſe; they were not only ill received, but were wrongly interpreted; and he was repreſented to the king as a man that openly reſiſted his will. Nor did they ſtop here: they perſuaded the king to arreſt him; and twelve gallies, under the command of Barbezieux, received orders to go firſt to Genoa to take poſſeſſion of his perſon; and then to proceed to Naples to ſeize upon his gallies, commanded by Philippino his nephew. But Doria, having foreſeen the blow, had retired to Lerica in the gulph of La Spezia, from whence he diſpatched a brigantine to his nephew, with orders to join him without delay. He thought himſelf authoriſed to act in this manner, the rather becauſe the term of his engagement to the king was juſt expired. From this moment Doria made it his chief buſineſs to conclude his agreement with the emperor, who had been ſoliciting it for a long time. To thoſe who have paid any attention to the workings of the human mind, what followed will not appear ſurpriſing, that Francis I. now ſought by all means in his power to regain Doria to him; but neither the moſt magnificent promiſes, nor even the mediation of pope Clement VII. could induce him to alter his reſolution. What muſt ever reflect honour on the memory of Doria, was his refuſal on this occaſion of the ſovereignty of Genoa, which was offered him by the emperor. Preferring the title of reſtorer to that of maſter, he ſti-

pulated

pulated that Genoa ſhould remain free under the imperial protection, provided ſhe ſhould ſucceed in throwing off the yoke of the French. He thought nothing now was wanting to his glory, but to be the deliverer of his country. The failure of the expedition againſt Naples emboldened him, the ſame year, 1528, to hazard the attempt: accordingly, preſenting himſelf before Genoa with thirteen gallies and about 500 men, he made himſelf maſter of it in one night, without ſhedding a drop of blood. This expedition procured him the title of FATHER AND DELIVERER OF HIS COUNTRY, which was adjudged him by a decree of the ſenate. The ſame decree contained an order for a ſtatue to be erected to him, and a palace to be bought for him out of the public money. A new government was then formed at Genoa by his advice, which is the government ſubſiſting at this day; ſo that he was not only the deliverer, but likewiſe the legiſlator of his country. Doria met with all the advantages he could deſire from his attachment to the emperor: this prince gave him his entire confidence, and created him general of the ſea, with a plenary and abſolute authority. He was then owner of twelve gallies, which by his treaty were to be engaged to the ſervice of the emperor; and that number was now augmented to 22. Doria continued to ſignalize himſelf by ſeveral maritime expeditions, and rendered the moſt important ſervices to the emperor. He took from the Turks, in 1532, the towns of Coron and of Patras, on the coaſt of Greece. The conqueſt of Tunis and the fort of Goulette, where Charles V. reſolved to act in perſon in 1535, was principally owing to the valour and good conduct of Doria. It was againſt his advice, and reiterated remonſtrances, that the emperor, in 1541, ſet on foot the unfortunate expedition to Algiers, where he loſt a part of his fleet and a great number of ſoldiers, and coſt Doria eleven of his gallies. Nor was he more favoured by fortune in the affair of Prevezzo, in 1539. Being, with the imperial fleet, in conjunction with that of the Venetians and the gallies of the pope, in preſence of the turkiſh army, commanded by Barbaroſſa, and far inferior to his, he avoided the engagement under various pretences, and let ſlip the opportunity of a certain victory. For this he has been blamed by ſeveral hiſtorians. Some have even pretended (and, at that time, ſays Brantôme, it was the common report), that there was a ſecret agreement between Barbaroſſa and him, by which it was ſettled, that deciſive opportunities ſhould be mutually avoided, in order to prolong the war which rendered their ſervices neceſſary, and furniſhed them the means of enriching themſelves. The african corſairs had never a more formidable enemy to contend with than Doria; the amount of the prizes taken from them by himſelf or his lieutenants, was immenſe.

menſe. The famous Dragut, among others, was captured by Jeannetino Doria, with nine of his veſſels. The zeal and the ſervices of this great man were rewarded by Charles V. with the order of the golden fleece, the inveſtiture of the principality of Melphes, and the marquiſate of Turſi in the kingdom of Naples, to him and his heirs for ever; together with the dignity of grand chancellor of that kingdom. It was not till about the year 1556, at the age of near 90, that he relinquiſhed the care of his gallies, and the command of them in perſon. Then, ſinking under the weight of years, Philip II. king of Spain permitted him to conſtitute John Andrew Doria, his nephew, his lieutenant. He terminated his long and glorious career, the 25th of November, 1560, at the age of 93, without offſpring, though he had been married, and very far from leaving ſo much property as might have been preſumed, from the great and frequent opportunities he had of amaſſing wealth; but the exceſs of his magnificence, and the little attention he paid to affairs of œconomy, had greatly diminiſhed his fortune. Few men, without leaving a private ſtation, have ever played ſo great a part on the ſtage of the world as Doria: at home in Genoa, honoured by his fellow-citizens, as the deliverer and the tutelar genius of his country; abroad, with his gallies alone, holding, as it were, the rank of a maritime power. Few men have, even in the courſe of a long life, enjoyed a more uninterrupted courſe of proſperity. Twice was his ruin plotted: once in 1547, by the conſpiracy of John Lewis de Fieſco, aimed principally at him; but the enterpriſe failed by the death of its leader, at the very moment of its execution: the ſecond time, not long after, by that of Julius Cibo, which was detected, and coſt the author of it his head. Theſe two conſpiracies had no other effect than to give ſtill greater acceſſions of authority and fame to this great man, in Genoa, and through all Italy. He is accuſed by ſome authors of having been too cruel at times, in ſupport of which they cite this inſtance: the marquis de Marignan, who took Porto-Hercole in 1555, having taken priſoner Ottoboni de Fieſco, brother of Lewis, and an accomplice in his conſpiracy, delivered him over to Doria, to revenge on him as he pleaſed the death of Jeannetino Doria, who had been ſlain in that conſpiracy. Andrew, fired with rage, ordered Fieſco to be ſewn up in a ſack, and thrown into the ſea. Thoſe who have written on the ſide of Doria have prudently paſſed over in ſilence this action, as unworthy of him.—One of his pilots, who was frequently importuning him, coming up to him one day, told him he had three words to ſay to him. "I grant it," returned Doria; "but remember, that if thou ſpeak more, I will have thee hanged." The pilot, without being diſconcerted, replied: "money or diſmiſſion." Andrew Doria, being ſatisfied with this reply,

reply, ordered him to be paid his arrears, and retained him in his ſervice.

DORIGNY (MICHAEL), an ingenious french painter, and engraver in aqua fortis, was born at St. Quintin in 1617. He was Vouet's ſon-in-law, ſcholar and imitator. He became profeſſor of the academy of painting at Paris, and died in 1665 aged 47 years. He engraved only a few of his own compoſitions, and after Le Sueur. His paintings are many of them ſeen in the Caſtle de Vincennes.

DORIGNY (NICHOLAS), another ingenious french engraver, ſtudied the art in Italy, and joined to a great harmony of lights and ſhades the moſt correct deſign. His fineſt pieces are, The bark of Lanfranco. The St. Petronilla of Guerchine. The deſcent from the croſs, after Volterra. The transfiguration, after Raphael; and the death of St. Sebaſtian, after Dominichino. There is a ſoftneſs in the laſt print, unuſual with this great man. His cartoons are not equal to theſe pieces.

DORING, or DORINK (MATTHIAS) a german franciſcan, profeſſor of theology in his order, died at Kiritz, the place of his nativity, in 1494. He is ſaid to be the author of the abridgment of the Mirroir hiſtorial of Vincent de Beauvais, continued down to 1493. It is thought to be the ſame with what is commonly called the Nuremberg Chronicle, becauſe the firſt edition of it was made in that city, 4to. 1572. Some writers attribute this chronicle, perhaps with more reaſon, to Haltmann Scheder. The author, whoever he be, was in ſome reſpects the forerunner of Luther. He inveighs with aſperity againſt the vices of the cardinals, the biſhops, the popes, and even againſt jubilees and indulgencies.

DORNAVIUS (GASPAR), a phyſician, orator and poet, born at Zigenrick in Voightland, died in 1631, in an advanced age, counſellor and phyſician to the princes of Brieg and Lignitz. He is the author of ſeveral works, which have been called learned fooleries. The moſt known of them are: 1. Amphitheatrum ſapientiæ Socraticæ, 2 vols, folio. Hanover, 1619. 2. Homo diabolus; hoc eſt: Auctorum veterum et recentiorum de calumniæ natura et remediis, ſuâ linguâ editorum, ſylloge; Frankfort 1618, 4to. 3. De incremento dominationis Turcicæ, &c.

DOSITHÆUS, a reputed magician of Samaria, who pretended to be the Meſſiah, is looked upon as the firſt heretiarch. He applied to himſelf all the prophecies which are held by the church to regard Jeſus Chriſt. He had in his train thirty diſciples, as many as there are days in the month, and would not have any more. He admitted among them a woman whom he called the Moon. He obſerved the rite of circumciſion and faſted often. To gain belief that he was taken from the earth

by an aſcenſion into heaven, he retired into a cavern, where, far from the prying eyes of the world, he ſtarved himſelf to death. The ſect of the Doſithæans made great account of virginity. Proud of their chaſtity, they regarded with contempt the reſt of mankind. A Doſithæan would not aſſociate with any one who did not think and live like him. They had ſome ſingular practices, to which they were ſtrongly attached: ſuch as that of remaining for 24 hours in the ſame poſture they happened to be in when the ſabbath began. This immobility of the Doſithæans was drawn from the prohibition of working during the ſabbath. In conſequence of ſuch practices the Doſithæans thought themſelves ſuperior to the moſt enlightened men, to the moſt virtuous citizens, to the moſt beneficent ſouls; by continuing for 24 hours ſtanding upright, with the right or the left hand extended, they pretended to pleaſe God far better than a man who ſhould take great pains to comfort the afflicted, or to relieve the miſerable. This ſect ſubſiſted in Ægypt till ſome time in the vith century.

DOVE (NATHANAEL), an ingenious penman, author of a book intituled the Progreſs of Time, containing verſes upon the 4 ſeaſons, and the 12 months, in 16 quarto plates with ornaments, and contributed alſo 26 pages in ſeveral hands to G. Bickham's Univerſal Penman. He was a clerk in the victualling office on Tower Hill, where he died 1754 aged 44 years. Maſſey, in his Origin and Progreſs of Letters, obſerves that he kept an academy at Hoxton towards the year 1740.

DOUGLAS (GAWAN), deſcended of the antient family of Douglas, a younger ſon of Archibald, ſixth earl of Angus, was born at Brechin in Scotland, in 1471, and educated in the univerſity of St. Andrews; from whence he travelled to Italy. Here he ſoon evinced that the gloom of the monaſtery where he had paſſed his youth had not eſtranged him from the muſes: for, while he ſtudied theology, and ſubmitted to the auſterities of the cloiſter, he could employ himſelf in private in tranſlating into beautiful verſe the poem of Ovid de Remedio Amoris, and in cultivating the fine poetical genius he had received from nature. The advantages of foreign travel, and the converſation of the moſt eminent men in France, Italy and Germany, to whom his merit procured him the readieſt acceſs, completed his education. On his return to Scotland, in 1496, his firſt preferment was that of provoſt of the collegiate church of St. Giles in Edinburgh, a place at that time of great dignity and revenue. He at laſt obtained the biſhopric of Dunkeld, anno 1515, after much oppoſition from the duke of Albany, then regent; inſomuch that he and his friends were obliged, in order to get poſſeſſion of the cathedral, to ſtorm the belfry, and drive Crichton, who oppoſed him, out of it. On the death of James

Stewart, archbiſhop of St. Andrew's, the natural ſon of James IV. killed at the battle of Flanders, Douglas was nominated to that ſee, but did not obtain poſſeſſion of it: however, this loſs was in ſome meaſure compenſated to him, by the preſentation to the rich abbacy of Aberbrothic, in commendam with his biſhopric. Being afterwards obliged, by the perſecutions of his enemies, to retire to London, he died there of the plague, in April 1522, in the 51ſt year of his age. He flouriſhed in the reigns of James IV. and V. and would have been an ornament to any times. His chief works are: 1. A tranſlation of Virgil's Æneis. 2. The palace of honour, a poem. 3. Aureæ narrationes, comœdiæ aliquot ſacræ. 4. De rebus Scoticis liber. His deſcriptions of May and of Winter, the firſt of which is prefixed as a prologue to the 12th book of his Æneis, have been very well moderniſed by Mr. Fawkes; who obſerves, in his preface, that Chaucer and Douglas may be looked upon as the two bright ſtars that illumined England and Scotland, after a dark interval of dulneſs, a long night of ignorance and ſuperſtition, and foretold the return of day, and the revival of learning.

DOUGLAS (William), a ſcots lord in the 14th century, of one of the oldeſt families of that kingdom. Robert Bruce, king of Scotland, having made a vow to go on a cruſade againſt the infidels, and not being able to fulfil it during his life, ordered Douglas to carry his heart to Paleſtine after his death, and to offer it on the altar of the holy ſepulchre. The king dying in 1327, Douglas ſet out for the holy land; but was killed, it ſeems, on the way, with all his followers, conſiſting of the flower of the nobility of Scotland.

DOUGLAS (James), an engliſh anatomiſt, particularly excellent in the practice of the obſtetric art. He was a practitioner in London at the commencement of the preſent century. The art is indebted to him for the following works: 1. Bibliographiæ anatomicæ ſpecimen, printed for the firſt time at London; and afterwards, with conſiderable augmentations, at Leyden, 1734, 8vo. 2. Miographiæ comparatæ ſpecimen; London, 1706. The author here points out the difference of muſcles in man and in the canine ſpecies. It has been tranſlated into latin, and printed at Leyden in 1729. 3. Deſcription of the Peritonæum, London, 1730.

DOUSA (Janus), a very learned man, was born of a noble family at Nortwick in Holland, 1545. He loſt his parents when very young, and was ſent to ſeveral ſchools; to one at Paris among the reſt, where he made a great progreſs in greek and latin learning. When he had finiſhed his education, he returned to his own country, and married; and though he was ſcarcely grown up, he applied himſelf to affairs of ſtate, and was ſoon made a curator of the banks and ditches, which poſt he held

above 20 years, and then reſigned it. But Douſa was not only a ſcholar and a ſtateſman, but likewiſe a ſoldier; and he behaved himſelf ſo well in that capacity at the ſiege of Leyden in 1574, that the prince of Orange thought he could commit the government of the town to none ſo properly as to him. In 1575 the univerſity was founded there, and Douſa made firſt curator of it; for which place he was well fitted, as well on account of his learning as by his other deſerts. His learning was indeed prodigious; and he had ſuch a memory, that he could at once give an anſwer to any thing that was aſked him, relating to antient or modern hiſtory, or, in ſhort, to any branch of literature. He was, ſays Melchior Adam, and, after him, Thuanus, a kind of living library; the Varro of Holland, and the oracle of the univerſity of Leyden. His genius lay principally towards poetry, and his various productions in verſe were numerous: but what is more remarkable, he compoſed the annals of his own country, which he had collected from the public archives, in verſe. He wrote alſo critical notes upon Horace, Salluſt, Plautus, Petronius, Catullus, Tibullus, &c. His moral qualities are ſaid to have been no leſs meritorious, than his intellectual and literary; for he was modeſt, humane, benevolent, and affable. He was admitted into the ſupreme aſſembly of the nation, where he kept his ſeat, and diſcharged his office worthily, for the laſt 13 years of his life. He died in 1604, and his funeral oration was made by Daniel Heinſius.

He left four ſons behind him; the eldeſt of whom, Janus Douſa, would, if he had lived, have been a more extraordinary man than his father. Joſeph Scaliger calls him the ornament of the world; and ſays, that in the flower of his age he had reached the ſame maturity of wiſdom and erudition, as others might expect to attain after a life ſpent in ſtudy. Grotius alſo aſſures us, that his poems exceeded thoſe of his father; whom he aſſiſted alſo in compoſing the Annals of Holland. He was born in 1572; and, before he was well out of infancy, became, through the great care of his father, not only a good linguiſt and poet, but alſo a good philoſopher and mathematician. To all this he afterwards added an exquiſite knowledge of the civil law and of hiſtory. Beſides a great many poems, which he compoſed in a very tender age, we have his notes and obſervations upon ſeveral latin poets. Thoſe upon Plautus were the product of his 16th year; and he was not above 19 when he publiſhed his book De Rebus Cœleſtibus, and his Panegyric upon a Shadow. His commentaries upon Catullus, Tibullus, and Propertius, were publiſhed the ſame year. His extraordinary fame and merit cauſed him to be made preceptor to the prince of Orange, and afterwards firſt librarian of the univerſity of Leyden. He died at the Hague, in his return from Germany;

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very immaturely, for his death happened in 1597, when he had not quite completed his 26th year.

Douſa's three other ſons, George, Francis, and Theodorus, were all of them men of learning, though not ſo much above the common ſize as Janus was. George was a good linguiſt; travelled to Conſtantinople; and publiſhed a relation of his journey, with ſeveral inſcriptions which he found there and elſewhere. Alſo, in 1607, he printed George Cedrenus's book, intituled, De originibus urbis Conſtantinopolitanæ, with Meurſius's notes upon it. Francis was far from wanting learning: for in 1600 he publiſhed the epiſtles of Julius Cæſar Scaliger; his annotations upon Ariſtotle's hiſtory of Animals; and ſome fragments of Lucilius, with notes of his own upon them. Theodorus, lord of Barkenſtyen, publiſhed the chronicon of George Logotheta with notes, in 1614; and in 1638 wrote a treatiſe, called, Farrago ethica variarum linguarum, variorumque auctorum, &c.

DOUVRE (Thomas de), treaſurer of the church of Bayeux, born in that city, of an antient family, is the firſt Norman whom William the conqueror placed in the archiepiſcopal chair of York, which, from his learning and virtues, he appears to have worthily filled. He rebuilt his cathedral, inſtructed his people by his diſcourſes and by his example, was a great benefactor to his clergy, and compoſed ſome books on church muſic. He died in the year 1100, after having held the ſee 28 years.

DOUVRE (Thomas de), nephew of the foregoing, clerk to Henry I. of England, was alſo archbiſhop of York in 1108. His father, Sampſon de Douvre, before he became canon of Bayeux, and afterwards biſhop of Worceſter, had been married, and had at leaſt one other ſon (Richard II.) who was biſhop of Bayeux. Thomas had great diſputes with St. Anſelm, archbiſhop of Canterbury, concerning the primacy of their cathedrals. It is ſaid, that being afflicted with a grievous illneſs, the phyſicians recommended to him a remedy not conſiſtent with perſonal purity; but he declared, that he would rather expoſe himſelf to death, than purchaſe life at ſuch a price. He recovered; and his recovery was aſcribed to his conſtancy and faith. This archbiſhop died in 1114.

DOUVRE (Isabella de), of the ſame family with the two laſt-mentioned, was miſtreſs to Robert earl of Glouceſter, baſtard of Henry I. king of England, and had by him a ſon, Richard, whom that prince appointed to the ſee of Bayeux, in 1133. Having outlived her bloom, and being diſguſted with the world, which was already diſguſted with her, Iſabella retired to Bayeux, there to finiſh her days, and there ſhe died about the year 1166, in an extreme old age. It is thought that on her tomb was

placed that original epitaph, which is ſtill to be ſeen againſt one of the outer walls of that cathedral:

Quarta dies Paſchæ fuerat, cum clerus ad hujus,
Quæ jacet hic, vetulæ venimus exequias;
Lætitiæque diem magis amiſiſſe dolemus,
Quam centum tales ſi caderent vetulæ.

There is an imitation of this quatrain in the works of Senecé.

DOW (GERARD), born at Leyden in 1613, was pupil of the famous Rembrandt, and made great progreſs under that maſter. This artiſt confined his talents entirely to ſmall pictures, for which he charged according to the time he was employed upon them. It was his cuſtom to regulate his price by the rate of 20 ſous of the country per hour: nothing can be more highly finiſhed than his pieces: it is only by the help of a magnifying glaſs that we can diſtinguiſh the whole of the work. His figures, though extremely delicate, poſſeſs a ſingular expreſſion and movement. His colouring is freſh and vigorous. Dow was never ſparing of time in what he did. He was three days in repreſenting a broom-ſtick, and five in painting the hand of a perſon who ſat for his portrait. We cannot aſcertain the year of his death; but he died at an advanced age.

DOWALL (WILLIAM MAC) was born in Scotland in 1590, went to ſchool at ſeven years under G. Niſbet at Muſſelburgh; and, after receiving lectures on hiſtory one year from John Balfour, was entered of the univerſity of St. Andrew's, where he took his maſter's degree in arts, previous to which he was appointed profeſſor of philoſophy, and continued in that poſt three years.

In 1614 he was invited to Groningen, where he read philoſophical lectures, and ſtudied the civil law; took his doctor's degree in 1625, ſoon after which he was advanced to the poſt of judge-advocate to the army commanded by Erneſtus Caſimir, count of Naſſau. In 1629 and 1635 he was ſent on two ſeveral embaſſies to Charles I. king of Great Britain; at whoſe court he ſtrenuouſly ſupported the doctrine of *mare liberum*, then contending for by Grotius againſt Selden, principally with a view to the herring-fiſhery. After his return to Holland, Charles I. appointed him one of the council for Scotland, which dignity was continued to him by Charles II. after he took poſſeſſion of that kingdom (probably in 1650), with the additional title of his ambaſſador to the united ſtates. Dr. Mac Dowall was twice married; at both times to dutch women, the laſt of whom he buried in 1652; and died himſelf at London; but in what year we cannot diſcover.

DOWNHAM (JOHN), the author of a well-known and pious work, intituled, "The Chriſtian Warfare," was the youngeſt ſon of the biſhop of Cheſter, and was born in that city. He was bred

bred at Cambridge, and took the degree of B. D. He exerciſed his miniſtry in different parts of London, and was the firſt who diſcharged with reputation the lecture behind the Exchange. He died about 1644.

DOWNING (CALIBUT), an engliſh divine and doctor of laws, notorious for his ambition. He held the vicarage of Hackney, near London, with the parſonage of Hickford in Buckinghamſhire. But theſe not being ſufficient for his avaricious diſpoſition, he ſtood in competition with Dr. Gilbert Sheldon for the wardenſhip of All-Souls; and loſing that, was a great ſuitor to be chaplain to the earl of Strafford, lord lieutenant of Ireland, thinking that road might lead to a biſhopric. But failing there alſo, he joined the parliament party, and became a great promoter of their deſigns; and in a ſermon preached before the artillery-company, Sept. 1, 1640, delivered this doctrine: "That for the defence of religion, and reformation of the church, it was lawful to take up arms againſt the king:" but fearing to be called in queſtion for this aſſertion, he retired to the houſe of Robert earl of Warwick, at Little Lees in Eſſex. After this he became chaplain to the lord Robert's regiment, and in 1643 was a grand covenanter, and one of the aſſembly of divines; but died in the midſt of his career, in 1644. He hath ſome political diſcourſes and ſermons in print, and was father of ſir George Downing, made by king Charles II. ſecretary to the treaſury, and one of the commiſſioners for the cuſtoms.

DRABICIUS (NICHOLAS), a celebrated enthuſiaſt, was born about 1587, at Stranſnitz in Moravia, where his father was burgomaſter. He was admitted miniſter in 1616, and exerciſed his function at Drakotutz; and when he was obliged to ſeek a retreat in foreign countries, on account of the ſevere edicts of the emperor againſt the proteſtant religion, he retired to Leidnitz, a town in Hungary, in 1629. Having no hopes of being reſtored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great ſervice to him. Afterwards he forgot the decorum of his former character ſo much, that he became a hard drinker; but the other miniſters, juſtly ſcandalized at his conduct, informed their ſuperiors of it, who, in a ſynod called in Poland, examined into the affair. Here it was reſolved, that Drabicius ſhould be ſuſpended from the miniſtry, if he did not live in a more edifying manner; and this obliged him to behave himſelf with more decency.

When he was upwards of 50 years of age, he commenced prophet. He had his firſt viſion in the night of Feb. 23, 1638, and the ſecond in the night of Jan. 23, 1643. The firſt viſion promiſed him in general great armies from the north and eaſt,

which ſhould cruſh the houſe of Auſtria; the ſecond declared particularly, that Ragotſki, prince of Tranſylvania, ſhould command the army from the eaſt, and ordered Drabicius to inform his brethren, that God was about to reſtore them to their own country, and to revenge the injuries done to his people; and that they ſhould prepare themſelves for this deliverance by faſting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the antient prophets, "The word of the Lord came unto me." His viſions, however, were not much regarded at firſt. Theſe two were followed by many others in the ſame year 1643; and there was one, which ordered, that he ſhould open the whole affair to Comenius, who was then at Elbing in Pruſſia. One of his viſions, in 1644, aſſured him that the imperial troops ſhould not deſtroy the refugees. They committed great ravages upon the territories of Ragotſki, plundered the town of Leidnitz, and beſieged the caſtle. Drabicius ſhut himſelf up there, and did not depend ſo entirely upon the divine aſſurances, as to think human means unneceſſary. He even ſet his hand to the works: "he would not only be preſent," ſays Comenius, who blames him for it, "but alſo fire one of the cannon himſelf; whereas it would have been more proper for him to have been in a corner, and to have applied himſelf to prayer. But the imprudent zeal of this new Peter, preſuming to defend the Lord with the material ſword, was chaſtiſed by the Lord himſelf, who permitted part of the flame to recoil upon his face, and to hurt one of his eyes." The Imperialiſts raiſed the ſiege; but ſoon after beſieged the place again, and took it. The refugees were plundered, and Drabicius fell into the hands of the Imperialiſts. This did not prevent him from going to Ragotſki, and telling him, Aug. 1645, that God commanded him to deſtroy the houſe of Auſtria and the pope; and that, "if he refuſed to attack that neſt of vipers, he would draw down upon his family a general ruin, which ſhould not ſpare even him that piſſeth againſt the wall." The prince already knew that Drabicius had aſſumed the character of a prophet: for Drabicius, according to the repeated orders which he had received in his ecſtacies, had ſent him a copy of his revelations, which Ragotſki threw into the fire. The death of that prince, in Oct. 1647, plunged Drabicius into extreme ſorrow; who was in the utmoſt fear leſt his revelation ſhould vaniſh into ſmoke, and himſelf be expoſed to ridicule. But he had one ecſtatic conſolation, which re-animated him; and that was, that God would ſend him Comenius, to whom he ſhould communicate his writings. Comenius, having buſineſs in Hungary in 1650, ſaw Drabicius there, and his prophecies; and made ſuch reflections as he thought proper, upon the viſion's having for three

three years before promiſed Drabicius, that he ſhould have Comenius for a coadjutor. Muſt it not ſeem ſtrange, that Sigiſmond Ragotſki, being urged by Drabicius to make war againſt the emperor, and by his mother to continue in peace with him, could not tell what to do, being attacked on both ſides with terrible threats? Drabicius denounced againſt him the judgments of the Almighty, in caſe of peace; and his mother threatened him with her curſe in caſe of war. Should not the prince have followed where reaſon and good policy would have led, and have left theſe mad people to have raved as long as they pleaſed, each in their own way? He ſat down, however, in the utmoſt perplexity, recommended himſelf to the prayers of Drabicius and Comenius, and kept himſelf quiet till his death.

June 1654 Drabicius was reſtored to his miniſtry, and his viſions preſented themſelves more frequently than ever; ordering from time to time that they ſhould be communicated to his coadjutor Comenius, that he might publiſh them to all nations and languages, and particularly to the Turks and Tartars. Comenius found himſelf embarraſſed between the fear of God, and that of men: he was apprehenſive, that by not printing the revelations of Drabicius he ſhould diſobey God, and that by printing them he ſhould expoſe himſelf to the ridicule and cenſure of men. He took a middle way: he reſolved to print them, and not to diſtribute the copies; and upon this account he intituled the book, "Lux in Tenebris." But his reſolution to conceal this light under a buſhel did not continue long: it gave way to two remarkable events, which were taken for a grand criſis, and the unravelling of the myſtery. One of theſe events was the irruption of George Ragotſki into Poland: the other the death of the emperor Ferdinand III. But theſe events, far from anſwering the predictions, ſerved only to confound them. Ragotſki periſhed in his deſcent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III: by which election, the houſe of Auſtria was almoſt reſtored to its former grandeur, and the proteſtants in Hungary abſolutely ruined. Drabicius was the greateſt ſufferer by this; for the court of Vienna, being informed that he was the perſon who ſounded the trumpet againſt the houſe of Auſtria, ſought means to puniſh him, and, as it is ſaid, ſucceeded in it. What became of him, we cannot learn: ſome ſay, that he was burnt, for an impoſtor and falſe prophet; others, that he died in Turkey, whither he had fled for refuge: but neither of theſe accounts is certain.

The Lux in Tenebris was printed by Comenius at Amſterdam in 1657; and contains not only the revelations of our Drabicius,

but thoſe of Chriſtopher Kotterus, and of Chriſtina Poniatovia. Comenius publiſhed an abridgement of it in 1660, with this title, "Revelationum divinarum in uſum ſæculi noſtri factarum epitome." He reprinted the whole work, with this title, "Lux è tenebris novis radiis aucta, &c." Theſe new rays were a ſequel of Drabicius's revelations, which extended to the year 1666.

DRACO, a legiſlator of Athens, 624 years before the vulgar æra, gained a great reputation in the republic for his probity and his wiſdom. Being declared archon, he framed laws for the reformation of his fellow citizens, which ſavoured of a cruel ſeverity. The aſſaſſin, and the citizen convicted of lazineſs, were equally puniſhed with death. So juſt as not to favour any one, he yet was not philoſopher enough to know that he had the command of men. On being aſked the motives of his ſeverity, he anſwered: "that the ſmalleſt tranſgreſſions ſeemed to him to deſerve death; and that he could not find any other puniſhment for the greateſt." His laws, written in blood, according to the expreſſion of the orator Demades, met the fate of all violent meaſures: they were firſt mitigated, and then neglected. The wiſe Solon repealed them all, excepting ſuch as related to murder. The end of Draco was as deplorable as it was glorious. Having appeared at the theatre, the people applauded him with reiterated acclamations, and threw at him ſo many gowns and caps, according to the cuſtom of thoſe times, that he was ſtifled under the marks of eſteem that he received.

DRAGUT-RAIS (that is, captain Dragut), born of obſcure parents, in Natolia, at firſt ſervant to a pirate, became afterwards favourite of Barbaroſſa, and at laſt his ſucceſſor. He led the companions of his maritime depredations to plunder, with as much capacity and ſucceſs as that famous pirate. He ſet out by ſignalizing himſelf upon the coaſts of Naples and Calabria. But in 1550 he was taken by ſurpriſe on the coaſt of Corſica, and made priſoner, with ſeveral of his ſhips, by Jeannetino Doria, nephew and lieutenant of the famous Andrew Doria, who would not reſtore him his liberty till after ſeveral years, and the payment of a conſiderable ranſom. This long detention did not correct the robber. In 1560 he came and moored in the harbour of the iſle of Gerbes. Andrew Doria blocked him in with his gallies, which caſt anchor at the mouth of the harbour. The corſair, finding himſelf thus ſhut up, thought on a project for his deliverance; which ſucceeded. He made Doria believe, by the great preparations he ſeemed to be making for fortifying the banks of the harbour, that he was reſolved to defend the entrance to the laſt extremity. At the ſame time, he employed people in levelling a way, which began at the place where his gallies were moored, and on which he raiſed a ſtage, compoſed of ſeveral pieces of timber, which he covered with boards

boards ſmeared with greaſe, for eaſing the paſſage of whatever he intended to ſlide upon them. He now tugged his gallies, by means of capſtans, upon theſe boards; and with wooden rollers drew them to a part of the iſland where the ground was much lower. He had already cauſed a new canal to be dug, oppoſite to the canal of Cantara (that where the Spaniards were), by which his gallies paſſed from one ſea to the other. Doria only learnt this extraordinary intelligence by the loſs of the capital of Sicily, which Dragut took almoſt in ſight of him. It was thus that the corſair extricated himſelf from his dangerous ſituation: a reſource long before employed by the Tarentines at the advice of Hannibal. He made himſelf maſter of the iſland by a horrible act of perfidy. Having invited to Tripoly, under the maſk of friendſhip, a certain Solyman, who was the lord of it, he had him hanged, and then took poſſeſſion of it. Five years afterwards, in 1565, Solyman II. ſent orders to Dragut to appear before Malta which he was juſt beſieging; the pirate came there with 15 gallies. One day, when he was reconnoitring the breach, a cannon ball which ſtruck againſt a rampart, ſtarted a piece of ſtone from it with ſo much violence, that, hitting the ear of the corſair, he died of the blow a ſhort time after.

DRAKE (Sir FRANCIS), one of our moſt diſtinguiſhed naval heroes, who flouriſhed in the reign of Elizabeth, was the ſon of Edmund Drake, a ſailor, and born near Taviſtock in Devonſhire, 1545. He was brought up at the expence, and under the care, of ſir John Hawkins, who was his kinſman; and, at the age of 18, was purſer of a ſhip trading to Biſcay. At 20 he made a voyage to Guinea: and at 22 had the honour to be made captain of the Judith. In that capacity he was in the harbour of St. John de Ulloa, in the gulph of Mexico, where he behaved moſt gallantly in the glorious actions under ſir John Hawkins, and returned with him to England with great reputation, though not worth a groat. Upon this he projected a deſign againſt the Spaniards in the Weſt-Indies; which he no ſooner publiſhed, than he had volunteers enough ready to accompany him. In 1570 he made his firſt expedition with two ſhips; and the next year with one only, in which he returned ſafe, if not with ſuch advantges as he expected. He made another expedition in 1572, wherein he did the Spaniards ſome miſchief, and gained conſiderable booties. In theſe expeditions he was much aſſiſted by a nation of Indians, who then were, and have been ever ſince, engaged in perpetual wars with the Spaniards. The prince of theſe people was named Pedro, to whom Drake preſented a fine cutlaſs from his ſide, which he ſaw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold, which Drake threw into the common ſtock, with this remarkable expreſſion, that "he thought it but juſt, that ſuch as bore

bore the charge of ſo uncertain a voyage on his credit, ſhould ſhare the utmoſt advantages that voyage produced." Then embarking his men, with all the wealth he had obtained, which was very conſiderable, he bore away for England, where he arrived in Auguſt 1573.

His ſucceſs in this expedition, joined to his honourable behaviour towards his owners, gained him a high reputation; and the uſe he made of his riches ſtill a greater. For, fitting out three ſtout frigates at his own expence, he ſailed with them into Ireland; where, under Walter earl of Eſſex, the father of the famous unfortunate earl, he ſerved as a volunteer, and did many glorious actions. After the death of his noble patron, he returned into England; where ſir Chriſtopher Hatton, vice-chamberlain to queen Elizabeth, privy-counſellor, and a great favourite, introduced him to her majeſty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The firſt thing he propoſed was a voyage into the South-ſeas through the Straits of Magellan, which was what hitherto no Engliſhman had ever attempted. The project was well received at court: the queen furniſhed him with means; and his own fame quickly drew together a force ſufficient. The fleet, with which he ſailed on this extraordinary undertaking, conſiſted only of five ſmall veſſels, compared with modern ſhips, and no more than 164 able men. He ſailed from England Dec. 13, 1577, on the 25th fell in with the coaſt of Barbary, and on the 29th with Cape Verd. March 13, he paſſed the equinoctial, made the coaſt of Brazil April 5, 1578, and entered the river de la Plata, where he loſt the company of two of his ſhips; but meeting them again, and taking out their proviſions, he turned them adrift. May 29, he entered the port of St. Julian, where he continued two months, for the ſake of laying in proviſions: Aug. 20, he entered the Straits of Magellan; and Sept. 25 paſſed them, having then only his own ſhip. Nov. 25, he came to Machao, which he had appointed for a place of rendezvous, in caſe his ſhips ſeparated: but captain Winter, his vice-admiral, having repaſſed the Straits, was returned to England. Thence he continued his voyage along the coaſts of Chili and Peru, taking all opportunities of ſeizing Spaniſh ſhips, and attacking them on ſhore, till his crew were ſated with plunder; and then coaſting North-America to the height of 48 degrees, he endeavoured to find a paſſage back into our ſeas on that ſide, but could not. However, he landed, and called the country New Albion, taking poſſeſſion of it in the name and for the uſe of queen Elizabeth; and, having careened his ſhip, ſet ſail from thence, Sept. 29, 1579, for the Moluccas. He is ſuppoſed to have choſen this paſſage round, partly

ly to avoid being attacked by the Spaniards at a diſadvantage, and partly from the lateneſs of the ſeaſon, whence dangerous ſtorms and hurricanes were to be apprehended. Oct. 13, he fell in with certain iſlands, inhabited by the moſt barbarous people he had met with in all his voyage: and, Nov. 4, he had ſight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the moſt authentic relations of this voyage, to have been a wiſe and polite prince. Dec. 10, he made Celebes, where his ſhip unfortunately ran upon a rock Jan. 9th following; from which, beyond all expectation, and in a manner miraculouſly, they got off, and continued their courſe. March 16, he arrived at Java Major, and from thence intended to have directed his courſe to Malacca; but found himſelf obliged to alter his purpoſe, and to think of returning home. March 25, 1580, he put this deſign in execution; and, June 15, doubled the cape of Good Hope, having then on board 57 men, and but three caſks of water. July 12, he paſſed the Line, reached the coaſt of Guinea the 16th, and there watered. Sept. 11, he made the iſland of Tercera; and, Nov. 3, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His ſucceſs in this voyage, and the immenſe maſs of wealth he brought home, raiſed much diſcourſe throughout the kingdom; ſome highly commending, and ſome as loudly decrying him. The former alleged, that his exploit was not only honourable to himſelf, but to his country; that it would eſtabliſh our reputation for maritime ſkill in foreign nations, and raiſe an uſeful ſpirit of emulation at home; and that, as to the money, our merchants having ſuffered much from the faithleſs practices of the Spaniards, there was nothing more juſt, than that the nation ſhould receive the benefit of Drake's repriſals. The other party alleged, that, in fact, he was no better than a pirate; that, of all others, it leaſt became a trading nation to encourage ſuch practices; that it was not only a direct breach of all our late treaties with Spain, but likewiſe of our old leagues with the houſe of Burgundy; and that the conſequences would be much more fatal, than the benefits reaped from it could be advantageous. Things continued in this uncertainty during the remainder of 1580, and the ſpring of the ſucceeding year. At length they took a turn in favour of Drake: for, April 4, 1581, her majeſty, going to Deptford, went on board his ſhip; where, after dinner, ſhe conferred on him the honour of knighthood, and declared her abſolute approbation of all he had done. She likewiſe gave directions for the preſervation of his ſhip, that it might remain a monument of his own and his country's glory. Camden, in his Britannia, has taken notice of an extraordinary

ordinary circumſtance relating to this ſhip of Drake's, where, ſpeaking of the ſhire of Buchan in Scotland, he ſays: "It is hardly worth while to mention the clayks, a ſort of geeſe, which are believed by ſome with great admiration, to grow upon trees on this coaſt, and in other places, and, when they are ripe, they fall down into the ſea, becauſe neither their neſts nor eggs can any where be found. But they, who ſaw the ſhip, in which ſir Francis Drake ſailed round the world, when it was laid up in the river Thames, could teſtify, that little birds breed in the old rotten keels of ſhips, ſince a great number of ſuch, without life and feathers, ſtuck cloſe to the outſide of the keel of that ſhip." This celebrated ſhip, which had been contemplated many years at Deptford, at length decaying, it was broke up; and a chair, made out of the planks, was preſented to the univerſity of Oxford.

In 1585 he ſailed with a fleet to the Weſt-Indies, and took the cities of St. Jago, St. Domingo, Carthagena, and St. Auguſtin. In 1587 he went to Liſbon with a fleet of 30 ſail; and, having intelligence of a great fleet aſſembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of ſhipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1588, when the armada from Spain was approaching our coaſts, he was appointed vice-admiral under Charles lord Howard of Effingham, high-admiral of England, where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invaſion. This lucky affair happened in the following manner: July 22, ſir Francis, obſerving a great ſpaniſh ſhip floating at a diſtance from both fleets, ſent his pinnace to ſummon the commander to yield. Valdez replied, with much ſpaniſh ſolemnity, that they were 450 ſtrong, that he himſelf was don Pedro, and ſtood much upon his honour, and thereupon propounded ſeveral conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leiſure to parley, but if he thought fit inſtantly to yield he might; if not, he ſhould ſoon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and with 46 of his attendants came aboard Drake's ſhip. This don Pedro remained above two years his priſoner in England; and, when he was releaſed, paid him for his own and his captain's liberties, a ranſom of 3500l. Drake's ſoldiers were well recompenſed with the plunder of this ſhip: for they found in it 55,000 ducats, of gold, which was divided among them.

In the mean time it muſt not be diſſembled, concerning the expedition in general, that, through an overſight of Drake, the admiral

admiral ran the utmoſt hazard of being taken by the enemy. For Drake being appointed, the firſt night of the engagement, to carry lights for the direction of the Engliſh fleet, was led to purſue ſome hulks belonging to the Hanſetowns, and ſo neglected this office; which occaſioned the admiral's following the ſpaniſh lights, and remaining almoſt in the centre of their fleet till morning. However, his ſucceeding ſervices ſufficiently atoned for this miſtake, the greateſt execution done on the flying Spaniards being performed by the ſquadron under his command. It is remarkable, that the Spaniards, notwithſtanding their loſs was ſo great, and their defeat ſo notorious, took great pains to propagate falſe ſtories, which in ſome places gained ſo much credit as to hide their ſhame. It may be proper to obſerve, that a little before this formidable ſpaniſh armament put to ſea, the ambaſſador of his catholic majeſty had the confidence to propound to queen Elizabeth, in latin verſe, the terms upon which ſhe might hope for peace; which, with an Engliſh tranſlation by Dr. Fuller, we will inſert in this place, becauſe Drake's expedition to the Weſt-Indies makes a part of this meſſage. The verſes are theſe:

Te veto ne pergas bello defendere Belgas:
Quæ Dracus eripuit nunc reſtituantur oportet:
Quas pater evertit jubeo te condere cellas:
Relligio Papæ fac reſtituatur ad unguem.

Theſe to you are our commands,
Send no help to th' Netherlands:
Of the treaſure took by Drake,
Reſtitution you muſt make:
And thoſe abbies build anew,
Which your father overthrew:
If for any peace you hope,
In all points reſtore the pope.

The queen's extempore return.

Ad Græcas, bone rex, fient mandata calendas.

Worthy king, know, this your will
At latter-lammas we'll fulfil.

In 1589 he commanded as admiral the fleet ſent to reſtore don Antonio, king of Portugal, the command of the land-forces being given to ſir John Norris: but they were hardly got to ſea, before the commanders differed, and ſo the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by ſir John Hawkins and Drake, againſt their ſettlements in the Weſt-Indies, than had hitherto been made during the whole courſe of it: but the commanders here again not agreeing about the plan, this alſo did not turn out ſo

ſucceſsfully as was expected. All difficulties, before theſe two laſt expeditions, had given way to the ſkill and fortune of Drake; which probably was the reaſon why he did not bear theſe diſappointments ſo well as he otherwiſe would have done. A ſtrong ſenſe of them is ſuppoſed to have thrown him into a melancholy, which occaſioned a bloody-flux; and of this he died on board his own ſhip, near the town of Nombre de Dios in the Weſt-Indies, Jan. 28, 1596. His death was lamented by the whole nation, and particularly by his countrymen, who had great reaſon to love him from the circumſtances of his private life, as well as to eſteem him in his public character. He was elected burgeſs for Boſſiney, alias Tintagal, in Cornwall, in the 27th parliament of Elizabeth; and for Plymouth in Devonſhire, in the 35th. This town had very particular obligations to him: for in 1587 he undertook to bring water into it, through the want of which, till then, it had been grievouſly diſtreſſed: and he performed it by conducting thither a ſtream from ſprings at eight miles diſtance, that is to ſay, in a ſtraight line: for in the manner he brought it, the courſe of it runs upwards of 20 miles.

Sir Francis Drake was low of ſtature, but well ſet, had a broad open cheſt, a very round head, his hair of a fine brown, his beard full and comely, his eyes large and clear, of a fair complexion, with a freſh, cheerful, and very engaging countenance. As navigation had been his whole ſtudy, ſo he underſtood it thoroughly, and was a perfect maſter in every branch, eſpecially in aſtronomy, and in the application thereof to the art of ſailing. He had the happineſs to live under the reign of a princeſs, who never failed to diſtinguiſh merit, and, what is more, to reward it. He was always her favourite; and ſhe gave an uncommon proof of it, in regard to a quarrel he had with his countryman ſir Bernard Drake, whoſe arms ſir Francis aſſuming, the other was ſo provoked at it, that he gave him a box on the ear. Upon this, the queen took up the quarrel, and gave ſir Francis a new coat, which is thus emblazoned: "Sable, a feſs wavy between two pole ſtars Argent," and for his creſt, "a ſhip on a globe under ruff," held by a cable, with a hand out of the clouds, over it this motto, "auxilio divino;" underneath, "ſic parvis magna;" in the rigging whereof is hung up by the heels a wivern, Gules;" which was the arms of Sir Bernard Drake. Her majeſty's kindneſs however did not extend beyond the grave; for ſhe ſuffered his brother Thomas Drake, whom he made his heir, to be proſecuted for a pretended debt to the crown; which proſecution hurt him a good deal. It is indeed true, that ſir Francis died without iſſue, but not a bachelor, as ſome authors have written; for he left behind him a widow, Elizabeth, daughter and ſole heireſs of ſir George Sydenham

enham in the county of Devon, knight, who afterwards was married to William Courteney, esq. of Powderham castle in the same county.

DRAKE (James), a celebrated political writer and physician, was born at Cambridge, in 1667; and, at 17, admitted a member of that university, where he soon distinguished himself by his uncommon parts and ingenuity. Some time before the revolution, he took the degree of B. A. and after that of M. A. but, going to London in 1693, and discovering a particular genius to the study of physic, he was encouraged in the pursuit of it by sir Thomas Millington, and the most eminent members of the college of physicians. In 1696 he took the degree of doctor in that faculty; and was soon after elected F. R. S. as likewise of the college of physicians. But whether his own inclination led him, or whether he did it purely to supply the defects of a fortune, which was not sufficient to keep him a proper equipage as a physician in town, he applied himself to writing for the booksellers. In 1697 he was concerned in the publication of a pamphlet, intituled, "Commendatory verses upon the author of prince Arthur and king Arthur." In 1702 he published in 8vo, "The history of the last parliament, begun at Westminster Feb. 10, in the twelfth year of king William, A. D. 1700." This created him some trouble; for the house of lords, thinking it reflected too severely on the memory of king William, summoned the author before them in May 1702, and ordered him to be prosecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following.

In 1704, being dissatisfied with the rejection of the bill to prevent occasional conformity, and with the disgrace of some of his friends who were sticklers for it, he wrote, in concert with Mr. Poley, member of parliament for Ipswich, "The memorial of the church of England: humbly offered to the consideration of all true lovers of our church and constitution," 8vo. The treasurer Godolphin, and the other great officers of the crown in the whig interest therein severely reflected on, were so highly offended at the publication of it, that they represented it to the queen as an insult upon her honour, and an intimation that the church was in danger under her administration. Accordingly her majesty took notice of it in her speech to the ensuing parliament, Oct. 27, 1705; and was addressed by both houses upon that occasion. Soon after, the queen, at the petition of the house of commons, put out a proclamation for discovering the author of the Memorial; but no discovery could be made. The parliament was not the only body that shewed their resentment to this book; for the grand jury of the city of London having presented it at the sessions, as a false, scandalous, and traitorous libel, it was forthwith burnt in the sight of the

the court then ſitting, and afterwards before the Royal Exchange, by the hands of the common hangman. But though Drake then eſcaped, yet as he was very much ſuſpected of being the author of that book, and had rendered himſelf obnoxious upon other accounts to perſons then in power, occaſions were ſought to ruin him if poſſible; and a newſpaper he was publiſhing at that time under the title of Mercurius Politicus, afforded his enemies the pretence they wanted. For, taking exception at ſome paſſages therein, they proſecuted him in the queen's-bench in 1706. His caſe was argued at the bar of that court April 30; when, upon a flaw in the information, the trial was adjourned, and in November following the doctor was acquitted; but the government brought a writ of error. The ſeverity of this proſecution, joined to repeated diſappointments and ill-uſage from ſome of his party, is ſuppoſed to have flung him into a fever, of which he died at Weſtminſter, March 2, 1707, not without violent exclamations againſt the rigour of his proſecutors.

Beſides the performances already mentioned, he made an Engliſh tranſlation of Herodotus, which was never publiſhed. He wrote a comedy, called, "The Sham-Lawyer, or the Lucky Extravagant:" which was acted at the theatre royal in 1697. It is chiefly borrowed from two of Fletcher's plays, namely, The Spaniſh Curate, and Wit without Money. He was the editor of Hiſtoria Anglo-Scotica: 1703, 8vo. In the dedication he ſays, that, "upon a diligent reviſal, in order if poſſible to diſcover the name of the author, and the age of his writing, he found, that it was written in, or at leaſt not finiſhed till, the time of king Charles I." But he ſays nothing more of the MS. nor how it came into his hands. But whatever merit there might be in his political writings, or however they might diſtinguiſh him in his life-time, he is chiefly known now by his medical works: by that new Syſtem of Anatomy particularly, which was finiſhed a little before his deceaſe, and publiſhed in 1707, with a preface by W. Wagſtaffe, M. D. and reader of anatomy at Surgeons-hall. Dr. Wagſtaffe tells us, that Drake "eminently excelled in giving the rationale of things, and inquiring into the nature and cauſes of phænomena.—He does not," ſays he, "behave himſelf like a mere deſcriber of the parts, but like an unprejudiced inquirer into nature, and an abſolute maſter of his profeſſion. And if Dr. Lower has been ſo much and ſo deſervedly eſteemed for his ſolution of the ſyſtole of the heart, Dr. Drake, by accounting for the diaſtole, ought certainly to be allowed his ſhare of reputation, and to be admitted as a partner of his glory." A ſecond edition of this work was publiſhed in 1717, in two vols. 8vo; and an appendix in 1728, 8vo, which is uſually bound up with the ſecond volume. The plates,

plates, which are very numerous, are accurately drawn, and well engraved. They are taken, ſome of them, from Swammerdam. Dr. Drake added notes to the engliſh tranſlation of Le Clerc's Hiſtory of Phyſic, printed in 1699, 8vo; and there is alſo, in the Philoſophical Tranſactions, a diſcourſe of his concerning ſome influence of reſpiration on the motion of the heart hitherto unobſerved. The Memorial of the Church of England, &c. was reprinted in 8vo, in 1711; to which is added, an introductory preface, containing the life and death of the author; from which this preſent account is chiefly drawn.

DRAKE (Francis), a ſurgeon at York, and an eminent antiquary, was much eſteemed by Dr. Mead, Mr. Folkes, the two Mr. Gales, and all the principal members of the Royal and Antiquarian ſocieties. He publiſhed, in 1736, Eboracum; or the hiſtory and antiquities of the city of York. A mezzotinto print of Mr. Drake, by Val. Green, was publiſhed in 1771, from a picture by N. Drake. Contemporary with Dr. Drake, was

DRAKE (Samuel), fellow of St. John's college Cambridge, who publiſhed in 1729, folio, a fine edition of archbiſhop Parker's work, "De antiquitate Britannicæ eccleſiæ, & privilegiis eccleſiæ Cantuarienſis, cum archiepiſcopis ejuſdem LXX." The archbiſhop's own edition, publiſhed by himſelf in 1572, was exactly followed, which contained not only the lives of the archbiſhops, but alſo a catalogue of the chancellors, vice-chancellors, proctors, and commencers in the univerſity of Cambridge, from the year 1500 to 1571, with many other matters relating to that univerſity. The copies of the archbiſhop's edition almoſt all varying from one another, the correcteſt was made the text, and the variations of the reſt were taken notice of. Copper-plates were taken by the beſt hand of all the arms, frontiſpieces, and other decorations, in the edition of 1572.

DRAKE (William, M. D.), was born in York, 1687, and educated in Chriſt's-church Oxford, where he took his degrees, and ſettled as a phyſician in the place of his nativity, where he acquired conſiderable practice and accumulated an ample fortune. In his latter years he ſpent much time in collecting records, from which he compiled the hiſtory of York, which is greatly valued by moſt readers. It has been publiſhed in one volume folio, with a great number of copperplates, not only of the cathedral but likewiſe of all the churches and other public buildings in that ancient city. He died reſpected by all who knew him 1760, aged 73.

DRAKE (Roger, D. D.). He was originally a phyſician, but afterwards became a very popular preacher in London. According to Palmer he was concerned in Lowe's conſpiracy, but ſubmitted to the parliament and obtained his pardon. He was one of the Savoy commiſſioners, and, according to Baxter, a man

of the greateſt ſincerity and humility. He always gave one tenth of his income to the poor, and was no leſs conſpicuous for his piety than his charity. He was the author of a learned chronology and ſome occaſional ſermons.

DRAKENBERG (CHRISTIAN JACOB), the centenary of the north ſo often mentioned in the public prints, died at Aarrhuys in 1770, in the 146th year of his age. He was born at Stravenger in Norway, in 1624. He remained bachelor to the age of 113, and then married a widow of 60. During the latter years of his life, he received viſits from perſons of the higheſt rank, who admired his good ſenſe, his preſence of mind, and his vigorous health.

DRAKENBORCH (ARNOLDUS), a profeſſor of hiſtory and eloquence at Utrecht, died in 1748. He is memorable for having given fine editions, in 4to, of two ancient authors, Titus Livius, 7 vols. and Silius Italicus, with very learned notes. He is alſo the author of ſome ſmall works.

DRAPER (Sir WILLIAM), lieutenant general and K. B. He was educated at Eton, and at king's college Cambridge; and, preferring the military profeſſion, went to the Eaſt-Indies in the company's ſervice; where, in 1760, he received the privilege of ranking as a colonel in the army, with Lawrence and Clive, and returned home that year. In 1761 he was promoted to the rank of brigadier in the expedition to Belleiſle. In 1763, he, with admiral Corniſh, conducted the expedition againſt Manila. They ſailed from Madras Aug. 1, and anchored Sept. 27 in Manila bay, where the inhabitants had no expectation of the enemy. The fort ſurrendered Oct. 6, and was preſerved from plunder by a ranſom of four millions of dollars; half to be paid immediately, and the other half in a time agreed on. The ſpaniſh governor drew on his court for the firſt half, but payment was never made. The arguments of the ſpaniſh court were clearly refuted by colonel Draper in a letter to the earl of Halifax, then premier. Succeeding adminiſtrations declined the proſecution of this claim from reaſons of ſtate which were never divulged; and the commander in chief loſt for his ſhare of the ranſom 25,000l. The colours taken at this conqueſt were preſented to king's college Cambridge, and hung up in their beautiful chapel, and the conqueror was rewarded with a red ribband. Upon the reduction of the 79th regiment, which had ſerved ſo glorioufly in the Eaſt-Indies, his majeſty, unſolicited by him, gave him the 16th regiment of foot as an equivalent. This he reſigned to colonel Giſborne, for his half pay, 1200l. iriſh annuity. In 1769 we are to view the colonel in a literary character, drawing his pen againſt that of JUNIUS, in defence of his friend the marquis of Granby, which drew a retort on himſelf, anſwered by him in a ſecond letter to Junius, on the refuta-

tions

tions of the former charge againſt him. On a republication of Junius's firſt letter, ſir William renewed his vindication of himſelf; and was anſwered with great keenneſs by his famous antagoniſt. Here the controverſy dropped.—He is ſuppoſed to have entered the liſts once more, under the ſignature of Modeſtus, with that extraordinary and ſtill concealed writer, in defence of a late general officer who had been arreſted for debt, and was ſaid to have been reſcued. In Oct. 1769 he retired to South Carolina, for the recovery of his health, and took the opportunity to make the tour of North America. That year he married miſs de Lancy, daughter of the chief juſtice of New York, who died in July 1778, and by whom he had a daughter born Aug. 18, 1773. May 29, 1779, ſir William, being then in rank a lieutenant general, was appointed lieutenant governor of Minorca, on the unfortunate ſurrender of which important place he exhibited 29 charges againſt the late governor Nov. 11, 1782. Of theſe 27 were deemed frivolous and groundleſs; and for the other two the governor was reprimanded. Sir William was then ordered to make an apology to general M. for having inſtituted the trial againſt him; in which he acquieſced. From this time he appears to have lived in retirement at Bath till his deceaſe, which happened the 8th of January 1787.

DRAYTON (MICHAEL), an engliſh poet, was born at Harſhull, in the pariſh of Atherſton, in the county of Warwick, in 1563. His family was ancient, and originally deſcended from the town of Drayton in Leiceſterſhire, which gave name to his progenitors, as a learned antiquary of his acquaintance has recorded; but his parents removing into Warwickſhire, our poet was born there. When he was but ten years of age, he ſeems to have been page to ſome perſon of honour, as we collect from his own words: and, for his learning at that time, it appears pretty evidently in the ſame place, that he could then conſtrue his Cato, and ſome other little collection of ſentences. It appears too, that he was then anxious to know, "what kind of ſtrange creatures poets were?" and deſired his tutor of all things, that if poſſible "he would make him a poet." He was ſome time a ſtudent in the univerſity of Oxford; though we do not find that he took any degree there.

In 1588, he ſeems, from his own deſcription of the ſpaniſh invaſion, to have beeen a ſpectator at Dover of its defeat; and might poſſibly be engaged in ſome military poſt or employment there, as we find mention of his being well ſpoken of by the gentlemen of the army. He took delight very early, as we have ſeen, in the ſtudy of poetry; and was eminent for his talent in this way, nine or ten years before the death of queen Elizabeth, if not ſomething ſooner. In 1593 he publiſhed a collection of paſtorals, under the title of "Idea: the Shepherd's Garland,

faſhioned in nine eclogues; with Rowland's ſacrifice to the nine muſes," 4to, dedicated to Mr. Robert Dudley. This Shepherd's Garland is the ſame with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of Paſtorals, containing eclogues; with the Man in the Moon. It is remarkable, that the folio edition of Drayton's works, printed in 1748, though the title-page profeſſes to give them all, does not contain this part of them. Soon after he publiſhed ſome of thoſe grave and weighty poems, which have rendered him moſt memorable, and beſt ſupported his fame with poſterity. His "Barons Wars," and "England's heroical Epiſtles;" his "Downfalls of Robert of Normandy, Matilda and Gaveſton;" were all written before 1598; for which and for his perſonal qualifications he was highly celebrated at that time, and diſtinguiſhed not only as a great genius, but as a good man. He was exceedingly eſteemed by his contemporaries; and Burton, the antiquary of Leiceſterſhire, after calling him his "near countryman and old acquaintance," adds further of him, that, "though thoſe tranſalpines account as tramontani, rude and barbarous, holding our brains ſo frozen, dull, and barren, that they can afford no inventions or conceits, yet may he compare either with their old Dante, Petrarch, or Boccace, or their neoteric Marinella, Pignatello, or Stigliano. But why," ſays Burton, "ſhould I go about to commend him, whom his own works and worthineſs have ſufficiently extolled to the world?"

Drayton was one of the foremoſt of Apollo's train, who welcomed James I. to his britiſh dominions, with a congratulatory poem, &c. 1603, 4to; and how this very poem, through ſtrange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his Poly-Olbion, and in his epiſtle to Mr. George Sandys among his elegies. It is probable, that the unwelcome reception it met with might deter him from attempting to raiſe himſelf at court. In 1613 he publiſhed the firſt part of his Poly-Olbion; by which greek title, ſignifying *very happy*, he denotes England; as the ancient name of Albion is by ſome derived from Olbion, happy. It is a chorographical deſcription of the rivers, mountains, foreſts, caſtles, &c. in this iſland, intermixed with the remarkable antiquities, rarities, and commodities thereof. The firſt part is dedicated to prince Henry, by whoſe encouragement it was written: and there is a picture at full length of that prince, in a military poſture, exerciſing his pike. He had ſhewed Drayton ſome ſingular marks of his favour, and ſeems to have admitted him as one of his poetical penſioners; but dying, before the book was publiſhed, our poet loſt the benefit of his patronage. There are 18 ſongs in this volume, illuſtrated with the learned notes

notes of Selden; and there are maps before every ſong, wherein the cities, mountains, foreſts, rivers, &c. are repreſented by the figures of men and women. His metre of 12 ſyllables being now antiquated, it is quoted more for the hiſtory than the poetry in it; and in that reſpect is ſo very exact, that, as Nicolſon obſerves, Drayton's Poly-Olbion affords a much truer account of this kingdom, and the dominion of Wales, than could well be expected from the pen of a poet. It is interwoven with many fine epiſodes: of the conqueſt of this iſland by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of engliſh warriors, navigators, ſaints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the ſecond part, or continuation of 12 ſongs more, making 30 in the whole, and dedicated to prince Charles, to whom he gives hopes of beſtowing the like pains upon Scotland.

In 1626 we find him ſtyled poet laureat, in a copy of his own verſes, written in commendation of Abraham Holland, and prefixed to the poſthumous poems of that author. It is probable, that the appellation of poet laureat was not formerly confined ſo ſtrictly, as it is now, to the perſon on whom this title is conferred by the crown, who is preſumed to have been at that time Ben Jonſon; becauſe we find it given to others only as a diſtinction of their excellency in the art of poetry; to Mr. George Sandys particularly, who was our author's friend. So again, the print of Drayton, before the firſt volume of his works in folio, has a wreath of bays above his head, and ſo has his buſt in Weſtminſter-abbey; yet when we find that the portraits of Joſhua Sylveſter, John Owen, and others, who never had any grant of the laureat's place, are as formally crowned with laurel, as thoſe who really poſſeſſed it, we have reaſon to believe, that nothing more was meant by it, than merely a compliment: Beſides, as to Drayton, he tells us himſelf, in his dedication to ſir William Aſton of "The Owl," that he leaves the laurel to thoſe who may look after it. In 1627 was publiſhed the ſecond volume of his poems: containing his "Battle of Agincourt, Miſeries of queen Margaret, Court of Fairies, Queſt of Cynthia, Shepherd's Syrena, elegies, alſo, the Moon-Calf," which is a ſtrong ſatire upon the maſculine affectations of women, and the effeminate diſguiſes of the men, in thoſe times. The elegies are 12 in number, though there are but eight reprinted in the edition of 1748. In 1630 he publiſhed another volume of poems in 4to, intituled, the Muſes Elyzium: with three divine poems, on Noah's flood, Moſes's birth and miracles, and David and Goliath. Theſe divine poems are not reprinted in the late edition of his works. Drayton died in 1631, and was buried in Weſtminſter-abbey amongſt the poets.

DREBEL (Cornelius), philoſopher and alchymiſt, born in 1572 at Alcmaër in Holland, died at London in 1634, at the age of 62, poſſeſſed a ſingular aptitude in the invention of machines; but ſurely we are not to believe all that is related of the ſagacity of this philoſopher. We are told that he made certain machines which produced rain, hail, and lightning, as naturally as if theſe effects proceeded from the ſky. By other machines he produced a degree of cold equal to that of winter; of which he made an experiment, as it is pretended, in Weſtminſter-hall, at the inſtance of the king of England; and that the cold was ſo great as to be inſupportable. He conſtructed a glaſs, which attracted the light of a candle placed at the other end of the hall, and which gave light ſufficient for reading by it with great eaſe. But all theſe prodigies ſeem only fit to be claſſed with thoſe of the redoubted baron Munchauſen. Drebel has left ſome philoſophical works; the principal of which is intituled: De natura elementorum, 8vo. It is alſo pretended that he was the firſt who invented the art of dying ſcarlet; the ſecret of which he imparted to his daughter. Cuffler, who married her, practiſed the art at Leyden. Some authors give to Drebel the honour of the invention of the teleſcope. It is generally thought that he invented the two uſeful inſtruments, the microſcope and the thermometer, the former of which was for ſome time only known in Germany. It appeared for the firſt time in 1621. Fontana unjuſtly aſcribed to himſelf the invention about 30 years afterwards.

DRELINCOURT (Charles), miniſter of the calviniſt church of Paris, was born July 1595, at Sedan; where his father had a conſiderable poſt. He paſſed through the ſtudy of polite literature and divinity at Sedan, but was ſent to Saumur, to go through a courſe of philoſophy there under profeſſor Duncan. He was admitted miniſter in 1618, and diſcharged his function near Langres, till he was called by the church of Paris in 1620. He had all the qualifications requiſite to a great miniſter. His ſermons were very edifying; he was incomparably well ſkilled in comforting the ſick; and he managed the affairs of the church with ſuch ſkill and ſucceſs, that he never failed of being conſulted upon every important occaſion. His firſt eſſay was, a treatiſe of preparation for the Lord's Supper. This, and his Catechiſm, the ſhort view of Controverſies, and Conſolations againſt the fears of Death, have, of all his works, been the moſt frequently reprinted. Some of them, his book upon Death in particular, have paſſed through above 40 editions; and have been tranſlated into ſeveral languages, as german, dutch, italian, and engliſh. His Charitable Viſits, in five volumes, have ſerved for a continual conſolation to private perſons, and for a ſource of materials and models to miniſters.

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He publiſhed three volumes of ſermons, in which, as in all the forementioned pieces, there is a wonderful vein of piety, which is very affecting to religious minds. His controverſial works are: 1. The Jubilee; 2. The Roman Combat; 3. The jeſuit's Owl; 4. An anſwer to father Couſſin; 5. Diſputes with the biſhop of Bellai, concerning the honour due to the holy virgin; 6. An anſwer to La Milletierre; 7. Dialogues againſt the miſſionaries, in ſeveral volumes; 8. The falſe paſtor convicted; 9. The falſe face of antiquity; 10. The pretended nullities of the reformation; 11. An anſwer to prince Erneſt of Heſſe; 12. An anſwer to the ſpeech of the clergy ſpoken by the archbiſhop of Sens; 13. A defence of Calvin. He wrote ſome letters, which have been printed; one to the ducheſs of Tremouille, upon her huſband's departure from the proteſtant religion; one of conſolation, addreſſed to Madam de la Tabariere; one upon the reſtoration of Charles II. king of Great-Britain; ſome upon the engliſh epiſcopacy, &c. He publiſhed alſo certain prayers, ſome of which were made for the king, others for the queen, and others for the dauphin. Bayle tells us, that what he wrote againſt the church of Rome confirmed the proteſtants more than can be expreſſed; for with the arms with which he furniſhed them, ſuch as wanted the advantage of learning, were enabled to oppoſe the monks and pariſh prieſts, and to contend with the miſſionaries. His writings made him conſidered as the ſcourge of the papiſts; yet, like Monſ. Claude, he was much eſteemed, and even beloved by them. For it was well known, that he had an eaſy acceſs to the ſecretaries of ſtate, the firſt preſident, the king's advocate, and the civil lieutenant; though he never made any other uſe of his intereſt with them than to aſſiſt the afflicted churches. He was highly eſteemed by the great perſons of his own religion; by the duke de la Force, the marſhals Chatillon, Gaſcon, Turenne, and by the ducheſs of Tremouille. They ſent for him to their palaces, and honoured him from time to time with their viſits. Foreign princes and noblemen, the ambaſſadors of England and France, did the ſame; and he was particularly eſteemed by the houſe of Heſſe, as appears from the books he dedicated to the princes and princeſſes of that name. He died Nov. 3, 1669.

He married, in 1625, the only daughter of a rich merchant of Paris; by whom he had 16 children. The ſeven firſt were ſons; the reſt intermixed, ſix ſons and three daughters. Laurence, the eldeſt of all, was at firſt miniſter at Rochelle; but being obliged to leave that church by an edict, he went to Niort, where he died in 1680, having loſt his ſight about ſix months before. He was a very learned man, and a good preacher. He left ſeveral fine ſermons, and likewiſe a collection of chriſtian ſonnets, which are extremely elegant, and highly eſteemed by

thoſe who have a taſte for piety as well as wit. They had gone through ſix editions in 1693. Henry, the ſecond ſon, was alſo a miniſter, and publiſhed ſermons. The third ſon was the famous Charles Drelincourt, profeſſor of phyſic at Leyden. He was born at Paris in 1633, and taking the degree of M. D. at Montpelier in 1654, was immediately choſen firſt phyſician to the armies of the king of France in Flanders under marſhal Turenne. Afterwards marrying at Paris, he had an invitation to the profeſſorſhip of phyſic at Leyden in 1668; which place he accepted, and diſcharged the functions of it with extraordinary ſucceſs. He ſerved king William and queen Mary of England, till their advancement to the throne; and it was to him alone that the king entruſted the care of his conſort in her journey to the waters of Aix in 1681. Bayle has given him a high character. As a man he deſcribes him benevolent, friendly, pious, and charitable; as a ſcholar, verſed in the greek and latin tongues, and in all polite literature, in as high a degree as if he had never applied himſelf to any thing elſe; as a profeſſor of phyſic, clear and exact in his method of reading lectures, and of a ſkill in anatomy univerſally admired; as an author, one whoſe writings are of an original and inimitable character. This great and amiable man died at Leyden, May 1697; leaving behind him one ſon of his own name. Anthony, a fourth ſon, was a phyſician at Orbes in Switzerland; and afterwards appointed phyſician extraordinary by the magiſtrates of Bern. A fifth ſon died at Geneva, while he was ſtudying divinity there. Peter Drelincourt, a ſixth, was a prieſt of the church of England, and dean of Armagh.

All his other children died either in their infancy, or in the flower of their youth, except a daughter, married to Monſ. Malnoc, advocate of the parliament of Paris; and who inſtead of following him to Holland, whither he retired with his proteſtantiſm at the time of the dragoonade, continued at Paris, where ſhe openly profeſſed the roman catholic religion.

DRESSERUS (Matthew), a learned German, was born at Erfort, the capital of Thuringia, in 1536. The firſt academical lectures which he heard, were thoſe of Luther and Melancthon, at Wittemberg: but he had not the advantage of them long, becauſe, the air of that country not agreeing with his conſtitution, he was obliged to return to Erfort, where he ſtudied greek. When he had taken the degree of M. A. in 1559, he read lectures in rhetoric at home; and afterwards taught polite literature and the greek tongue in the college of Erfort. Having thus paſſed 16 years in his own country, he was invited to Jena, to ſupply the place of Lipſius, as profeſſor of hiſtory and eloquence. He pronounced his inaugural oration in 1574, which was afterwards printed with other of his orations. Some time

time after, he went to Meiſſen, to be head of the college there; where having continued ſix years, he obtained, in 1581, the profeſſorſhip of polite learning in the univerſity of Leipſic; and a particular penſion was ſettled on him to continue the Hiſtory of Saxony. Upon his coming to Leipſic, he found dreadful diſputes among the doctors. Some endeavoured to introduce the ſubtleties of Ramus, rejecting the doctrine of Ariſtotle, while others oppoſed it; and ſome were deſirous of advancing towards calviniſm, while others would ſuffer no innovations in lutheraniſm. Dreſſerus deſired to avoid both extremes: and becauſe the diſpute concerning the novelties of Ramus greatly diſturbed the philoſophical community, he was very ſolicitous to keep clear of it. But the electoral commiſſary diverted him from this pacific deſign; and it happened to him, as it happens to many perſons who engage late in diſputes of this kind, that they are more zealous than the firſt promoters of them. In ſhort, Ramiſm appeared to Dreſſerus a horrible monſter; and he became the moſt zealous oppoſer of it that ever was known in that country. We now juſtly laugh at thoſe violent conteſts which divided the univerſities in the 17th century, on account of trifles; for ſo we may call the diſpute between the Ramiſts and the Ariſtotelians. We cannot read the relation of ſo many tumults without laughter or pity: yet our own age will probably be treated in the ſame manner by thoſe that follow.

Dreſſerus ſpent the remainder of his life at Leipſic, where he died in 1607. He married in 1565; and becoming a widower in 1598, he married again two years after. He was a man of great induſtry, and not eaſily tired with application, as he ſhewed at Erfort; for he brought all his colleagues, who except one were roman-catholics, to conſent, that the confeſſion of Augſburgh and the hebrew tongue ſhould be taught in the univerſity. He was the author of ſeveral works, which now are not uſeful or curious enough to deſerve a particular enumeration.

DREVET (Peter), the name of two famous engravers, father and ſon; they engraved portraits after the celebrated Rigaud, which are maſterpieces of the art. Their works are characteriſed by delicacy, preciſion, and elegance. Peter Drevet, the ſon, member of the academy of painting, died at Paris in 1739 at the age of 42; and the father the ſame year at 75. Claud Drevet, a relation of them, was of a merit hardly inferior to theirs.

DREUX-DU RADIER (Jean François), advocate, born at Châteauneuf in Thimerais the 10th of May, 1714, was for ſome time of the magiſtracy of that town. Preferring at an early period of life the purſuits of literature to the clamours of the bar, he quitted his ſtation, and compoſed a great number of pieces in verſe and proſe. We may ſpare ourſelves the trouble

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of giving a list of his poetical productions, because there is no poetry in them: a loose, dull, prosaic versification. But several of his works in prose are curious. The principal are: 1. Bibliothéque historique & politique du Poitou; 1754, 5 vols. 12mo. containing much sound and judicious criticism. 2. L'Europe illustre; 1755, and the following years. It is a collection of portraits of illustrious persons by Odieuvre. Du Radier was a collector of anecdotes, at the rate of a crown per anecdote; and several of them are very interesting. 3. Tablettes anecdotes des rois de France, 3 vols. 12mo. The author has here collected the remarkable sayings, the ingenious sentiments, and the witticisms of the kings, or attributed to the kings, of France. 4. Histoires anecdotes des reines et regentes de France, 6 vols. 12mo. Ladies who expected to read this history as a romance, have found it rather heavy. 5. Récréations historiques, critiques, morales & d'érudition, 2 vols. 12mo. All these works imply that the author has ransacked every scarce and uncommon book for his materials; but his style is prolix, negligent and familiar; there is a want of method too in the distribution of the facts, as well as of grace in the narration. Dreux du Radier composed also several briefs for the bar; among others for John Francis Corneille. This author died 1st March 1780. Though he was much given to sarcasm in his writings, especially in those of the latter description; yet he was of a friendly disposition, and he often took upon him with pleasure the business of searching records, archives, and papers for families, or for literary men who wanted the assistance of his pen or of his erudition.

DRINKER (Edward), was born on the 24th December 1680, in a small cabin near the present corner of Walnut and Second Streets in the city of Philadelphia. His parents came from a place called Beverly, in Massachusetts Bay. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians, and a few Swedes and Hollanders. He often talked to his companions of picking wortleberries, and catching rabbits, on spots now the most populous and improved of the city. He recollected the second time William Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he and his friends that accompanied him were accommodated upon their arrival. At twelve years of age he went to Boston, where he served an apprenticeship to a cabinet-maker. In the year 1745 he returned to Philadelphia with his family, where he lived till the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grand-child to

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one of his grand-children, the fifth in ſucceſſion from himſelf.

He retained all his faculties till the laſt years of his life; even his memory, ſo early and ſo generally diminiſhed by age, was but little impaired. He not only remembered the incidents of his childhood or youth, but the events of later years; and ſo faithful was his memory to him, that his ſon has often ſaid, that he never heard him tell the ſame ſtory twice, but to different perſons, and in different companies. His eye ſight failed him many years before his death, but his hearing was uniformly perfect and unimpaired. His appetite was good till within a few weeks before his death. He generally ate a hearty breakfaſt of a pint of tea or coffee, as ſoon as he got out of his bed, with bread and butter in proportion. He ate likewiſe at eleven o'clock, and never failed to eat plentifully at dinner of the groſſeſt ſolid food. He drank tea in the evening, but never ate any ſupper. He had loſt all his teeth thirty years before his death (his ſon ſays, by drawing exceſſive hot ſmoke of tobacco into his mouth); but the want of ſuitable maſtication of his food did not prevent its ſpeedy digeſtion, nor impair his health. Whether the gums, hardened by age, ſupplied the place of his teeth in a certain degree, or whether the juices of the mouth and ſtomach became ſo much more acrid by time, as to perform the office of diſſolving the food more ſpeedily and more perfectly, may not be ſo eaſily aſcertained; but it is obſervable, that old people are more ſubject to exceſſive eating than young ones, and that they ſuffer fewer inconveniencies from it. He was inquiſitive after news in the laſt years of his life; his education did not lead him to increaſe the ſtock of his ideas in any other way. But it is a fact well worth attending to, that old age, inſtead of diminiſhing, always increaſes the deſire of knowledge. It muſt afford ſome conſolation to thoſe who expect to be old, to diſcover, that the infirmities to which the decays of nature expoſe the human body, are rendered more tolerable by the enjoyments that are to be derived from the appetite for ſenſual and intellectual food.

The ſubject of this article was remarkably ſober and temperate. Neither hard labour, nor company, nor the uſual afflictions of human life, nor the waſtes of nature, ever led him to an improper or exceſſive uſe of ſtrong drink. For the laſt 25 years of his life he drank twice every day a draught of toddy, made with two table-ſpoons-full of ſpirit, in half a pint of water. His ſon, a man of 59 years of age, told me he had never ſeen him intoxicated. The time and manner in which he uſed ſpirituous liquors, perhaps, contributed to lighten the weight of his years, and probably to prolong his life. "Give wine to him that is of a heavy heart, and ſtrong drink to him that is ready to periſh," (with age as well as with ſickneſs), "Let him drink and forget his

his ſorrow, and remember his miſery no more." He enjoyed an uncommon ſhare of health, inſomuch that in the courſe of his long life he was never confined more than three days to his bed. He often declared that he had no idea of that moſt diſtreſſing pain called the head-ach. His ſleep was interrupted a little in the laſt years of his life with a defluxion in his breaſt, which produced what is commonly called the old man's cough.

The character of this aged citizen was not ſummed up in his negative quality of temperance: he was a man of a moſt amiable temper; old age had not curdled his blood; he was uniformly cheerful and kind to every body; his religious principles were as ſteady as his morals were pure; he attended public worſhip above thirty years in the rev. Dr. Sproat's church, and died in a full aſſurance of a happy immortality. The life of this man is marked with ſeveral circumſtances which perhaps have ſeldom occurred in the life of an individual; he ſaw and heard more of thoſe events which are meaſured by time, than have ever been ſeen or heard by any man ſince the age of the patriarchs; he ſaw the ſame ſpot of earth in the courſe of his life covered with wood and buſhes, and the receptacle of beaſts and birds of prey, afterwards become the ſeat of a city, not only the firſt in wealth and arts in the new, but rivalling in both many of the firſt cities in the old world. He ſaw regular ſtreets where he once purſued a hare; he ſaw churches riſing upon moraſſes where he had often heard the croaking of frogs; he ſaw wharfs and warehouſes where he had often ſeen Indian ſavages draw fiſh from the river for their daily ſubſiſtence; and he ſaw ſhips of every ſize and uſe in thoſe ſtreams where he had been uſed to ſee nothing but indian canoes; he ſaw a ſtately edifice filled with legiſlators on the ſame ſpot probably where he had ſeen an indian council fire; he ſaw the firſt treaty ratified between the newly-confederated powers of America and the antient monarchy of France, with all the formalities of parchment and ſeals, on the ſame ſpot probably where he once ſaw William Penn ratify his firſt and laſt treaty with the Indians without the formalities of pen, ink, or paper; he ſaw all the intermediate ſtages through which a people paſs from the moſt ſimple to the moſt complicated degrees of civilization; he ſaw the beginning and end of the empire of Great Britain in Pennſylvania.

He had been the ſubject of ſeven crowned heads, and afterwards died a citizen of the newly-created republic of America. The number of his ſovereigns, and his long habits of ſubmiſſion to them, did not extinguiſh the love of republican liberty. He died Nov. 17, 1782, aged 103.

DROLINGER (CHARLES FREDERIC), privy-counſellor to the Margrave of Baden-Durlach, his archiviſt and his librarian. He

He did not confine himſelf to what theſe poſts might require of him, but cultivated with great diligence the german language and poetry, and excelled in both. His poetical works, printed at Bâle in 1743, 8vo. the year after his death, poſſeſs all the purity, elegance and energy of his language. At leaſt this is the judgment paſſed on them by his learned countrymen: for we have not read them.

DROUAIS (HUBERT), a painter, born at la Rouge in Normandy, 1699, died at Paris, Feb. 9, 1767, at the age of 68, the ſon of a painter, was led by his natural taſte to embrace the ſame profeſſion: he was not rich: he was not only the architect of his own fortune, but he was obliged to create the very inſtrument he was to uſe for his elevation. He went to Paris, paying the expences of his journey with the money he gradually earned. In proportion as he made any progreſs, it was his practice to go to Rouen; the approbation of his parents and the encouragement of his countrymen were more delicious to his heart, than all the praiſes he afterwards obtained were flattering to his vanity. It ſhould ſeem as if providence was pleaſed to recompenſe his primitive filial piety. The reſpectable old man had the ſatisfaction to ſhare in the juſt applauſes that all France beſtowed on M. Drouais, his ſon; and he was in a manner aſſured that, after his death, their names would be handed down together to poſterity.

DRUMMOND (WILLIAM), a native of Scotland, was born in 1585: his father ſir John Drummond of Hawthornden, and gentleman uſher to James VI. He had his education at Edinburgh, and after that was ſent to France in 1606. He ſtudied the civil law at Bourges, in which he made ſuch a progreſs, as occaſioned the preſident Lockhart to ſay, that if Drummond had followed the practice, he would have made the beſt figure of any lawyer in his time. But his genius leading him to polite literature, he relinquiſhed all thoughts of the bar, and betook himſelf to his pleaſant ſeat at Hawthornden. Here he ſpent his time in reading greek and latin authors, and obliged the world with ſeveral fine productions. He wrote his Cypreſs Grove, a piece of excellent proſe, after a dangerous fit of ſickneſs; and about this time his Flowers of Sion, in verſe. But an accident befell him, which obliged him to quit his retirement: and that was the death of an amiable lady he was juſt going to eſpouſe. This affected him ſo deeply, that he went to Paris and Rome, between which places he reſided eight years. He travelled alſo through Germany, France, and Italy; where he viſited univerſities, converſed with learned men, and made a choice collection of the beſt antient greek, and of the modern ſpaniſh, french, and italian books. He then returned to his native country, where a civil war was juſt ready to break out:

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upon which he retired again, and in this retirement is ſuppoſed to have written his Hiſtory of the five Jameſes, ſucceſſively kings of Scotland, which was not publiſhed till after his death. Beſides this, he compoſed ſeveral other tracts againſt the meaſures of the Covenanters, and thoſe engaged in the oppoſition to Charles I. In a piece called Irene, he harangues the king, nobility, and clergy about their mutual miſtakes, fears, and jealouſies: he lays before them the conſequences of a civil war from indiſputable arguments, and the hiſtories of paſt times. The great marquis of Montroſe wrote a letter to him, deſiring him to print this Irene, as the beſt means to quiet the minds of a diſtracted people: he likewiſe ſent him a protection dated Aug. 1645, immediately after the battle of Kylſyth, with a letter, in which he commends his learning and loyalty. He wrote other things alſo, with the ſame view of promoting peace and union; of calming the diſturbed minds of the people, of reaſoning the better ſort into moderation, and checking the growing evils which would be the conſequence of their obſtinacy. He died in 1649, after having taken a wife five years before, by whom he had ſome children: William who was knighted by Charles II; Robert; and Elizabeth, who was married to Dr. Henderſon a phyſician at Edinburgh. He had a great intimacy and correſpondence with the two famous engliſh poets, Drayton and Jonſon; the latter of whom travelled from London on foot, to ſee him at his ſeat at Hawthornden. His works conſiſted of ſeveral pieces in verſe and proſe; an edition of which, with his life prefixed, was printed in folio at Edinburgh, 1711.

DRURY (Robert), publiſhed in 1729 the moſt authentic account ever given of Madagaſcar. Drury, being ſhipwrecked in the Degrave eaſt indiaman, on the ſouth ſide of that iſland, in 1702, being then a boy, lived there as a ſlave fifteen years, and after his return to England, among thoſe who knew him (and he was known to many, being a porter at the Eaſt-India-houſe) had the character of a downright honeſt man, without any appearance of fraud or impoſture. The truth of this narrative, as far as it goes, was confirmed by its exact agreement with the journal kept by Mr. John Benbow (eldeſt ſon of the brave but unfortunate admiral), who, being ſecond mate of the Degrave, was alſo ſhipwrecked, and narrowly eſcaped being maſſacred by the natives with the captain and the reſt of the crew, Drury and three other boys only excepted. Mr. Benbow's journal was accidentally burnt, in the year 1714, in a fire near Aldgate; but ſeveral of his friends, who had ſeen it, recollected the particulars, and its correſpondence with Drury's. To the circumſtance of its being thus deſtroyed, as well as the ſubject of it, the compiler of Mr. Benbow's life in the Biographia

phia Britannica, vol. i. p. 688, ſeems to have been a ſtranger. Inſtead of "a large and very comprehenſive book," it was only a journal, like thoſe kept by every ſea-officer.

DRUSIUS (JOHN), a learned proteſtant, was born at Oudenard in Flanders, in 1555. He was deſigned for the ſtudy of divinity, and ſent very early to Ghent to learn the languages there, and afterwards to Louvain to paſs through a courſe of philoſophy: but his father, having been outlawed in 1567, and deprived of his eſtate, retired to England, and Druſius ſoon followed him; though his mother, who continued a good catholic, did all ſhe could to prevent him. Maſters were provided to ſuperintend his ſtudies: and he had ſoon an opportunity of learning hebrew under Anthony Cevellier, who was come over to England, and taught that language publicly in the univerſity of Cambridge. Druſius lodged at his houſe, and had a great ſhare in his friendſhip. He did not return to London till 1571; and, while he was preparing to go to France, the news of the maſſacre of St. Bartholomew made him change his reſolution. Soon after this, he was invited to Cambridge by Cartwright, the profeſſor of divinity; and alſo to Oxford, whither he went, and became profeſſor of the oriental languages there at the age of 22. He taught them at Oxford four years with great ſucceſs: after which, being deſirous of returning to his own country, he went to Louvain, where he ſtudied the civil law. The troubles on account of religion obliged him to come back to his father at London; but, upon the pacification of Ghent in 1576, they both returned to their own country. The ſon tried his fortune in Holland, and was appointed profeſſor of the oriental tongues there in 1577. While he continued in this ſtation at Leyden, he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough proteſtant after her marriage. The ſtipend allowed to Druſius in Holland not being ſufficient to ſupport himſelf and family, he gave intimations, that if better terms ſhould be offered him elſewhere he would accept of them. The prince of Orange wrote to the magiſtrates of Leyden, to take care not to loſe a man of his merit. However, they ſuffered him to remove to Frieſland, whither he had been invited to be profeſſor of hebrew in the univerſity of Franeker. He was admitted into that profeſſorſhip in 1585, and diſcharged the functions of it with great honour till his death, which happened in 1616.

He was the author of ſeveral works, which ſhew him to have been well ſkilled in hebrew, and to have gained a conſiderable knowledge in the jewiſh antiquities, and the text of the old Teſtament. He was a man of great modeſty, and uncommonly free from prejudices; which making him more reſerved than many others in condemning and applauding, occaſioned him to

be decried as an inſincere proteſtant, and created him many enemies, who treated him with ill language.

Something muſt be ſaid of Druſius's family. His wife is ſuppoſed to have died in 1599. He had three children by her: a daughter, born at Leyden in 1582, and married in 1604 to Abel Curiander, who wrote the life of his father-in-law, from which this account is taken. He had another daughter, born at Franeker in 1587, who died at Ghent, whither ſhe had taken a journey about buſineſs. A prieſt, knowing her to be dangerouſly ill, went to confeſs her, and to give her extreme unction; but ſhe immediately ſent him away, and her huſband (for ſhe was married) was ready to beat him. It was with great expence and danger that her body was removed into Zealand; for at Ghent they threatened to deny it burial. He had alſo a ſon, who, if he had lived longer, would have been a prodigy of learning. He was born at Franeker in 1588, and his name was John Druſius as well as his father's. He began at five years old to learn the latin and hebrew tongues: at ſeven he explained the hebrew pſalter, ſo exactly, that a jew, who taught arabic at Leyden, was greatly ſurpriſed at it; at nine he could read the hebrew without points, and add the points where they were wanting, according to the rules of grammar. He ſpoke latin as readily as his mother-tongue; and could make himſelf underſtood in engliſh. At 12 he wrote extempore, in verſe and proſe, after the manner of the jews. At 17 he made a ſpeech in latin to our James I. in the midſt of his court; and was admired by all that were preſent. He had a lively genius, a ſolid judgment, a ſtrong memory, and an indefatigable ardour for ſtudy. He was likewiſe of an agreeable temper, which made him greatly beloved; and had noble inclinations, with a ſingular turn for piety. He died, aged 21, of the ſtone, in England, at the houſe of Dr. William Thomas dean of Chicheſter, who allowed him a very conſiderable ſalary. He left ſeveral works; a great many letters in hebrew, verſes in the ſame language, and notes on the proverbs of Solomon. He had begun to tranſlate into latin the Itinerary of Benjamin Tudelenſis, and the Chronicle of the ſecond Temple; and digeſted into an alphabetical order the Nomenclature of Elias Levita; to which he added the greek words, which were not in the firſt edition. Joſeph Scaliger ſaid, that Druſius's ſon knew more of hebrew than his father: but, whether he did or no, Scaliger ſaid this only for the ſake of abuſing the father, as he has done moſt injuriouſly in the Scaligerana.

DRYANDER (JOHN), a phyſician and mathematician of Wetteren, in the country of Heſſe, gave lectures at Marpurg; where he died a proteſtant, Dec. 20, 1560. Several works of his are extant, on medicine and mathematics, which were much conſulted

conſulted before the appearance of the good books of the laſt century and the preſent. The greateſt obligation we have to him is for the diſcoveries he made in aſtronomy, and the invention of ſome mathematical inſtruments, or the improvement of thoſe invented before. His Anatomia capitis; Marpurg, 1537, 4to. with plates, has been held in eſteem.

DRYDEN (JOHN), an illuſtrious engliſh poet, was ſon of Eraſmus Dryden of Tichmerſh in Northamptonſhire, 3d ſon of Eraſmus Dryden of Cannons-Aſhby in the ſame county, baronet; and born at Aldwincle near Oundle in that county, Aug. 9, 1631. He was educated in grammar-learning at Weſtminſter-ſchool, being king's ſcholar there, under the famous Dr. Buſby; and was from thence elected, in 1650, a ſcholar of Trinity-college, Cambridge. During his ſtay at ſchool, he tranſlated the third ſatire of Perſius for a Thurſday night's exerciſe, as he tells us himſelf, in an advertiſement at the head of that ſatire; and, the year before he left it, wrote a poem on the death of the lord Haſtings; which however was but an indifferent performance, and particularly defective in point of harmony. In 1658 he publiſhed Heroic Stanzas on the late lord Protector, written after his funeral; and in 1660, Aſtræa Redux, a poem on the happy reſtoration and return of his ſacred Majeſty Charles II. A remarkable diſtich in this piece expoſed our poet to the ridicule of the wits: it was this:

> An horrid ſtillneſs firſt invades the ear;
> And in that ſilence we the tempeſt fear.

In 1662 he addreſſed a poem to the lord chancellor Hyde, preſented on new-year's-day; and, the ſame year, publiſhed a ſatire on the Dutch. His next production was Annus Mirabilis: the year of wonders, 1666; an hiſtorical poem: printed in 1667. His reputation as a poet was now ſo well eſtabliſhed, that this, together with his attachment to the court, procured him the place of poet-laureat and hiſtoriographer to Charles II. of which accordingly he took poſſeſſion, upon the death of ſir William Davenant, in 1668. This year he publiſhed, An eſſay on dramatic Poeſy, and dedicated it to Charles earl of Dorſet and Middleſex. In the preface we are told, that the drift of this diſcourſe was to vindicate the honour of our engliſh writers from the cenſure of thoſe who unjuſtly prefer the french. The eſſay is drawn up in the form of a dialogue. It was animadverted upon by ſir Robert Howard, in the preface to his Great Favourite, or Duke of Lerma: to which Dryden replied in a piece prefixed to the ſecond edition of his Indian Emperor. In 1669, his firſt play, a comedy, called, "the Wild Gallant," was acted at the theatre-royal; but

with ſo little ſucceſs, that, if the author had not had a peculiarly ſtrong inclination to dramatic writing, he would have been ſufficiently diſcouraged from any farther attempts in it. He went on however; and in the ſpace of 25 years produced 27 plays, beſides his other numerous poetical writings. Theſe plays were collected, and publiſhed in 6 volumes 12mo. in 1725: to which is prefixed the eſſay on dramatic poetry, and a dedication to the duke of Newcaſtle by Congreve, wherein the author is ſet in a very equivocal light. We ſhall have occaſion to ſpeak of ſome of theſe plays, as we go on.

In 1671 he was publicly ridiculed on the ſtage under the character of Bays, in the Duke of Buckingham's famous comedy called the Rehearſal. The character of Bays, as we are told in the key printed with that ſatirical performance in 1735, was originally intended for ſir Robert Howard, under the name of Bilboa: but a ſtop being put to the repreſentation by the breaking out of the plague in 1665, it was laid by for ſeveral years, and not exhibited on the ſtage till 1671. During this interval, Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule ſeveral dramatic performances, which had appeared ſince the firſt writing of it, and particularly ſome of Dryden's. He affected to deſpiſe the ſatire, as appears from his dedication of the tranſlation of Juvenal and Perſius; where, ſpeaking of the many lampoons and libels that had been written againſt him, he ſays: "I anſwered not the Rehearſal, becauſe I knew the author ſat to himſelf, when he drew the picture, and was the very Bays of his own farce; becauſe alſo I knew, that my betters were more concerned, than I was, in that ſatire; and laſtly, becauſe Mr. Smith and Mr. Johnſon, the main pillars of it, were two ſuch languiſhing gentlemen in their converſation, that I could liken them to nothing but their own relations, thoſe noble characters of men of wit and pleaſure about town." As inſenſible however as he affected to be, he did not fail to take a full revenge on its author, under the character of Zimri, in his Abſalom and Achitophel.

In 1673, his tragi-comedies intitled, the Conqueſt of Granada by the Spaniards, in two parts, were attacked by Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called A Cenſure of the Rota, &c. which occaſioned ſeveral other pamphlets to be written. Elkanah Settle likewiſe criticiſed theſe plays: and it is remarkable that Settle, though in reality a mean and inconſiderable poet, was the mighty rival of Dryden, and for many years bore his reputation above him. To the firſt part of the Conqueſt of Granada he prefixed an eſſay on Heroic Plays, and ſubjoined to the ſecond a Defence

of

of the Epilogue; or, an eſſay on the dramatic poetry of the laſt age; both which are reprinted in Congreve's edition of his plays. In 1679 was publiſhed an Eſſay on Satire, written jointly by the earl of Mulgrave and Dryden. This piece, which was handed about in MS. contained ſevere reflections on the ducheſs of Portſmouth and the earl of Rocheſter; and they, ſuſpecting Dryden to be the author of it, hired three men to cudgel him; who, as Wood relates, effected their buſineſs in Will's coffee-houſe in Covent-garden, at eight o'clock at night, on the 16th of December, 1679. In 1680 came out an engliſh tranſlation in verſe of Ovid's epiſtles by ſeveral hands: two of which, viz. Canace to Macareus, and Dido to Æneas, were tranſlated by Dryden, who alſo wrote the general preface; and the epiſtle of Helen to Paris by Dryden and the earl of Mulgrave.

In 1681 he publiſhed his Abſalom and Achitophel. This celebrated poem, which was at firſt printed without the author's name, is a ſevere ſatire on the contrivers and abettors of the rebellion againſt Charles II. under the duke of Monmouth; and, under the characters of Abſalom, Achitophel, David and Zimri, are repreſented the duke of Monmouth, the earl of Shafteſbury, king Charles, and the duke of Buckingham. There are two tranſlations of this poem into latin; one by Dr. Coward, a phyſician of Merton-college in Oxford; another by Mr. Atterbury afterwards biſhop of Rocheſter, both publiſhed in 1682, 4to [H]. Dryden left the ſtory unfiniſhed; and the reaſon he gives for ſo doing was, becauſe he could not prevail with himſelf to ſhew Abſalom unfortunate. "Were I the inventor, ſays he, who am only the hiſtorian, I ſhould certainly conclude the piece with the reconcilement of Abſalom to David. And who knows, but this may come to paſs? Things were not brought to extremity, where I left the ſtory: there ſeems yet to be room left for a compoſure: hereafter, there may be only for pity. I have not ſo much as an uncharitable wiſh againſt Achitophel; but am content to be accuſed of a good-natured error, and to hope with Origen, that the devil himſelf may at laſt be ſaved. For which reaſon, in this poem, he is neither brought to ſet his houſe in order, nor to diſpoſe of his perſon afterwards." A ſecond part of Abſalom and Achitophel was undertaken and written by Tate, at the requeſt and under the direction of Dryden, who wrote near 200 lines of it himſelf.

The ſame year, 1681, he publiſhed his Medal, a ſatire againſt

[H] That of Coward, however, though infinitely inferior, was miſtaken for Atterbury's by Stackhouſe, and after him by every ſubſequent writer who had occaſion to mention thoſe verſions, till the publication of the Biſhop's epiſtolary correſpondence in 1783.

ſedition. This poem was occaſioned by the ſtriking of a medal, on account of the indictment againſt the earl of Shafteſbury for high-treaſon being found ignoramus by the grand jury at the Old Bailey, Nov. 1611: for which the whig-party made great rejoicings by ringing of bells, bonfires, and the like, in all parts of London. The whole poem is a ſevere invective againſt the earl of Shafteſbury and the whigs; to whom the author addreſſes himſelf, in a ſatirical epiſtle prefixed to it, thus: "I have one favour to deſire of you at parting, that, when you think of anſwering this poem, you would employ the ſame pens againſt it, who have combated with ſo much ſucceſs againſt Abſalom and Achitophel; for then you may aſſure yourſelves of a clear victory without the leaſt reply. Rail at me abundantly; and, not to break a cuſtom, do it without wit. —If God has not bleſſed you with the talent of rhyming, make uſe of my poor ſtock and welcome: let your verſes run upon my feet; and for the utmoſt refuge of notorious blockheads, reduced to the laſt extremity of ſenſe, turn my own lines upon me, and, in utter deſpair of your own ſatire, make me ſatirize myſelf." Settle wrote an anſwer to this poem, intituled, the Medal reverſed; as he had written a poem, called Azariah and Huſhai, againſt Abſalom and Achitophel. In 1682 he publiſhed a poem, called, Religio Laici; or, the Layman's Faith. This piece is intended as a defence of revealed religion, and of the excellency and authority of the ſcriptures, as the only rule of faith and manners, againſt deiſts, papiſts, and preſbyterians. The author tells us in the preface, that it was written for an ingenious young gentleman, his friend, upon his tranſlation of father Simon's Critical Hiſtory of the Old Teſtament.

In 1683 appeared the tragedy of the Duke of Guiſe, written by Dryden and Lee, and dedicated to Lawrence earl of Rocheſter. This play gave great offence to the whigs, and was immediately attacked in a pamphlet, intituled, A defence of the charter and municipal rights of the city of London, and the rights of other municipal cities and towns of England. Directed to the citizens of London. By Thomas Hunt. In this piece, Dryden is charged with condemning the charter of the city of London, and executing its magiſtrates in effigy, in his Duke of Guiſe; frequently acted and applauded, ſays Hunt, and intended moſt certainly to provoke the rabble into tumults and diſorders. Hunt then makes ſeveral remarks upon the deſign of the play, and aſſerts, that our poet's purpoſe was to corrupt the manners of the nation, and lay waſte their morals; to extinguiſh the little remains of virtue among us by bold impieties, to confound virtue and vice, good and evil, and to leave us without conſciences. About the ſame time were printed alſo Some

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Reflections upon the pretended Parallel in the play called The Duke of Guiſe; the author of which pamphlet tells us, that he was wearied with the dulneſs of this play, and extremely incenſed at the wicked and barbarous deſign it was intended for; that the fierceſt tories were aſhamed of it; and, in ſhort, that he never ſaw any thing that could be called a play, more deficient in wit, good character, and entertainment, than this. In anſwer to this and Hunt's pamphlet, Dryden publiſhed "The Vindication: or, The parallel of the french holy league and the engliſh league and covenant, turned into a ſeditious libel againſt the king and his royal highneſs, by Thomas Hunt and the author of the Reflections, &c." In this Vindication, which is printed at the end of the play in Congreve's edition, he tells us that in the year of the reſtoration, the firſt play he undertook was the Duke of Guiſe, as the faireſt way which the act of indemnity had then left of ſetting forth the riſe of the late rebellion; that at firſt it was thrown aſide by the advice of ſome friends, who thought it not perfect enough to be publiſhed; but that, at the earneſt requeſt of Mr. Lee, it was afterwards produced between them; and that only the firſt ſcene, the whole fourth act, and ſomewhat more than half the fifth, belonged to him, all the reſt being Mr. Lee's. He acquaints us alſo occaſionally, that Mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet againſt him, and that Mr. Hunt finiſhed it.

In 1684 he publiſhed a tranſlation of Maimbourg's hiſtory of the league; in which he was employed by Charles II. on account of the plain parallel between the troubles of France and thoſe of Great-Britain. Upon the death of this monarch, he wrote his Threnodia Auguſtalis: a poem ſacred to the happy memory of that prince. Soon after the acceſſion of James II. he turned roman catholic; upon which occaſion, Mr. Thomas Browne wrote "The reaſons of Mr. Bays's changing his religion conſidered, in a dialogue between Crites Eugenius and Mr. Bays, 1688," 4to; and alſo, "The late converts expoſed: or, the reaſons of Mr. Bays's changing his religion conſidered, in a dialogue; part the ſecond; 1690," 4to. In 1686 he wrote "A defence of the papers written by the late king of bleſſed memory, and found in his ſtrong box." This was written in oppoſition to Stillingfleet's "Anſwer to ſome papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England, 1686," 4to. He vindicates the authority of the catholic church, in decreeing matters of faith upon this principle, that "The church is more viſible than the ſcripture, becauſe the ſcripture is ſeen by the church;" and, to abuſe the reformation in England, he affirms, that "it was erected on the foundation of luſt, ſacrilege, and

uſurpation, and that no paint is capable of making lively the hideous face of it." He affirms likewiſe, that "the pillars of the church eſtabliſhed by law, are to be found but broken ſtaffs by their own conceſſions: for, after all their undertakings to heal a wounded conſcience, they leave their proſelytes finally to the ſcripture; as our phyſicians, when they have emptied the pockets of their patients, without curing them, ſend them at laſt to Tunbridge waters, or the air of Montpelier; that we are reformed from the virtues of good living, from the devotions, mortifications, auſterities, humility and charity, which are practiſed in catholic countries, by the example and precept of that lean, mortified, apoſtle, St. Martin Luther, &c." Stillingfleet hereupon publiſhed "A vindication of the anſwer to ſome late papers," in 1687, 4to; in which he treats Dryden with ſome ſeverity; "If I thought," ſays he, "there was no ſuch thing as true religion in the world, and that the prieſts of all religions are alike, I might have been as nimble a convert, and as early a defender of the royal papers, as any one of theſe champions. For why ſhould not one, who believes no religion, declare for any?"

In 1687 he publiſhed his "Hind and Panther; a poem." It is divided into three parts, and is a direct defence of the romiſh church, chiefly by way of dialogue between a hind, who repreſents the church of Rome, and a panther, who ſuſtains the character of the church of England. Theſe two beaſts very learnedly diſcuſs the ſeveral points controverted between the two churches; as tranſubſtantiation, church-authority, infallibility, &c. In the preface, he tells us, that this poem "was neither impoſed on him, nor ſo much as the ſubject given him by any man. It was written," ſays he, "during the laſt winter and the beginning of this ſpring, though with long interruptions of ill health and other hindrances. About a fortnight before I had finiſhed it, his majeſty's declaration for liberty of conſcience came abroad; which if I had ſo ſoon expected, I might have ſpared myſelf the labour of writing many things, which are contained in the third part of it. But I was always in ſome hope, the church of England might have been perſuaded to have taken off the penal laws and the teſt, which was one deſign of the poem, when I propoſed to myſelf the writing of it." This poem was immediately attacked by the wits, particularly by Montague, afterwards earl of Halifax, and Prior; who joined in writing "The Hind and Panther tranſverſed to the ſtory of the Country Mouſe and the City Mouſe." In 1688 he publiſhed Britannia Rediviva; a poem on the birth of the prince.

He was ſuppoſed, ſome time before this, to have been engaged in tranſlating Varillas's hiſtory of Hereſies, but to have dropped

dropped that work before it was finiſhed. This we learn from a paſſage in Burnet's "Defence of the reflections on the ninth book of the firſt volume" of that hiſtory: "I have been informed from England, ſays the doctor, "that a gentleman, who is famous both for poetry and ſeveral other things, has ſpent three months in tranſlating Mr. Varillas's hiſtory; but that, as ſoon as my 'Reflections' appeared, he diſcontinued his labour, finding the credit of his author was gone. Now, if he thinks it is recovered by his anſwer, he will perhaps go on with his tranſlation; and this may be, for aught I know, as good an entertainment for him, as the converſation he has ſet on foot between the hinds and panthers, and all the reſt of the animals, for whom Mr. Varillas may ſerve well enough as an author: and this hiſtory and that poem are ſuch extraordinary things of their kind, that it will be but ſuitable to the author of the worſt poem to become likewiſe the tranſlator of the worſt hiſtory that the age has produced. If his grace and his wit improve both proportionably, we ſhall hardly find that he has gained much by the change he has made, from having no religion to chooſe one of the worſt. It is true, he had ſomewhat to ſink from in matter of wit; but as for his morals, it is ſcarce poſſible for him to grow a worſe man than he was. He has lately wreaked his malice on me for ſpoiling his three months labour; but in it he has done me all the honour that any man can receive from him, which is, to be railed at by him. If I had ill nature enough to prompt me to wiſh a very bad wiſh for him, it ſhould be, that he would go on and finiſh his tranſlation. By that it will appear, whether the engliſh nation, which is the moſt competent judge in this matter, has, upon the ſeeing our debate, pronounced in Mr. Varillas's favour or mine. It is true, Mr. Dryden will ſuffer a little by it; but at leaſt it will ſerve to keep him in from other extravagances: and, if he gains little honour by this work, yet he cannot loſe ſo much by it as he has done by his laſt employment." This paſſage, beſides the information which it affords, ſhews how ill an opinion Burnet entertained of Dryden and his morals.

At the Revolution in 1688, being diſqualified by having turned papiſt, he was diſmiſſed from the office of poet-laureat: however, the earl of Dorſet, though obliged, as lord chamberlain, to withdraw his penſion, was ſo generous a friend and patron to him, that he allowed him an equivalent out of his own eſtate. This Prior tells us, in the dedication of his poems to lord Dorſet, his deſcendant. He was ſucceeded by Shadwell, againſt whom he entertained an implacable reſentment; as appears from his Mac Flecknoe, one of the ſevereſt ſatires in any language. In 1688 alſo he publiſhed the Life of St. Francis Xavier, tranſlated from the french of father Dominic Bouhours.

In 1693 came out, in folio, a tranſlation of Juvenal and Perſius; in which the firſt, third, ſixth, tenth, and ſixteenth ſatires of Juvenal, and Perſius intire, were done by Dryden, who prefixed a long and beautiful diſcourſe, by way of dedication to the earl of Dorſet.

In 1695 he publiſhed a tranſlation, in proſe, of Du Freſnoy's Art of Painting; the ſecond edition of which, corrected and enlarged, was afterwards publiſhed in 1716. It is dedicated to the earl of Burlington by Richard Graham, eſq. who obſerves in the dedication, that ſome liberties have been taken with this excellent tranſlation, of which he gives the following account: "The misfortune that attended Mr. Dryden in that undertaking was, that, for want of a competent knowledge in painting, he ſuffered himſelf to be miſled by an unſkilful guide. Monſieur de Piles told him, that his french verſion was made at the requeſt of the author himſelf; and altered by him, till it was wholly to his mind. This Mr. Dryden taking upon content, thought there was nothing more incumbent upon him than to put it into the beſt engliſh he could, and accordingly performed his part here, as in every thing elſe, with accuracy. But it being manifeſt that the french tranſlator has frequently miſtaken the ſenſe of his author, and very often alſo not ſet it in the moſt advantageous light; to do juſtice to M. du Freſnoy, Mr. Jervas, a very good critic in the language as well as in the ſubject of the poem, has been prevailed upon to correct what he found amiſs; and his amendments are every-where diſtinguiſhed with proper marks." Dryden tells us, in the preface to the Art of Painting, that, when he undertook this work, he was already engaged in the tranſlation of Virgil, "from whom," ſays he, "I only borrowed two months." This tranſlation was publiſhed in 1697, and has paſſed through numerous editions in various forms. The Paſtorals are dedicated to lord Clifford; and Dryden tells his lordſhip, that "what he now offers him, is the wretched remainder of a ſickly age, worn out with ſtudy, and oppreſſed with fortune, without other ſupport than the conſtancy and patience of a chriſtian;" and he adds, "that he began this work in his great climacteric." The life of Virgil, which follows this dedication, the two prefaces to the Paſtorals and Georgics, and all the arguments in proſe to the whole tranſlation, were given him by friends; the preface to the Georgics, in particular, by Addiſon. The tranſlation of the Georgics is dedicated to the earl of Cheſterfield; and that of the Æneis to the earl of Mulgrave. This latter dedication contains the author's thoughts on epic poetry, particularly that of Virgil. It is generally allowed, that his tranſlation of Virgil is excellent. Pope, ſpeaking of Dryden's tranſlation of ſome parts of Homer, ſays, "Had he tranſlated the whole work, I would no more

have

have attempted Homer after him, than Virgil; his verſion of whom, notwithſtanding ſome human errors, is the moſt noble and ſpirited tranſlation I know in any language."

In 1698 he publiſhed his Fables, antient and modern; tranſlated into verſe from Homer, Ovid, Boccace, and Chaucer. He tells us in the preface to this his laſt work, that "he thinks himſelf as vigorous as ever in the faculties of his ſoul, excepting only his memory, which," he ſays, "is not impaired to any great degree;" and he was then 68 years of age. Beſides the original pieces and tranſlations hitherto mentioned, he wrote many other things, which have been ſeveral times publiſhed in the "Six volumes of Miſcellanies" under his name, and in other collections. They conſiſt of tranſlations from the greek and latin poets; epiſtles to ſeveral perſons; prologues and epilogues to various plays; elegies, epitaphs, and ſongs. In 1743 came out in two volumes 12mo, a new collection of our author's poetical works, under the title of "Original poems and tranſlations, by John Dryden, eſq. now firſt collected and publiſhed together;" that is, collected from the "Six volumes of Miſcellanies" juſt mentioned. The editor obſerves, in his preface, that "it was but juſtice to the productions of ſo excellent a poet, to ſet them free at laſt from ſo diſadvantageous, if not unnatural, an union; an union, which, like the cruelty of Mezentius in Virgil, was no leſs than a junction of living and dead bodies together. It is now high time," ſays he, "that the partnerſhip ſhould be diſſolved, and Mr. Dryden left to ſtand upon his own bottom. His credit as a poet is out of all danger, though the withdrawing his ſtock may probably expoſe many of his copartners to the hazard of a poetical bankruptcy." There is a collection of our author's original poems and tranſlations, publiſhed in a thin folio, 1701; but, as it does not contain much above half the pieces, ſo it does not at all anſwer the deſign of this collection; which, with his plays, fables, and tranſlations of Virgil, Juvenal, and Perſius, is intended to complete his works in twelves. As to his performances in proſe, beſides eſſays and prefaces, ſome of which have been mentioned, he wrote the lives of Plutarch and Lucian, prefixed to the tranſlations of thoſe authors by ſeveral hands; "The Life of Polybius," before the tranſlation of that hiſtorian by ſir Henry Sheer; and the preface to the "Dialogue concerning Women," by William Walſh, eſq.

He married the lady Elizabeth Howard, daughter of the earl of Berkſhire, who ſurvived him about eight years; and by whom he had three ſons, Charles, John, and Henry. Charles became uſher of the palace to pope Clement XI. and, returning to England, was drowned in the Thames near Windſor in 1704. He was the author of ſeveral pieces, and tranſlated one of the

ſatires

ſatires of Juvenal. John tranſlated the 14th ſatire of Juvenal, and was the author of a comedy called, the Huſband his own Cuckold, printed in 1696. Henry entered into a religious order.—Dryden died May 1, 1701, and was interred in Weſtminſter-abbey, where a monument was afterwards erected over him by John Sheffield, duke of Buckinghamſhire. There are ſome circumſtances, relating to his funeral, recorded in Wilſon's memoirs of the life of Mr. Congreve, which are of a very extraordinary nature, and which it would be wrong in us to omit. The day after his death, Sprat, biſhop of Rocheſter and dean of Weſtminſter, ſent word to the lady Elizabeth Howard, his widow, that he would make a preſent of the ground, and all the other abbey fees. The lord Halifax likewiſe ſent to the lady Elizabeth, and to Mr. Charles Dryden her ſon, offering to defray the expences of our poet's funeral, and afterwards to beſtow 500l. on a monument in the abbey; which generous offer from both was accepted. Accordingly, on the Sunday following, the company being aſſembled, the corpſe was put into a velvet hearſe, attended by 18 mourning coaches. When they were juſt ready to move, the lord Jefferies, ſon of the chancellor Jefferies, with ſome of his rakiſh companions, coming by, aſked whoſe funeral it was; and, being told it was Mr. Dryden's, he proteſted, that he ſhould not be buried in that private manner; that he would himſelf, with the lady Elizabeth's leave, have the honour of his interment, and would beſtow 1000l. on a monument in the abbey for him. This put a ſtop to the proceſſion; and Jefferies, with ſeveral of the gentlemen who had alighted from the coaches, went up ſtairs to the lady Elizabeth, who was ſick in bed. Jefferies repeated the purport of what he had ſaid below; but lady Elizabeth abſolutely refuſing her conſent, he fell on his knees, vowing never to riſe till his requeſt was granted. The lady, under a ſudden ſurpriſe, fainted away; and lord Jefferies, pretending to have gained her conſent, ordered the body to be carried to Mr. Ruſſel's, an undertaker in Cheapſide, and to be left there till further orders. In the mean time, the abbey was lighted up, the ground opened, the choir attending, and the biſhop waiting ſome hours to no purpoſe for the corpſe. The next day, Mr. Charles Dryden waited upon lord Halifax and the biſhop, and endeavoured to excuſe his mother, by relating the truth; but they would not hear of any excuſe. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jeſt, pretending, that thoſe who paid any regard to a drunken frolic deſerved no better; that he remembered nothing at all of the matter; and that they might do what they pleaſed with the corpſe. Upon this, the undertaker waited on the lady Elizabeth, who deſired a day to conſider what muſt be done. Mr. Charles Dryden

den immediately wrote to lord Jefferies, who returned for anſwer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Halifax and the biſhop of Rocheſter, who abſolutely refuſed to do any thing in the affair. In this diſtreſs, Dr. Garth ſent for the corpſe to the college of phyſicians, and propoſed a funeral by ſubſcription; which ſucceeding, about three weeks after Dryden's deceaſe, Garth pronounced a latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Weſtminſter-abbey. After the funeral, Mr. Charles Dryden ſent lord Jefferies a challenge, which was not accepted; and Mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordſhip thought fit to leave the town upon it, and Mr. Dryden never could meet him after.

As to Dryden's character, it has been treated in extremes, ſome ſetting it too high, others too low; for he was too deeply engaged in party, to have ſtrict juſtice done him either way. As to his dramatic works, to ſay nothing more of the Rehearſal, we find, that the critics, his contemporaries, made very free with them; and, it muſt be confeſſed, they are not the leaſt exceptionable of his compoſitions. For tragedy, it has been obſerved, that he ſeldom touches the paſſions, but deals rather in pompous language, poetical flights and deſcriptions; and that this was his real taſte, appears not only from the tragedies themſelves, but from two inſtances mentioned by Mr. Gildon. The firſt is, that when a tranſlation of Euripides was recommended to him inſtead of Homer, he replied, that he had no reliſh for that poet, who was a maſter of tragic ſimplicity: The other is, that he generally expreſſed a very mean, if not a contemptible, opinion of Otway, who is univerſally allowed to have ſucceeded in affecting the paſſions; though, in the preface to his tranſlation of M. Freſnoy, he ſpeaks more favourably of that poet. Gildon aſcribes this guſto in Dryden to his great converſation with french romances. As to comedy, himſelf acknowledges his want of genius for it, in his defence of the "Eſſay on Dramatic Poetry," prefixed to his Indian Emperor: "I know," ſays he, "I am not fitted by nature to write comedy; I want that gaiety of humour which is required in it. My converſation is ſlow and dull; my humour ſaturnine and reſerved. In ſhort, I am none of thoſe who endeavour to break jeſts in company, or to make repartees. So that thoſe who decry my comedies, do me no injury, except it be in point of profit: reputation in them is the laſt thing to which I ſhall pretend." But perhaps he would have wrote better in both kinds of the drama, had not the neceſſity of his circumſtances obliged him to conform to the popular taſte; and, indeed, himſelf inſinuates as much

much in the epiſtle dedicatory to the Spaniſh Friar: "I remember ſome verſes of my own Maximin and Almanzor, which cry vengeance on me for their extravagance.—All I can ſay for thoſe paſſages, which are, I hope, not many, is, that I knew they were bad enough to pleaſe, even when I writ them. But I repent of them among my ſins; and if any of their fellows intrude by chance into my preſent writings, I draw a ſtroke over all thoſe Dalilahs of the theatre, and am reſolved I will ſettle myſelf no reputation by the applauſe of fools. It is not that I am mortified to all ambition; but I ſcorn as much to take it from half-witted judges, as I ſhould to raiſe an eſtate by cheating of bubbles. Neither do I diſcommend the lofty ſtyle in tragedy, which is naturally pompous and magnificent: but nothing is truly ſublime, that is not juſt and proper." He tells us, in his preface to Freſnoy, that his "Spaniſh Friar was given to the people; and that he never wrote any thing in the dramatic way to pleaſe himſelf, but his Antony and Cleopatra."

So much for his plays. His tranſlations of Virgil, Juvenal, and Perſius, and his Fables, were well received, as we have obſerved already: but his poetical reputation is built chiefly upon his original poems, among which his Ode on St. Cæcilia's day is juſtly eſteemed one of the moſt perfect pieces in any language. It has been ſet to muſic more than once, particularly in the winter of 1735, by Handel: and was publicly performed, with the utmoſt applauſe, on the theatre in Covent-garden. Congreve, in the dedication of our author's dramatic works to the duke of Newcaſtle, has drawn his character to great advantage. He repreſents him, in regard to his moral character, in every reſpect not only blameleſs, but amiable: and, "as to his writings," ſays he, "no man hath written, in our language, ſo much, and ſo various matter, and in ſo various manners, ſo well. Another thing I may ſay was very peculiar to him: which is, that his parts did not decline with his years, but that he was an improving writer to the laſt, even to near 70 years of age; improving even in fire and imagination as well as in judgment: witneſs his Ode on St. Cæcilia's Day, and his Fables, his lateſt performances. He was equally excellent in verſe and in proſe. His proſe had all the clearneſs imaginable, together with all the nobleneſs of expreſſion; all the graces and ornaments proper and peculiar to it, without deviating into the language or diction of poetry.—I have heard him frequently own with pleaſure, that, if he had any talent for engliſh proſe, it was owing to his having often read the writings of the great archbiſhop Tillotſon. His verſification and his numbers he could learn of nobody; for he firſt poſſeſſed thoſe talents in perfection in our tongue.—In his poems, his diction is, wherever his ſubject requires it, ſo ſublimely and ſo truly poetical, that its eſſence, like that of pure gold,

gold, cannot be deſtroyed.—What he has done in any one ſpecies, or diſtinct kind of writing, would have been ſufficient to have acquired him a great name. If he had written nothing but his prefaces, or nothing but his ſongs or his prologues, each of them would have entitled him to the preference and diſtinction of excelling in his kind." It may be proper to obſerve, that Congreve, in drawing this character of Dryden, diſcharged an obligation laid on him by our poet, in theſe lines:

Be kind to my remains: and, O! defend,
Againſt your judgment, your departed friend;
Let not th' inſulting foe my fame purſue,
But ſhade thoſe laurels, which deſcend to you.

Pope had a high opinion of Dryden. His verſes upon his Ode on St. Cæcilia's day are too well known to need tranſcribing. Moreover, in a letter to Wycherley, he ſays, "It was certainly a great ſatisfaction to me, to ſee and converſe with a man, whom, in his writings, I had ſo long known with pleaſure; but it was a very high addition to it, to hear you, at our very firſt meeting, doing juſtice to your dead friend Mr. Dryden. I was not ſo happy as to know him: *Virgilium tantum vidi.* Had I been born early enough, I muſt have known and loved him; for I have been aſſured, not only by yourſelf, but by Mr. Congreve and ſir William Trumball, that his perſonal qualities were as amiable as his poetical, notwithſtanding the many libellous miſrepreſentations of them: againſt which, the former of theſe gentlemen has told me he will one day vindicate him." But what Congreve and Pope have ſaid of Dryden, is rather in the way of panegyric, than an exact character of him. Others have ſpoken of him more moderately, and yet, in our humble opinion, have done him no injuſtice. Thus Felton obſerves, that "he at once gave the beſt rules, and broke them in ſpite of his own knowledge, and the Rehearſal. His prefaces are many of them admirable upon dramatic writings: he had ſome peculiar notions, which he maintains with great addreſs; but his judgment in diſputed points is of leſs weight and value, becauſe the inconſtancy of his temper did run into his thoughts, and mixed with the conduct of his writings, as well as his life." Voltaire ſtyles him "a writer, whoſe genius was too exuberant, and not accompanied with judgment enough; and tells us, that if he had writ only a tenth part of the works he left behind him, his character would have been conſpicuous in every part; but his great fault is, his having endeavoured to be univerſal." Dryden has made no ſcruple to diſparage himſelf, where he thought he had not excelled. Thus, in his dedication of his Aurengzebe to the earl of Mulgrave, ſpeaking of his writing for the ſtage, "I never thought myſelf," ſays he, "very fit for an employment,

employment, where many of my predeceſſors have excelled me in all kinds; and ſome of my contemporaries, even in my own partial judgment, have outdone me in comedy. Some little hopes I have yet remaining (and thoſe too, conſidering my abilities, may be vain), that I may make the world ſome part of amends, for many ill plays, by an heroic poem:" of which however he did not execute any part.

It is ſaid, that he had once a deſign of taking orders, but was refuſed; and that he ſolicited for the provoſtſhip of Eton-college, but failed alſo in this. This we have upon the authority of Thomas Browne, who, in "The late Converts expoſed, or, the reaſon of Mr. Bays's changing his religion," of which he was ſuppoſed to be the author, has the following paſſage in the preface: "But, prythee, why ſo ſevere always upon the prieſthood, Mr. Bays? You, I find, ſtill continue your old humour, which we are to date from the year of Hegira, the loſs of Eton, or ſince orders were refuſed you." Langbaine likewiſe, ſpeaking of our author's Spaniſh Friar, tells us, that "ever ſince a certain worthy biſhop refuſed orders to a certain poet, Mr. Dryden has declared open defiance againſt the whole clergy; and, ſince the church began the war, he has thought it but juſtice to make repriſals on the church."

Dr. Johnſon's admirable critique on Dryden, too long for the limits of our work, we earneſtly recommend to the peruſal of our readers.

DUAREN (FRANCIS), profeſſor of civil law at Bourges, was born at St. Brien, a city of Bretagne in France, 1509. He was the ſon of John Duaren, who exerciſed a place of judicature in Bretagne; in which place he ſucceeded his father, and performed the functions of it for ſome time. He read lectures on the Pandects at Paris, in 1536; and, among other ſcholars, had three ſons of the learned Budæus. He was ſent for to Bourges in 1538 to teach civil law, three years after Alciat had retired; but quitted his place in 1548, and went to Paris, in order to frequent the bar: for he was very deſirous to join the practice to the theory of the law. He attended the bar of the parliament of Paris, but conceived an unconquerable averſion to the chicanery of the court. Diſguſted with this practice, Duaren had great reaſon to rejoice at the advantageous offers made him by the ducheſs of Berri, ſiſter of Henry II. which gave him a favourable opportunity to retire from the bar, and to reſume with honour the employment he had at Bourges. He returned to his profeſſorſhip of civil law there, in 1551; and no profeſſor, except Alciat, had ever ſo large a ſtipend in the univerſity as himſelf. He ſeems to have deſerved it: for to his honour it may be ſaid, that he was the firſt of the french civilians, who cleared the civil-law-chair from the barbariſm of the gloſſators, in or-

der to introduce the pure ſources of the antient juriſprudence. He was indeed unwilling to ſhare this honour with any perſon; and therefore viewed with an envious eye his colleague Eguinard Baron, who blended likewiſe polite literature with the ſtudy of the law. This jealouſy prompted him to write a book, in which he endeavoured to leſſen the eſteem the world had for his colleague; however, after the death of Baron, he ſhewed himſelf one of the moſt zealous to immortalize his memory, and erected a monument to him at his own expence. He had other colleagues, who revived his uneaſineſs; and Duaren may ſerve as an example to prove, that ſome of the chief miſeries of human life, which we lament ſo much, and are ſo apt to charge on the nature and conſtitution of things, ariſe merely from our own ill-regulated paſſions.

He died at Bourges in 1559, without having ever married. He had great learning and an excellent judgment, but a very bad memory; ſo that he was obliged always to read his lectures from his notes.

A collection of his works was made in his life-time, and printed at Lyons in 1554: but, after his death, another edition more complete was publiſhed in 1579, under the inſpection of Nicholas Ciſner, who had been his ſcholar, and was afterwards profeſſor of civil law at Heidelberg. Whether this, or the edition afterwards printed in 1592, contains the ſame number of pieces, we have not an opportunity of examining; however, the catalogue given of his works by ſir Thomas Pope Blount runs thus: 1. Commentaria in varios titulos digeſti & codicis. 2. Diſputationum anniverſariarum, libri duo. 3. De jure accreſcendi, libri duo. 4. De ratione docendi diſcendique juris. 5. De juriſdictione & imperio. 6. Apologia adverſus Eguinarium Baronem. 7. De plagiariis. This Bayle calls "a curious treatiſe, but too ſhort for ſo copious a ſubject." 8. In conſuetudines feudorum commentarius. 9. De ſacris eccleſiæ miniſteriis ac beneficiis. 10. Pro libertate eccleſiæ Gallicanæ adverſus artes Romanas defenſio. This piece prejudiced the court of Rome againſt him, and procured him a place in the Index Expurgatorius. 11. Epiſtola ad Sebaſt. Albeſpinam, regis Galliæ oratorem. 12. Epiſtola de Franciſco Balduino. 13. Defenſio adverſus Balduini ſycophante maledicta.

DUBRAW, or DUBRAVIUS SCALA (John), biſhop of Olmutz in Moravia, in the xvith century, was born at Piltzen in Bohemia, and died in 1553, with the reputation of a pious and enlightened prelate. The functions of the epiſcopate did not prevent him from being ambaſſador in Sileſia, afterwards in Bohemia, and preſident of the chamber inſtituted for trying the inſurgents who had been concerned in the troubles of Smalkalde. Dubraw is the author of ſeveral works: among others a hiſtory

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of Bohemia in 33 books; executed with fidelity and accuracy. The beſt editions are thoſe of 1575, with chronological tables; and that of 1688, at Frankfort, augmented with the hiſtory of Bohemia by Æneas Sylvius.

DUC (FRONTON DU) FRONTO DUCÆUS, a jeſuit, born at Bourdeaux in 1558. He died at Paris Sept. 27, 1624, at the age of 66, of the ſtone: that found in his bladder weighed five ounces. Pere du Duc was well verſed in every branch of erudition; but he was ſtrongeſt in the knowledge of the greek language, and the criticiſm of authors. The learned are indebted to him for: 1. An edition of the works of St. John Chryſoſtome, 6 vols. fol. 1613, of which Richard Simon ſpeaks in high terms. 2. Editions of ſeveral other antient authors, eſpecially the fathers; of which ſome are accompanied with notes, and the beſt is that of Nicephorus Calixtus. 3. Three volumes 8vo. of controverſy with Dupleſſis Mornay. 4. L'hiſtoire tragique de la Pucelle de Domremi, autrement d'Orleans; Nanci, 1581, 4to. A tragedy, which was pompouſly repreſented before Charles III. duke of Lorrain. This prince was ſo pleaſed with it, that he ordered a conſiderable ſum to be given to the poet, to buy him a new gown. Indeed he was in much want of one; for he thought of nothing but learning and mortification, and that he had was rather too bad even for evangelical poverty. He was a man entirely detached from all the charms of life, the whole of his time being divided between devotion and ſtudy. He never uſed wine at his meals, and them he had early reduced to one each day, and that extremely ſparing.

DUCAREL (ANDREW COLTEE), LL.D. F.R. and A.SS. &c. commiſſary and official of Canterbury, commiſſary of the royal peculiar of St. Catharine's, and of the ſubdeaneries of Southmalling, Pagham and Terring in Suſſex; one of the three gentlemen appointed to ſuperintend the paper-office, and keeper of the archiepiſcopal library at Lambeth. He was born at Greenwich (where his father, deſcended from an antient family in Normandy, reſided) in 1714, and went from Eton ſchool to St. John's college in Oxford, as a gentleman-commoner in 1731. In 1729 he was three months under the care of ſir Hans Sloane, on account of an accident that deprived him of the ſight of one eye. He has frequently ſaid that he never ate meat till he was 14, nor drank wine till he was 18. He became a member of the college of Doctors-commons in Nov. 1743, and married in 1749. His official attendance to the duties of Doctors-commons was remarkably ſtrict; and his attachment to the ſtudy of engliſh antiquities procured him his principal amuſement. His collection of books and MSS. in that particular line was valuable; and his indexes and catalogues ſo exact, as to render them extremely convenient to himſelf, and the friends he was deſirous

ſirous to oblige. He had alſo a good collection of coins and medals. For many years it was his cuſtom to travel incognito in Auguſt, with his friend Samuel Gale, eſq. attended only by Dr. Ducarel's coachman, and Mr. Gale's footman, George Monk. Twenty miles was their uſual ſtage on the firſt day, and every other day about fifteen. It was a rule not to go out of their road to ſee any of their acquaintance. The coachman was directed to ſay it was *a job*; and that he did not know their names, but that they were civil gentlemen; and the footman, that he was a friend of the coachman's who *gave him a caſt*. They uſually took up their quarters at an inn; and penetrated into the country for three or four miles round. After dinner Mr. Gale ſmoked his pipe, whilſt Dr. Ducarel took notes, which are ſtill among his MSS. They conſtantly took with them Camden's Britannia, and a ſet of maps. In Vertue's plate of London-bridge chapel, the figure meaſuring is Dr. Ducarel, that ſtanding is S. Gale [1]. Dr. Ducarel had his appointment of Lambeth librarian under archbiſhop Hutton, May 3, 1757, and the catalogues of that valuable collection are not a little benefited by his diligence and abilities. The catalogue begun by biſhop Gibſon, and continued by Dr. Wilkins, has been by him perfected to the preſent time; a diſtinct one made of the books of archbiſhop Secker; and another in three vols. folio, of the pamphlets and tracts bound up by the direction of archbiſhop Cornwallis. And in the library of MSS. the catalogue begun by Dr. Wilkins, and continued by ſucceeding librarians to No. 888, he extended to No. 1147. Of all the honours he enjoyed, none gave him greater ſatisfaction than the commiſſariate of St. Catharine's; a place to which he has done due honour in an elaborate hiſtory, adorned with beautiful engravings; and where he had long pointed out to his friends a reſting-place for his aſhes. Of Croydon palace, and of that of Lambeth (the laſt remaining teſtimony of epiſcopal grandeur), he has given particular hiſtories; and had drawn up an account of Doctors-commons, and of the different chancellors of this kingdom, which he intended for publication in the courſe of the year in which he died. In the latter part of life he was too much immerſed in profeſſional engagements to enter into new attachments of friendſhip; but with thoſe who were admitted to an intimacy he aſſociated on the moſt liberal terms. It was a maxim which he religiouſly obſerved, that "he was an old Oxonian, and therefore never knew a man till he had drunk a bottle of wine with him;" his entertainments were in

[1] The houſe belonged to Mr. Baldwin, haberdaſher, who was born there; and when, at 71, he was ordered to go to Chiſlehurſt for a change of air, could not ſleep in the country, for want of the noiſe he had always been uſed to hear.

the true ſtyle of the old engliſh hoſpitality: and he was remarkably happy in aſſorting the company he not unfrequently invited to his table. After having returned only three days from a fortnight's journey into Kent, where he had held a viſitation for himſelf, and three different ones for his friend archdeacon Backhouſe, he died at South Lambeth in his 72d year, the 29th of May, 1785.

DUCAS (MICHAEL), a greek hiſtorian, concerning the life of whom we know no more than that he was employed in ſeveral negotiations. He wrote a hiſtory, which is ſtill extant, of the grecian empire, from the reign of the elder Andronicus to the fall of that empire. Ducas is preferred to Chalcondylas, though he writes in a barbarous ſtyle, becauſe he relates facts not to be found elſewhere, and relates them like a ſenſible man, who was an attentive witneſs of all that paſſed. His work was printed at the Louvre in 1649, folio, under the care of Iſmael Bouillaud, who accompanied it with a latin verſion and learned notes. The preſident Couſin tranſlated it afterwards into french, and it concludes the 8th vol. of his hiſtory of Conſtantinople, printed at Paris, 4to, in 1672 and 1674; and reprinted in Holland, 1685, 12mo.

DUCHAL (JAMES), a learned diſſenting miniſter, was born in Ireland 1697. He had his early education under the direction of an uncle; his preparatory ſtudies were greatly aſſiſted by the well-known and juſtly admired Mr. Abernethy; and he finiſhed his courſe of ſtudy at the univerſity of Glaſgow: which, in teſtimony of his merit, conferred on him the degree of D. D. He reſided for 10 or 11 years at Cambridge, as the paſtor of a ſmall congregation there; where he enjoyed his beloved retirement, the advantage of books, and of learned converſation, which he improved with the greateſt diligence. On Mr. Abernethy's removal from Antrim, he ſucceeded him in that place; and, on the death of the ſaid worthy perſon, was choſen to be miniſter to the proteſtant diſſenting congregation of Wood-ſtreet, Dublin. In this ſituation he continued to his death, which happened in 1761.

It is very remarkable, and worth recording, that, during his reſidence here, when he was in the decline of life, of a valetudinary habit, and had frequent avocations in the way of his profeſſion, he compoſed and wrote ſermons to an amount almoſt beyond belief; more, it appears, on the beſt computation, than 700. From this maſs, a collection was taken after his death, and publiſhed in 3 vols. 8vo. 1764. They are moſtly on new and uncommon ſubjects; and though they cannot bear a ſtrict critical examination, yet a vein of ſtrong manly ſenſe and rational piety runs through the whole. During his life, he publiſhed

liſhed a volume of excellent diſcourſes on the preſumptive arguments in favour of the chriſtian religion; and many occaſional tracts both in England and Ireland.

DUCHANGE (GASPARD), a capital french engraver; born at Paris in 1660; died January 6, 1757, aged 96 years. After the manner of Corregio he engraved Leda, Io, and Danaë; they are without draperies and fine, but not equal to the wonders of the painter. A french author ſomewhere pretends that he had the courage to break theſe plates becauſe of their indecency! and then executed the chaſing of the money changers from the temple, and the ſupper of the Phariſee. This (ſpeaking only in the pictureſque way) was a change of ſubject with a vengeance! Beſides theſe he did many pieces of the Luxembourg gallery, and that of Palais Royal; in the cabinet de Crozat, S. Martin des Champs, &c.; the birth of Mary de Medicis; the apotheoſis of Henry IV. &c.

DUCHAT (JACOB LE), a Frenchman, diſtinguiſhed among the literati, was born at Metz in 1658. He was trained to the law, and followed the bar; till the reformed were driven out of France, by the revocation of the edict of Nantz. In 1701 he ſettled at Berlin; became a member of the academy of ſciences; and died there in 1735. He was regarded as a very learned perſon, yet is diſtinguiſhed as an editor rather than an author. He had, it ſeems, a great taſte for the antient french writers. He gave new editions of the Menippean Satires, of the works of Rabelais, of the Apology for Herodotus, by Henry Stephens, &c. all accompanied with remarks of his own. He held a correſpondence with Bayle, whom he furniſhed with many particulars for his dictionary. After his death was publiſhed a Ducatiana, at Amſterdam, 1738, 2 vols. 12mo.

DUCHE DE VANEY (JOSEPH FRANÇOIS), born at Paris, Oct. 29, 1668, the ſon of a gentleman of the bedchamber to the french king. His father took great pains in his education; but this was his only heritage. The mediocrity of his fortune made him a poet. The marchioneſs de Maintenon, having ſeen ſome of his eſſays, made choice of him to furniſh her pupils at St. Cyr with ſacred ſonnets. This lady recommended him ſo ſtrongly to Pontchartrain, the ſecretary of ſtate, that the miniſter, taking the poet for ſome conſiderable perſonage, went and made him a viſit. Duché, ſeeing a ſecretary of ſtate enter his doors, thought he was going to be ſent to the Baſtille; but he was ſoon relieved from his fright by the civilities of the miniſter, of which Duché was highly deſerving. He had as much gentleneſs in his diſpoſition as charms in his wit. He never indulged in any ſtrokes of ſatire: a praiſe ſeldom due to a poet! Rouſſeau and he were the delight of the companies they frequented; but the impreſſion made by Duché, though leſs ſtriking

at firſt, was moſt laſting. He was alſo admired for the talent of declamation, which he poſſeſſed in no common degree. The academy of inſcriptions and belles-lettres were pleaſed to admit him of their body; and loſt him the 14th of December, 1704, at the age of 37. Duché preſented the french theatre with three tragedies, Jonathan, Abſalom, and Deborah, of which the ſecond, containing ſeveral pathetic ſcenes, ſtill keeps its ground on the ſtage; and to the opera Les Fêtes galantes, Les Amours de Momus, ballets; Theagenes and Chariclea, Cephalus and Procris, Scylla, Iphigenia, tragedies. The laſt opera is his beſt performance; it is in high taſte, and, though it is but an opera, it preſents us with the excellencies of the grecian tragedies. There is likewiſe by this author a collection of edifying ſtories, which is read at St. Cyr with no leſs edification than pleaſure. It has ſometimes been confounded with the pious and moral ſtories of the abbé de Choiſi. Theſe two works are written in the ſame deſign, that of diſengaging youth from frivolous reading. The collection of the poet is leſs known than that of the abbé; but it is no ways inferior to it, either in elevation of ſentiment, in truth of character, or even in elegance of ſtyle. His hymns and his ſacred canticles are ſtill ſung at St. Cyr.

DUCK (ARTHUR), a civilian, was born in Devonſhire, 1580, of a conſiderable family; and at 15 years of age became a ſtudent at Exeter college in Oxford, where he took a degree in arts in 1599. From thence he removed to Hart hall, and afterwards was elected fellow of All-ſouls; but his genius leading him to the ſtudy of the civil law, he took his other degrees in that faculty. He travelled into France, Italy, and Germany; and, after his return, was made chancellor of the dioceſe of Bath and Wells. He was afterwards made chancellor of London, and at length maſter of the requeſts: but the confuſions, which were then beginning, probably hindered him from riſing higher. In 1640 he was elected burgeſs for Minehead in Somerſetſhire, and ſoon after ſiding with king Charles in the time of the rebellion, became a great ſufferer in the fortunes of his family. In 1648 he was ſent for by his majeſty to Newport in the iſle of Wight, to be aſſiſting in his treaty with the commiſſioners from the parliament; but, that treaty taking no effect, he retired to his habitation at Chiſwick near London, where he died in 1649. He was an excellent civilian, a tolerable poet, eſpecially in his younger days, and very well verſed in hiſtory, eccleſiaſtical as well as civil. He left behind him, Vita Henrici Chichele, &c. and De uſu & authoritate juris civilis romanorum in dominiis principum chriſtianorum: a very uſeful and entertaining work, which has been printed ſeveral times at home and abroad. He was greatly aſſiſted in this work by the learned Dr. Gerard Langbaine.

DUCK (STEPHEN), a very extraordinary perſon, who from a threſher became a poet, and was afterwards advanced to the cure of a pariſh. He was born about the beginning of this century, and had originally no other teaching, that what enabled him to read and write engliſh: and, as arithmetic is generally joined with this degree of learning, he had a little ſhare of that too. About his 14th year he was taken from ſchool, and was afterwards ſucceſſively engaged in the ſeveral loweſt employments of a country life. This laſted for ſome years; ſo long, that he had almoſt forgot all the arithmetic he had learned at ſchool. However, he read ſometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himſelf on his want of education, he began to be particularly uneaſy, that he ſhould have forgot any thing of what he had learned, even at his little ſchool. He thought of this ſo often, that, at laſt, he reſolved to try his own ſtrength; and, if poſſible, to recover his arithmetic again.

He was then about 24 years of age; and conſidering the difficulties the poor fellow lay under, an inclination for knowledge muſt needs have been very ſtrong in him. He was then married, and at ſervice: he had little time to ſpare: he had no books, and no money to get any; but he was reſolved to go through with it, and accordingly uſed to work more than other day-labourers, by which means he got ſome little matter added to his pay. This overplus was at his own diſpoſal; and with this he bought firſt a book of vulgar arithmetic, then one of decimal, and a third of meaſuring land; of all which, by degrees, he made himſelf a tolerable maſter, in thoſe hours he could ſteal from ſleep after the labours of the day. He had, it ſeems, one dear friend, who joined with him in this literary purſuit; and with whom he uſed to talk and read, when they could ſteal a little time for it. This friend had been in a ſervice at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchaſed ſome, and brought them down with him into the country; and Stephen had always the uſe of his little library, which in time was increaſed to two or three dozen of books. "Perhaps," ſays his hiſtorian, Mr. Spence, "you would be willing to know, what books their little library conſiſted of. I need not mention thoſe of arithmetic again, nor his bible. Milton, the Spectators, and Seneca, were his firſt favourites; Telemachus, with another piece by the ſame hand, and Addiſon's defence of chriſtianity, his next. They had an engliſh dictionary, and a ſort of engliſh grammar, an Ovid of long ſtanding with them, and a Byſshe's Art of Poetry of later acquiſition. Seneca's Morals made the name of L'Eſtrange dear to them; and, as I imagine, might occaſion their getting his Joſephus in folio, which was the largeſt purchaſe

in their whole collection. They had one volume of Shakſpeare, with ſeven of his plays in it. Beſides theſe, Stephen had read three or four other plays; ſome of Epictetus, Waller, Dryden's Virgil, Prior, Hudibras, Tom Browne, and the London Spy."

With theſe helps Stephen grew ſomething of a poet, and ſomething of a philoſopher. He had from his infancy a caſt in his mind towards poetry, as appeared from ſeveral little circumſtances; but what gave him a higher taſte of it, than he had been uſed to, was Milton's Paradiſe Loſt. This he read over twice or thrice with a dictionary, before he could underſtand the language of it thoroughly; and this, with a ſort of engliſh grammar he had, is ſaid to have been of the greateſt uſe to him. It was his friend that helped him to the Spectators; which, as he himſelf owned, improved his underſtanding more than any thing. The pieces of poetry ſcattered in thoſe papers helped on his natural bent that way; and made him willing to try whether he could not do ſomething like them. He ſometimes turned his own thoughts into verſe, while he was at work; and at laſt began to venture thoſe thoughts a little upon paper. The thing took air; and Stephen, who had before the name of a ſcholar among the country people, was ſaid now to be able to write verſes too. This was mentioned accidentally, about the year 1729, before a gentleman of Oxford, who ſent for Stephen; and, after ſome talk with him, deſired him to write him a letter in verſe. He did ſo; and that letter is the epiſtle which ſtands the laſt in his poems, though the firſt whole copy of verſes that ever he wrote.

By theſe attempts, one after another, he became known to the clergymen in the neighbourhood; who, upon examining him, found that he had a great deal of merit, made him ſome preſents, and encouraged him to go on. At length, ſome of his eſſays falling into the hands of a lady of quality, who attended on the late queen Caroline, he became known to her majeſty, who took him under her protection, and ſettled on him a yearly penſion of 30l. we think; ſuch a one at leaſt as was ſufficient to maintain him independently of labour. This Duck very gratefully acknowledges, in the dedication of his poems to the queen: "Your majeſty," ſays he, "has indeed the ſame right to them, as you have to the fruits of a tree, which you have tranſplanted out of a barren ſoil into a fertile and beautiful garden. It was your generoſity which brought me out of obſcurity, and ſtill condeſcends to protect me; like the ſupreme being, who continually ſupports the meaneſt creature which his goodneſs has produced." Swift, who might, one would think, eaſily have overlooked ſuch an object as Duck, but whoſe ſpleen prompted him to be ſatirical on any occaſion or none, was ſo piqued at this generoſity in the queen, while we ſuppoſe

he

he thought himſelf and his own friends neglected, that he wrote the following quibbling epigram, as he calls it, "on Stephen Duck, the threſher and favourite poet:"

The threſher Duck could o'er the queen prevail;
The proverb ſays, 'No fence againſt a flail.'
From threſhing corn he turns to threſh his brains,
For which her majeſty allows him grains.
Though 'tis confeſs'd, that thoſe who ever ſaw
His poems, think them all not worth a ſtraw.
Thrice happy Duck, employed in threſhing ſtubble!
Thy toil is leſſened, and thy profits double.

Duck was afterwards admitted into orders, and preferred to the living of Byfleet in Surry. He had taken ſome pains to maſter the latin tongue, as we may perceive by his imitations of ſome of the antient latin poets, ſo that he was probably as well qualified for the ſacred office as many of his reverend brethren; ſince it cannot reaſonably be expected that every clergyman ſhould underſtand greek, in an age which affords ſo little encouragement to letters. At Byfleet he continued for many years to make poems and ſermons, and was much followed by the people as a preacher; till, falling at length into a low-ſpirited melancholy way, he flung himſelf into the Thames from a bridge near Reading, and was drowned. This unhappy accident, for he was perfectly lunatic, befell him ſome time in May or June 1756. In the preface to his Poems, he makes his acknowledgments to ſome gentlemen, who "firſt took notice of him in the midſt of poverty and labour." What thoſe gentlemen did was highly generous and praiſe-worthy, and it was but gratitude in Stephen to acknowledge it; yet it is more than probable, that if he had been ſuffered to paſs the remainder of his life, after he had ſpent ſo much of it, in poverty and labour, he had not only avoided this unhappy end, but alſo been a ſtranger to many years of melancholy and miſery which preceded it; ſince it may all be reaſonably imputed to the want of that exerciſe and labour, to which he had been accuſtomed from his earlieſt youth.

DUCLOS (CHARLES DINEAU), born at Dinant in Bretagne, about the cloſe of the year 1705, the ſon of a hatter, received a diſtinguiſhed education at Paris. His taſte for literature obtained him admiſſion to the moſt celebrated academies of the metropolis, of the provinces, and of foreign countries. Being choſen to ſucceed Mirabaud, as perpetual ſecretary of the french academy, he filled that poſt as a man who was fond of literature, and had the talent of procuring it reſpect. Though domeſticated at Paris, he was appointed in 1744 mayor of Dinant; and in 1755 had a patent of nobility granted him by the

king, in reward for the zeal which the ſtates of Bretagne had ſhewn for the ſervice of the country. That province having received orders to point out ſuch ſubjects as were moſt deſerving of the favours of the monarch, Duclos was unanimouſly named by the tiers-état. He died at Paris, March 26, 1772, with the title of hiſtoriographer of France. His converſation was at once agreeable, inſtructive and lively. His ordinary diſcourſe abounded in novel and intereſting truths. He reflected deeply, and expreſſed his thoughts with energy. His maxims were often proved by well ſelected anecdotes. Lively and impetuous by nature, he was frequently the ſevere cenſor of pretenſions that had no foundation. But age, experience, intercourſe with ſociety, a great fund of good ſenſe, at length taught him to reſtrict to mankind in general thoſe hard truths which never fail to diſpleaſe individuals. His auſtere probity, from whence proceeded that bluntneſs for which he was blamed in company, his beneficence and his other virtues, gave him a right to the public eſteem. "Few perſons (ſays M. le prince de Beauvau) better knew the duties and the value of friendſhip. He would boldly ſerve his friends and neglected merit: on ſuch occaſions he diſplayed an art which excited no diſtruſt, and which would not have been expected in a man, who his whole life long choſe rather to ſhew the truth with force, than to inſinuate it with addreſs." At firſt he was of the party which went under the name of the philoſophers; but the exceſſes of its leader, and of ſome of his ſubalterns, rendered him ſomewhat more circumſpect. Both in his converſation and in his writings, he cenſured thoſe preſumptuous writers, who, under pretence of attacking ſuperſtition, undermine the foundations of morality, and weaken the bands of ſociety; a practice ſo much the more abſurd, as the making of proſelytes muſt be dangerous to themſelves. Once, ſpeaking on this ſubject, "theſe enthuſiaſtic philoſophers (ſaid he) will proceed ſuch lengths, as at laſt to make me devout." Beſides, he was too fond of his own peace and happineſs for following them in their extravagancies, even for preſerving their friendſhip or good will. "Duclos eſt à la fois droit et adroit," ſaid one of his philoſophical friends, who was honeſt enough, but was almoſt always defective in point of addreſs. It was in conſequence of this addreſs, or rather of his prudence, that he never would publiſh any thing of what he wrote as hiſtoriographer of France. "Whenever I have been importuned," ſaid he, "to bring out ſome of my writings, on the preſent reign, I have uniformly anſwered, that I was reſolved neither to ruin myſelf by ſpeaking truth, nor debaſe myſelf by flattery. However, I do not the leſs diſcharge my duty. If I cannot ſpeak to my contemporaries, I will ſhew the riſing generation what their fathers were." Indeed, we are told that he did compoſe the hiſtory

hiſtory of the reign of Lewis XV. and that after his death it was lodged in the hands of the miniſter. The preface to this work may be ſeen in the firſt vol. of the "Piéces intéreſſantes" of M. de la Place. His works are: 1. Romances; intereſting and ingenious. 2. The confeſſions of count ***. 3. The baroneſs de Luz. 4. Memoirs concerning the manners of the xviiith century; each in 1 vol. 12mo. 5. Acajou; in 4to and in 12mo. with plates. In the Confeſſions he has given animation and action to what appeared rather dry and deſultory in his Conſiderations on the manners. Excepting two or three imaginary characters, more fantaſtical than real, the remainder ſeems to be the work of a maſter. The ſituations, indeed, are not ſo well unfolded as they might have been; the author has neglected the gradations, the ſhades; and the romance is not ſufficiently dramatical. But the intereſting ſtory of Madame de Selve proves that M. Duclos knew how to finiſh as well as to ſketch. His other romances are inferior to the Confeſſions. The memoirs relating to the manners of the xviiith century abound in juſt obſervations on a variety of ſubjects. Acajou is no more than a tale, rather of the groteſque ſpecies, but well written. 2. The hiſtory of Lewis XI. 3 vols. 12mo. 1745; and the authorities, an additional volume, 1746, contain curious matter. The ſtyle is conciſe and elegant, but too abrupt and too epigrammatical. Taking Tacitus for his model, whom, by the way, he approaches at a very humble diſtance, he has been leſs ſolicitous about the exact and circumſtantial particularization of facts, than their aggregate compaſs, and their influence on the manners, laws, cuſtoms, and revolutions of the ſtate. Though his diction has been criticiſed, it muſt be confeſſed that his lively and accurate narration, perhaps at the ſame time rather dry, is yet more ſupportable than that ridiculous pomp of words which almoſt all the french authors have employed in a department where declamation and exaggeration are the greateſt defects. 3. Conſiderations on the manners of the preſent century; 12mo. A book replete with juſt maxims, accurate definitions, ingenious diſcuſſions, novel thoughts, and well-drawn characters. The ſtyle may ſometimes be obſcure, from too great efforts at preciſion, and here and there an affectation of novelty, in which a writer of conſummate taſte would not have indulged. This defect is amply compenſated by a firm and judicious zeal for truth, for honour, for probity, for beneficence, for all the moral and ſocial virtues. Lewis XV. ſaid of this book: "It is the work of a worthy man." 4. Remarks on the general grammar of Port-Royal. In theſe he ſhews himſelf a philoſophical grammarian. 5. Several diſſertations in the Memoirs of the academy of belles-lettres. Theſe contain much erudition, qualified by the charms of wit, and ornamented by a diction

clear,

clear, eaſy, correct, and always adapted to the ſubject. 6. He had a greater ſhare than any other in the edition of 1762 of the Dictionary of the french academy; in which his uſual accuracy and judgment are everywhere apparent. 7. He had begun a continuation of the hiſtory of that ſociety. 8. M. de la Place, in the 1ſt and 2d volumes of his Piéces Intéreſſantes, gives a memorial hiſtorique, extracted from the papers of Duclos, containing curious anecdotes and ſome bold facts. They are the materials for the hiſtory of the reign of Lewis XV. but he does not expatiate on the public events, nor on the character of the monarch.

DUDITH (Andrew), born at Buda in Hungary, Feb. 6, 1533, of a family of diſtinction, diſplayed great talents, a fine imagination, and a ſtrong memory, from his very childhood. He cultivated the latin and greek languages with ſucceſs. Cicero was his favourite author; his ſtyle pleaſed him ſo much, that he wrote out his whole works three times with his own hand. The emperor Ferdinand II. employed him in affairs of importance. He gave him the biſhopric of Tina in Dalmatia, in 1560. The clergy of Hungary ſent him as their deputy to the council of Trent, two years afterwards, where it was not his fault that the prieſts were not allowed to marry: it was certainly there that he made acquaintance with cardinal Pole, who engaged him as one of his ſecretaries. His inclination to the doctrines of Luther gave great offence to that aſſembly, and the emperor was obliged to recall him. Dudith, already a proteſtant at heart, privately married on his return one of the maids of honour to the queen, laid down his biſhopric, and publicly profeſſed the reformed religion. It is pretended, that, from proteſtant, he became ſocinian; and that he died the 23d of February, 1589, at the age of 56, without having made up his mind concerning the different ſects of religion. He engaged in a ſecond marriage after the death of his firſt wife, by whom he had a ſon, who cauſed him much vexation. It is ſaid, that on the night he died he left his wife the following verſes;

O cœcas animi latebras, & neſcia corda
Craſtina venturo quid ferat hora die!
Quis noctem me illam, convivia & illa putaſſet
Ultima, tam caro ducere cum capite?

The works of Dudith amount to a conſiderable number, in controverſy, phyſics, and poetry. The latter are to be ſeen in the 2d volume of the beauties of the german poets. Dudith is reported to have been a man of very regular manners: he held vice in abhorrence; but had a ſincere affection for all mankind, and endeavoured to do good to every one.

DUDLEY (Edmund), a celebrated lawyer and able ſtateſman in

in the reign of Henry VII. was born in 1462. Some have ſaid, that he was the ſon of a mechanic: but this notion probably took its riſe from prejudices conceived againſt him for his mal-adminiſtrations in power; for he was of the antient family of the Dudleys, and his father was ſir John Dudley, ſecond ſon of John Dudley, baron of Dudley, and knight of the garter. About the age of ſixteen he was ſent to Oxford, where he ſpent ſome time; and afterwards removed to Gray's-inn in London, in order to proſecute the ſtudy of the law. This he did with great diligence, and came at length to be conſidered as ſo able a perſon in his profeſſion, as to induce Henry VII. to take him very early into his ſervice. It is ſaid that for his ſingular prudence and fidelity he was ſworn of the king's privy-council in his 23d year: and as Polydore Vergil, who affirms this, was then here in England, there can be no reaſon to doubt it. In 1492 we find him one of thoſe great men in the king's army near Bologne, who were chiefly inſtrumental in making a peace with France; and that two years after he obtained the wardſhip and marriage of Elizabeth, daughter of Edward Grey, viſcount L'Iſle, ſiſter and coheireſs of John viſcount L'Iſle, her brother. In 1499 he was one of thoſe who ſigned the ratification of the peace juſt mentioned, by the authority of parliament; which ſhews that he was in great credit with his country, as well as in high favour with his prince, whom he particularly ſerved in helping to fill his coffers, under the colour of law, though with very little regard to equity and juſtice. All our general hiſtories have handled this matter ſo in the groſs, that it is very difficult to learn from them, wherein the crimes of Empſom and Dudley conſiſted: but Bacon, who underſtood it well, relates every circumſtance freely and fully in the following manner: "As kings do more eaſily find inſtruments for their will and humour, than for their ſervice and honour, he had gotten for his purpoſe, or beyond his purpoſe, two inſtruments, Empſom and Dudley, bold men, and careleſs of fame, and that took toll for their maſter's griſt. Dudley was of a good family, eloquent, and one that could put hateful buſineſs into good language: but Empſom, that was the ſon of a ſieve-maker, triumphed always in the deed done, putting off all other reſpects whatſoever. Theſe two perſons, being lawyers in ſcience, and privy-counſellors in authority, turned law and juſtice into wormwood and rapine. For, firſt, their manner was to cauſe divers ſubjects to be indicted for ſundry crimes, and ſo far forth to proceed in form of law; but, when the bills were found, then preſently to commit them: and, nevertheleſs, not to produce them in any reaſonable time to their anſwer, but to ſuffer them to languiſh long in priſon, and, by ſundry artificial

tificial devices and terrors, to extort from them great fines and ranſoms, which they termed compoſitions and mitigations. Neither did they, towards the end, obſerve ſo much as the half face of juſtice in proceeding by indictment, but ſent forth their precepts to attach men, and convent them before themſelves and ſome others, at their private houſes, in a court of commiſſion; and there uſed to ſhuffle up a ſummary proceeding by examination, without trial of jury, aſſuming to themſelves there, to deal both in pleas of the crown, and controverſies civil. Then did they alſo uſe to enthral and charge the ſubjects lands with tenures in capite, by finding falſe offices, and thereby to work upon them by wardſhips, liveries, premier ſeiſins, and alienations, being the fruits of thoſe tenures, refuſing, upon divers pretexts and delays, to admit men to traverſe thoſe falſe offices according to the law. Nay, the king's wards, after they had accompliſhed their full age, could not be ſuffered to have livery of their lands, without paying exceſſive fines, far exceeding all reaſonable rates. They did alſo vex men with informations of intruſion, upon ſcarce colourable titles. When men were outlawed in perſonal actions, they would not permit them to purchaſe their charters of pardon, except they paid great and intolerable ſums, ſtanding upon the ſtrict point of law, which, upon outlawries, giveth forfeiture of goods: nay, contrary to all law and colour, they maintained the king ought to have the half of men's lands and rents, during the ſpace of full two years, for a pain, in caſe of outlawry. They would alſo ruffle with jurors, and enforce them to find as they would direct; and, if they did not, convent them, impriſon them, and fine them."

In the parliament held in 1504 Dudley was ſpeaker of the houſe of commons; and in conſideration, as it may be preſumed, of his great ſervices to his maſter in this high ſtation, we find that two years after he obtained a grant of the ſtewardſhip of the rape of Haſtings, in the county of Suſſex. This was one of the laſt favours he received from his maſter; who, at the cloſe of his life, is ſaid to have been ſo much troubled at the oppreſſions and extortions of theſe miniſters, that he was deſirous to make reſtitution to ſuch as had been injured, and directed the ſame by his will. Some writers have taken occaſion from hence to free that monarch from blame, flinging it all upon Empſom and Dudley: but others, and Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as inſtruments. The king died at Richmond the 21ſt of April 1509, and was ſcarcely in his grave, when Dudley was ſent to the Tower; the clamour of the people being ſo great, that this ſtep was abſolutely neceſſary to quiet them: though Stowe ſeems to think, that both he and Empſom were decoyed into

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the Tower, or they had not been ſo eaſily taken. At the ſame time, numbers of their ſubordinate inſtruments were ſeized, impriſoned, tried, and puniſhed. July the ſame year, Dudley was arraigned, and found guilty of high treaſon before commiſſioners aſſembled in Guildhall. The king, taking a journey afterwards into the country, found himſelf ſo much incommoded by the general outcry of his people, that he cauſed Empſom to be carried into Northamptonſhire; where, Oct. following, he was alſo tried and convicted, and then remanded back to the Tower. In the parliament of Jan. 1510 Dudley and Empſom were both attainted of high treaſon; but the king was unwilling to execute them; and Stowe informs us, that a rumour prevailed, as if queen Catharine had interpoſed, and procured Dudley's pardon. The clamours of the people continually increaſing, being rather heightened than ſoftened by ſeeing numbers of mean fellows, whom they had employed as informers and witneſſes, convicted and puniſhed, while themſelves were ſpared, the king was at laſt obliged to order them for execution; and accordingly they both loſt their heads upon Tower-hill, Aug. 18, 1510.

Dudley, to give ſome employment to his thoughts during his tedious impriſonment in the Tower, and perhaps with a view of extricating himſelf from his misfortunes, compoſed a very extraordinary piece, which he addreſſed to the king, intituled, "The Tree of the Commonwealth, by Edmund Dudley, eſq. late counſellor to king Henry VII. the ſame Edmund being, at the compiling thereof, priſoner in the Tower, in 1 Hen. VIII." The contents of this treatiſe are, in the author's own words, as follow: "The effect of this treatiſe," ſays he, "conſiſteth in three eſpecial points. Firſt, remembrance of God, and the faithful of his holy church, in the which every chriſtian prince had need to begin. Secondly, of ſome conditions and demeanors neceſſary in every prince, both for his honour and aſſurety of his continuance. Thirdly, of the Tree of the Commonwealth, which toucheth people of every degree, of the conditions and demeanors they ſhould be of." This book never reached the king's hands, and ſo could not contribute to ſave the head of its author: nevertheleſs, it is ſomewhat ſtrange, that though ſeen and peruſed by many, and thence made often the ſubject of converſation, it ſhould never be publiſhed. Several copies of it are ſtill extant in MS.

DUDLEY (John), ſon of the preceding, baron of Malpas, viſcount L'Iſle, earl of Warwick, and duke of Northumberland, was born in 1502, and afterwards became one of the moſt powerful ſubjects this kingdom ever ſaw. At the time his father was beheaded, he was about eight years old; and it being enough known, that the ſeverity exerciſed in that act was rather to ſatisfy the people than juſtice, his friends found no great difficulty

difficulty in obtaining from the parliament, that his father's attainder might be reverſed, and himſelf reſtored in blood: for which purpoſe a ſpecial act was paſſed in 1511. After an education ſuitable to his quality, he was introduced at court in 1523, where, having a fine perſon and great accompliſhments, he ſoon became admired. He attended the king's favourite, Charles Brandon, duke of Suffolk, in his expedition to France; and diſtinguiſhed himſelf ſo much by his gallant behaviour, that he obtained the honour of knighthood. He attached himſelf to cardinal Wolſey, whom he accompanied in his embaſſy to France; and he was alſo in great confidence with the next prime-miniſter, lord Cromwell. The fall of theſe eminent ſtateſmen one after another did not at all affect the favour or fortune of ſir John Dudley, who had great dexterity in preſerving their good graces, without embarking too far in their deſigns; preſerving always a proper regard for the ſentiments of his ſovereign, which kept him in full credit at court, in the midſt of many changes as well of men as meaſures. In 1542 he was raiſed to the dignity of viſcount L'Iſle, and at the next feſtival of St. George was elected knight of the garter. This was ſoon after followed by a much higher inſtance both of kindneſs and truſt: for the king, conſidering his uncommon abilities and courage, and the occaſion he had then for them, made him lord high admiral of England for life; and in this important poſt he did many ſingular ſervices. He owed all his honours and fortune to Henry VIII. and received from him, towards the cloſe of his reign, very large grants of church lands, which however created him many enemies. He was alſo named by king Henry in his will, to be one of his ſixteen executors; and received from him a legacy of 500l. which was the higheſt he beſtowed on any of them.

After the death of Henry, which happened January 31, 1547, the earl of Hertford, afterwards duke of Somerſet, who was the young king's uncle, without having any regard to Henry's will, procured himſelf to be declared protector of the kingdom; and ſet on foot many projects. Among the firſt one was, to get his brother, ſir Thomas Seymour, made high admiral; in whoſe favour the lord viſcount L'Iſle was obliged to reſign, but, in lieu thereof, as it ſeems, created earl of Warwick, and made great chamberlain of England. This was in February. Afterwards troubles came on, and inſurrections broke out in ſeveral parts of the kingdom. In Devonſhire they grew ſo ſtrong, that they beſieged the city of Exeter; and before they could be reduced by the lord Ruſſel, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very ſoon at the head of ten thouſand men. The earl of Warwick, whoſe reputation was very high in military matters,

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was ordered to march againſt the latter. He defeated them, and killed about a thouſand of them: but they, collecting their ſcattered parties, offered him battle a ſecond time. The earl marched directly towards them; but, when he was on the point of engaging, he ſent them a meſſage, that "he was ſorry to ſee ſo much courage expreſſed in ſo bad a cauſe; but that, notwithſtanding what was paſt, they might depend on the king's pardon on delivering up their leaders." To which they anſwered, that, "he was a nobleman of ſo much worth and generoſity, that, if they might have this aſſurance from his own mouth, they were willing to ſubmit." The earl accordingly went among them; upon which they threw down their arms, delivered up Robert Ket, and his brother William, with the reſt of their chiefs, who were hanged: upon hearing which the other rebels were diſperſed, and ſo all was quiet again.

At the end of 1549, ſir Thomas Seymour having been attainted and executed for ſtrange practices againſt his brother, and the protector now in the Tower, the earl of Warwick was again made lord high admiral, with very extenſive powers. He ſtood at this time ſo high in the king's favour, and had ſo firm a friendſhip with the reſt of the lords of the council, that nothing was done but by his advice and conſent; to which therefore we muſt attribute the releaſe of the duke of Somerſet out of the Tower, and the reſtoring of him to ſome ſhare of power and favour at court. The king was much pleaſed with this; and, in order to eſtabliſh a real and laſting friendſhip between theſe two great men, had a marriage propoſed between the earl of Warwick's eldeſt ſon and the duke of Somerſet's daughter; which at length was brought to bear, and the 3d of June 1550 ſolemnized in the king's preſence. April, 1551, the earl of Warwick was conſtituted earl marſhal of England; ſoon after lord warden of the northern marches; and, in October, advanced to the dignity of duke of Northumberland. A few days after, the conſpiracy of the duke of Somerſet breaking out, the duke, his ducheſs, and ſeveral other perſons, were ſent priſoners to the Tower; and the king, being perſuaded that he had really formed a deſign to murder the duke of Northumberland, reſolved to leave him to the law. He was tried, condemned, and, February 22, 1552, executed; the duke of Northumberland ſucceeding him as chancellor of Cambridge.

This great politician had now raiſed himſelf as high as it was poſſible in point of dignity and power: the aſcendency he had gained over the young king was ſo great, that he directed him entirely at his pleaſure; and he had with ſuch dexterity wrought moſt of the great nobility into his intereſts, and had ſo humbled and depreſſed all who ſhewed any diſlike to him, that he ſeemed to have every thing to hope, and little to

fear. And this indeed upon good grounds, while that king lived; but when he diſcerned his majeſty's health to decline apace, he conſidered, and it was very natural for him to conſider, how he might ſecure himſelf and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldeſt daughter of the duke of Suffolk, and his fourth ſon lord Guildford Dudley; which was celebrated in May 1553, that is, not above two months before the king died. He had been ſome time contriving that plan for the diſpoſal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a conſiderable ſupply to be granted; and, in the preamble of that act, cauſed to be inſerted a direct cenſure of the duke of Somerſet's adminiſtration. Then, diſſolving that parliament, he applied himſelf to the king, and ſhewed him the neceſſity of ſetting the lady Mary aſide, from the danger the proteſtant religion would be in, if ſhe ſhould ſucceed him: in which, from the piety of that young prince, he found no great difficulty. Burnet ſays, he did not well underſtand how the king was prevailed on to paſs by his ſiſter Elizabeth, who had been always much in his favour: yet, when this was done, there was another difficulty in the way. The ducheſs of Suffolk was next heir, who might have ſons; and therefore, to bar theſe in favour of lady Jane Dudley, ſeemed to be unnatural as well as illegal. But the ducheſs herſelf contributed, as far as in her lay, to remove this obſtacle; by devolving her right upon her daughter, even if ſhe had male iſſue: and this ſatisfied the king. The king's conſent being obtained, the next point was to procure a proper inſtrument to be drawn by the judges: in doing which, the duke of Northumberland made uſe of threats, as well as promiſes; and, when done at laſt, it was in ſuch manner, as plainly ſhewed it to be illegal in their own opinions.

Edward died the 6th of July 1553. It is ſaid that the duke of Northumberland was very deſirous of concealing his death for ſome time; but this being found impoſſible, he carried his daughter-in-law, the lady Jane, from Durham-houſe to the Tower, for the greater ſecurity, and on the 10th of July proclaimed her queen. The council alſo wrote to lady Mary, requiring her ſubmiſſion; but they were ſoon informed that ſhe was retired into Norfolk, where many of the nobility and multitudes of people reſorted to her. It was then reſolved to ſend forces againſt her, under the command of the duke of Suffolk; but queen Jane, as ſhe was then ſtyled, would by no means part with her father; and the council earneſtly preſſed the duke of Northumberland to go in perſon, to which he was little inclined, as doubting their fidelity. However, on the 14th of July he went, accompanied by ſome others; but, as they marched

marched through Biſhopſgate with two thouſand horſe and ſix thouſand foot, he could not forbear ſaying to lord Grey: "The people preſs to ſee us, but not one ſays, God ſpeed us." His activity and courage, for which he had been ſo famous, ſeem from this time to have deſerted him: for, though he advanced to St. Edmund's-bury in Suffolk, yet, finding his troops diminiſh, the people little affected to him, and no ſupplies coming from London, though he had written to the lords in the moſt preſſing terms, he retired back to Cambridge. The council in the mean time thought of nothing but getting out of the Tower; which effecting, they had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, cauſed her to be proclaimed at Cambridge, throwing up his cap, and crying, "God ſave queen Mary!" All this affected loyalty ſtood him in no ſtead: for he was ſoon after arreſted, arraigned, tried, and condemned. Auguſt the 21ſt was the day fixed for his execution; when a vaſt concourſe of people aſſembled upon Tower-hill, all the uſual preparations being made, and the executioner ready: but, after waiting ſome hours, the people were ordered to depart. This delay was to afford time for his making an open ſhow of the change of his religion; ſince that very day, in the preſence of the mayor and aldermen of London, as well as ſome of the privy council, he heard maſs in the Tower. The next day he was executed, after making a very long ſpeech to the people: of which there remains nothing but what relates to his religion; which he not only profeſſed to be then that of the church of Rome, but to have been always ſo. Fox affirms, that he had a promiſe of pardon, even if his head was upon the block, if he would recant and hear maſs: and ſome have believed that he entertained ſuch a hope to the laſt. Be that as it will, it is allowed that he behaved with a proper courage and compoſure.

Such was the end of this potent nobleman, who, with the title of a duke, exerciſed for ſome time a power little inferior to that of a king; of whom it may be ſaid, that though he had many great and good qualities, yet they were much overbalanced by his vices. He had a numerous iſſue, eight ſons and five daughters; of whom ſome went before him to the grave, others ſurvived, and lived to ſee a great change in their fortunes. John earl of Warwick was condemned with his father, but reprieved and releaſed out of the Tower; and, going to his brother's houſe at Penſhurſt in Kent, died there in two days time. Ambroſe and Robert were both very remarkable men, of whom we ſhall give ſome account. Guildford, who married lady Jane Grey in May 1553, loſt his life, as well as his unfortunate lady, upon the ſcaffold, the 12th of Feb. following. The others,

ſons and daughters, ſuch as lived to be men and women, were nobly married.

DUDLEY (AMBROSE), ſon of John duke of Northumberland, afterwards baron L'Iſle, and earl of Warwick, was born about 1530, and carefully educated in his father's family. He attended his father into Norfolk againſt the rebels in 1549, and, for his diſtinguiſhed courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cauſe of lady Jane, he was attainted, received ſentence of death, and remained a priſoner till Oct. the 18th, 1554; when he was diſcharged, and pardoned for life. In 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spaniſh army that lay then before St. Quintin's. He had his ſhare in the famous victory over the French, who came to the relief of that place; but had the misfortune to loſe there his youngeſt brother Henry, who was a perſon of great hopes, and had been a ſingular favourite with king Edward. This matter was ſo repreſented to queen Mary, that, in conſideration of their faithful ſervices, ſhe reſtored the whole family in blood; and accordingly an act paſſed this year for that purpoſe. On the acceſſion of queen Elizabeth, he became immediately one of the moſt diſtinguiſhed perſons at her court; and was called, as in the days of her brother, lord Ambroſe Dudley. He was afterwards created firſt baron L'Iſle, and then earl of Warwick. He was advanced to ſeveral high places, and diſtinguiſhed by numerous honours; and we find him in all the great and public ſervices during this active and buſy reign; but, what is greatly to his credit, never in any of the intrigues with which it was blemiſhed: for he was a man of great ſweetneſs of temper, and of an unexceptionable character; ſo that he was beloved by all parties, and hated by none. In the laſt years of his life he endured great pain and miſery from a wound received in his leg when he defended New Haven againſt the French in 1562; and this bringing him very low, he at laſt ſubmitted to an amputation, of which he died in Feb. 1589. He was thrice married, but had no iſſue. He was generally called "The good earl of Warwick."

Some hiſtorians have affected much amazement at the great honours beſtowed by queen Elizabeth upon this noble perſon and his brother Robert: but it is eaſy to conceive, that ſhe always intended to raiſe them from the very beginning of her reign. In her youth ſhe had converſed very intimately with them, ſaw them high in her brother Edward's favour, and probably had made uſe of their intereſt in thoſe times of their proſperity. They had been alſo, making allowance for their diſ-

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tance in rank, companions in adverſity under queen Mary; nor is it at all improbable that they might do the princeſs Elizabeth ſome conſiderable ſervices during the latter part of that reign, when both the brothers had recovered ſome degree of favour.

DUDLEY (Robert), baron of Denbigh, and earl of Leiceſter, ſon to John duke of Northumberland, and brother to Ambroſe earl of Warwick, before mentioned, was born about 1532; and coming early into the ſervice and favour of king Edward, was knighted in his youth. June 1550 he eſpouſed Amy, daughter of ſir John Robſart, at Sheen in Surry, the king honouring their nuptials with his preſence; and was immediately advanced to conſiderable offices at court. In the firſt year of Mary he fell into the ſame misfortunes with the reſt of his family; was impriſoned, tried, and condemned; but pardoned for life, and ſet at liberty in October 1554. He was afterwards reſtored in blood, as we have obſerved in the former article. On the acceſſion of Elizabeth, he was immediately entertained at court as a principal favourite: he was made maſter of the horſe, inſtalled knight of the Garter, and ſworn of the privy-council in a very ſhort time. He obtained moreover prodigious grants, one after another, from the crown: and all things gave way to his ambition, influence, and policy. In his attendance upon the queen to Cambridge, the higheſt reverence was paid him: he was lodged in Trinity College, conſulted in all things, requeſts made to the queen through him; and, Auguſt 10, 1564, he on his knees entreated the queen to ſpeak to the univerſity in latin, which ſhe accordingly did. At court, however, Thomas earl of Suſſex ſhewed himſelf averſe to his counſels, and ſtrongly promoted the overture of a marriage between the queen and the archduke Charles of Auſtria; as much more worthy of ſuch a princeſs than any ſubject of her own, let his qualities be what they would. This was reſented by Dudley, who inſinuated that foreign alliances were always fatal; that her ſiſter Mary never knew an eaſy minute after her marriage with Philip; that her majeſty ought to conſider, ſhe was herſelf deſcended of ſuch a marriage as by thoſe lofty notions was decried: ſo that ſhe could not contemn an alliance with the nobility of England, but muſt at the ſame time reflect on her father's choice, and her mother's family. This diſpute occaſioned a violent rupture between the two lords, which the queen took into her hands, and compoſed; but without the leaſt diminution of Dudley's aſcendancy, who ſtill continued to ſolicit and obtain new grants and offices for himſelf and his dependants, who were ſo numerous, and made ſo great a figure, that he was ſtyled by the common people "The Heart of the Court."

To give ſome colour to theſe marks of royal indulgence, the queen propoſed him as a ſuitor to Mary queen of Scots; promiſ-

ing to that princeſs all the advantages ſhe could expect or deſire, either for herſelf or her ſubjects, in caſe ſhe conſented to the match. The ſincerity of this was ſuſpected at the time, when the deepeſt politicians believed that, if the queen of Scotland had complied, it would have ſerved only to countenance the preferring him to his ſovereign's bed. The queen of Scots rejected the propoſal in a manner that, ſome have thought, proved as fatal to her as it had done to his own lady, who was ſuppoſed to be ſacrificed to his ambition of marrying a queen. The death of this unfortunate perſon happened September 8, 1560, at a very unlucky juncture for his reputation; becauſe the world at that time conceived it might be much for his conveniency to be without a wife, this iſland having then two queens, young, and without huſbands. The manner too of this poor lady's death, which, Camden ſays, was by a fall from a high place, filled the world with the rumour of a lamentable tragedy [K].

Sept. 1564, the queen created him baron of Denbigh, and, the day after, earl of Leiceſter, with all the pomp and ceremony imaginable; and, before the cloſe of the year, he was made chancellor of Oxford, as he had been ſome time before high-ſteward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the french king, Charles IX. to ſend him the order of St. Mi-

[K] Mr. Aubrey has given a very circumſtantial and curious account of this affair; and, as it is generally ſuppoſed to be true in the main, we will here inſert it for the reader's amuſement: "Robert Dudley, earl of Leiceſter, a very goodly perſonage, being a great favourite to queen Elizabeth, it was thought, and commonly reported, that had he been a bachelor or widower, the queen would have made him her huſband. To this end, to free himſelf of all obſtacles, he with fair flattering entreaties deſires his wife to repoſe herſelf here," that is, at Cumnor in Berkſhire, where this tragical affair was executed, "at his ſervant Anthony Forſter's houſe, who then lived in the manor houſe of this place; and alſo preſcribed to ſir Richard Varney, a promoter to this deſign, at his coming hither, that he ſhould firſt attempt to poiſon her, and, if that did not take effect, then by any other way whatſoever to diſpatch her." The ſcheme of poiſoning not ſucceeding, they reſolved to deſtroy her by violence; and, as Aubrey relates, they effected it thus: "Sir Richard Varney, who, by the earl's order, remained with her alone on the day of her death, and Forſter, who had that day forcibly ſent away all her ſervants from her to Abingdon fair, about three miles diſtance from this place; theſe two perſons, firſt ſtifling her, or elſe ſtrangling her, afterwards flung her down a pair of ſtairs and broke her neck, uſing much violence upon her: yet cauſed it to be reported, that ſhe fell down of herſelf, believing the world would have thought it a miſchance, and not have ſuſpected the villany.—As ſoon as ſhe was murdered they made haſte to bury her, before the coroner had given in his inqueſt, which the earl himſelf condemned, as not done adviſedly; and her father, ſir John Robſart, hearing, came with all ſpeed hither, cauſed her corps to be taken up, the coroner to ſit upon her, and further inquiry to be made concerning this buſineſs to the full. But it was generally thought, that the earl ſtopped his mouth; who, to ſhew the great love he bore to her while alive, and what a grief the loſs of ſo virtuous a lady was to his tender heart, cauſed her body to be buried in St. Mary's church in Oxford, with great pomp and ſolemnity. It is alſo remarkable," ſays Aubrey, "that Dr. Babington, the earl's chaplain, preaching the funeral ſermon, tripped once or twice in his ſpeech, by recommending to their memories that virtuous lady ſo pitifully murdered, inſtead of ſaying, ſo pitifully ſlain." Antiquities of Berkſhire, vol. i. p. 149.

chael, then the moſt honourable in France; and he was inſtalled with great ſolemnity in 1565. About 1572 it is ſuppoſed that the earl married Douglas, baroneſs dowager of Sheffield: which however was managed with ſuch privacy, that it did not come to the queen's ears, though a great deal of ſecret hiſtory was publiſhed, even in thoſe days, concerning the adventures of this unfortunate lady. We call her unfortunate, becauſe, though the earl had actually married her, and there were legal proofs of it, yet he never would own her as his wife. Some of the wits in queen Elizabeth's court, after the earl's public marriage with the counteſs dowager of Eſſex, ſtyled theſe two ladies, Leiceſter's two Teſtaments; calling lady Douglas the Old, and lady Eſſex the New Teſtament. The earl, in order to ſtifle this affair, propoſed every thing he could think of to lady Douglas Sheffield, to make her deſiſt from her pretenſions: but, finding her obſtinate, and reſolved not to comply with his propoſals, he attempted to take her off by poiſon: "For it is certain," ſays Dugdale, "that ſhe had ſome ill potions given her, ſo that, with the loſs of her hair and nails, ſhe hardly eſcaped death." It is however beyond all doubt, that the earl had by her a ſon (ſir Robert Dudley, of whom we ſhall ſpeak hereafter, and to whom, by the name of his BASE SON, he left the bulk of his fortune), and alſo a daughter.

July 1575, as the queen was upon her progreſs, ſhe made the earl a viſit at his caſtle of Kenilworth in Warwickſhire. This manor and caſtle had formerly belonged to the crown; but lord Leiceſter having obtained it from the queen, ſpared no expence in enlarging and adorning it: and Dugdale ſays, that he laid out no leſs than 60,000l. upon it. Here, due preparation being made, he entertained the queen and her court for ſeventeen days together with all imaginable magnificence [L].

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[L] Of which, being none of the leaſt remarkable tranſactions of his life, we will tranſcribe from Dugdale a particular account. That hiſtorian tells us, Antiquities of Warwickſhire, p. 249, that the queen at her entrance was ſurpriſed with the ſight of a floating iſland on the large pool there, bright blazing with torches; on which were clad in ſilks the lady of the lake, and two nymphs waiting on her, who made a ſpeech to the queen in metre, of the antiquity and owners of that caſtle, which was cloſed with cornets and other muſic. Within the baſe-court was erected a ſtately bridge, twenty feet wide, and ſeventy feet long, over which the queen was to paſs: and on each ſide ſtood columns, with preſents upon them to her majeſty from the gods. Sylvanus offered a cage of wild fowl, and Pomona divers ſorts of fruits; Ceres gave corn, and Bacchus wine; Neptune preſented ſea-fiſh; Mars the habiliments of war, and Phœbus all kinds of muſical inſtruments. During her ſtay, variety of ſhows and ſports were daily exhibited. In the chace, there was a ſavage man with ſatyrs; there were bear-bating and fire-works, italian tumblers, and a country bride-ale, running at the quintin, and morrice-dancing. And, that nothing might be wanting which thoſe parts could afford, the Coventry men came and acted the antient play, called Hock'a Thurſday, repreſenting the deſtruction of the Danes in the reign of king Ethelred; which pleaſed the queen ſo much, that ſhe gave them a brace of bucks, and five marks in money, to bear the charges of a feaſt.

In 1576 happened the death of Walter, earl of Eſſex, which drew upon lord Leiceſter many ſuſpicions, eſpecially after his marriage with the counteſs of Eſſex was declared; as it was two years after. For, in 1578, when the duke of Anjou preſſed the match that had been propoſed between himſelf and the queen, his agent, believing lord Leiceſter to be the greateſt bar to the duke's pretenſions, informed the queen of his marriage with lady Eſſex; upon which her majeſty was ſo enraged, that, as Camden relates, ſhe commanded him not to ſtir from the caſtle of Greenwich, and would have committed him to the Tower, if ſhe had not been diſſuaded from it by the earl of Suſſex. Lord Leiceſter being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and in 1584 came out a moſt virulent book againſt him, commonly called "Leiceſter's Commonwealth." The drift of it was to ſhew, that the engliſh conſtitution was ſubverted, and a new form imperceptibly introduced, to which no name could be ſo properly given, as that of a "Leiceſtrian Commonwealth." To make this paſs the better, the earl was repreſented as an atheiſt in point of religion, a ſecret traitor to the queen, an oppreſſor of her people, an inveterate enemy to the nobility, a complete monſter with regard to ambition, cruelty, and luſt; and not only ſo, but as having thrown all offices of truſt into the hands of his creatures, and uſurped all the power of the kingdom. The queen, however, did not fail to countenance and protect her favourite; and, to remove as much as poſſible the impreſſion this bitter performance was ſure to make upon the vulgar, cauſed letters to be iſſued from the privy-council, in which all the facts contained therein were declared to be abſolutely falſe, not only to the knowledge of thoſe who ſigned them, but alſo of the queen herſelf. Nevertheleſs, this book was univerſally read, and the contents of it generally received for true: and the great ſecrecy with which it was wrote, printed, and publiſhed, induced a ſuſpicion, that ſome very able heads were concerned either in drawing it up, or at leaſt in furniſhing the materials. It is not well known what the original title of it was, but ſuppoſed to be "A Dialogue between a ſcholar, a gentleman, and a lawyer;" though it was afterwards

There were, beſides, on the pool, a triton riding on a mermaid eighteen feet long, as alſo Arion on a dolphin, with excellent muſic. The expences and coſts of theſe entertainments may be gueſſed at by the quantity of beer then drunk, which amounted to 320 hogſheads of the ordinary ſort: and, for the greater honour and grace thereof, ſir Thomas Cecil, ſon to the treaſurer Burleigh, and three more gentlemen, were then knighted; and, the next enſuing year, the earl obtained a grant of the queen for a weekly market at Kenilworth, with a fair yearly on Midſummer-day. So far Dugdale. There is alſo in Strype's Annals, p. 341, a long and circumſtantial narrative of all that paſſed at this royal viſit, by one who was preſent; which is very well worth the reading, as it ſhews the temper of the queen, and the manners of thoſe times.

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called "Leiceſter's Commonwealth." It has been ſeveral times reprinted, particularly in 1600, 8vo; in 1631, 8vo. the running-title being "A letter of ſtate to a ſcholar of Cambridge;" in 1641, 4to and 8vo, with the addition of "Leiceſter's Ghoſt;" and again in 1706, 8vo, under the title of "Secret memoirs of Robert Dudley earl of Leiceſter," with a preface by Dr. Drake, who pretended it to be printed from an old manuſcript. The deſign of reprinting it in 1641, was, to give an ill impreſſion of the government of Charles I; and the like was ſuppoſed to be the deſign of Dr. Drake in his publication. Indeed, it may be conſidered as a ſtanding libel upon all overgrown miniſters, and governments by faction.

Dec. 1585, lord Leiceſter embarked for the proteſtant Low-Countries, whither he arrived in quality of governor. At this time the affairs of thoſe countries were in a perplexed ſituation; and the ſtates thought that nothing could contribute ſo much to their recovery, as prevailing upon queen Elizabeth to ſend over ſome perſon of great diſtinction, whom they might ſet at the head of their concerns civil and military: which propoſition, ſays Camden, ſo much flattered the ambition of this potent earl, that he willingly conſented to paſs the ſeas upon this occaſion, as being well aſſured of moſt ample powers. Before his departure, the queen admoniſhed him to have a ſpecial regard to her honour, and to attempt nothing inconſiſtent with the great employment to which he was advanced: nevertheleſs, ſhe was ſo diſpleaſed with ſome proceedings of his and the ſtates, that the year after ſhe ſent over very ſevere letters to them, which drew explanations from the former, and deep ſubmiſſions from the latter. The purport of the queen's letter was, to reprimand the ſtates "for having conferred the abſolute government of the confederate provinces upon Leiceſter, her ſubject, though ſhe had refuſed it herſelf;" and Leiceſter, for having preſumed to take it upon him. He returned to England Nov. 1585; and, notwithſtanding what was paſt, was well received by the queen. What contributed to make her majeſty forget his offence in the Low-Countries, was the pleaſure of having him near her, when ſhe wanted his counſel extremely: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the leaſt diſcredit to the queen. The earl thought it beſt to have her poiſoned; but that ſcheme was not found practicable, ſo that they were obliged to have recourſe to violence. The earl ſet out for the Low-Countries in June 1587; but, great diſcontents ariſing on all ſides, was recalled in November. Camden relates, that on his return, finding an accuſation preparing againſt him for mal-adminiſtration there, and that he was ſummoned to appear before the council, he privately implored the queen's protection, and beſought her "not to re-

ceive him with diſgrace upon his return, whom at his firſt departure ſhe had ſent out with honour; nor bring down alive to the grave, whom her former goodneſs had raiſed from the duſt." Which expreſſions of humility and ſorrow wrought ſo far upon her, that he was admitted into her former grace and favour.

In 1588, when the nation was alarmed with the apprehenſions of the Spaniſh armada, lord Leiceſter was made lieutenant-general, under the queen, of the army aſſembled at Tilbury. This army the queen went to review in perſon, and there made this ſhort and memorable ſpeech: "I myſelf will be your general, judge, and rewarder of every one of your virtues in the field. I know already for your forwardneſs you have deſerved rewards and crowns: and we do aſſure you, on the word of a prince, they ſhall be duly paid you. In the mean time my lieutenant-general ſhall be in my ſtead, than whom never prince commanded a more noble or worthy ſubject; not doubting but, by your obedience to my general, by your concord in the camp, and your valour in the field, we ſhall ſhortly have a famous victory over thoſe enemies of my God, of my kingdom, and of my people." We ſee how high this noble perſonage ſtood in the favour of his miſtreſs to the laſt: for he died this year, Sept. 4, at his houſe at Cornbury in Oxfordſhire, while he was upon the road to Kenilworth. His corpſe was removed to Warwick, and buried there in a magnificent manner. He is ſaid to have inherited the parts of his father. His ambition was great, but his abilities ſeem to have been greater. He was a finiſhed courtier in every reſpect; and managed his affairs ſo nicely, that his influence and power became almoſt incredible. He differed with archbiſhop Grindal, who, though much in confidence of the queen, was by him brought firſt into diſcredit with her, and then into diſgrace; nay, to ſuch a degree was this perſecution carried, that the poor prelate deſired to lay down his archiepiſcopal dignity, and actually cauſed the inſtrument of his reſignation to be drawn: but his enemies, believing he was near his end, did not preſs the perfecting of it; and ſo he died, with his mitre on his head, of a broken heart. This ſhews the power the earl had in the church, and how little able the firſt ſubject of the queen was to bear up againſt his diſpleaſure, though conceived upon none of the juſteſt motives [M].

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[M] As to his power in the ſtate, we may form an idea of that, from the obſervance ſhewn him, when he viſited Buxton Wells, by the earl of Shrewſbury, one of the antienteſt peers in the kingdom; and from the ſenſe which the queen expreſſed of that earl's behaviour in the following letter, written with her own hand, which contains perhaps as high a teſtimony of favour as ever was expreſſed by a ſovereign to a ſubject.

"ELIZABETH.

"Our very good couſin: being given to underſtand from our couſin of Leiceſter, how honourably he was not only lately received by you our couſin and the counteſs of

In his private life he affected a wonderful regularity, and carried his pretences to piety very high: though, to gratify his paſſions, there were no crimes, however enormous, which he would not commit. Poiſoning was very common with him; and he is ſaid to have been wonderfully ſkilled in it. He was very circumſpect in his ſpeeches, many of which are preſerved in the Cabala, Strype's Annals, and Peck's Deſiderata Curioſa; and wrote as well as any man of his time. He had a competent knowledge of the latin tongue, and was thoroughly verſed in the french and italian. To conclude: The family of Dudley, in three deſcents, furniſhed men of ſuch capacities as are ſcarcely to be equalled in hiſtory: the grandfather, the father, and the ſon, were all great men; but the laſt the greateſt and moſt fortunate of the three, if any man can be ſo reputed whom flattery itſelf would be aſhamed to ſtyle good. Yet, notwithſtanding his good fortune, he had probably ſhared the ſame fate, and come to the ſame untimely end with them, if death had not conveniently carried him off before his royal miſtreſs and protectreſs.

We have already obſerved, that he left the bulk of his eſtate to "his baſe ſon Robert," as he uſed to call him: of whom we are now to ſpeak.

DUDLEY (Sir ROBERT as he was called here, and as he was ſtyled abroad earl of Warwick and duke of Northumberland) was ſon of Robert earl of Leiceſter by the lady Douglas Sheffield, and born at Sheen in Surrey in 1573. His birth was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the counteſs of Eſſex, to whom he was then contracted, if not married. He was conſidered and treated as his lawful ſon till the earl's marriage with the lady Eſſex, which was about 1578: and then he was declared to be only his natural iſſue by lady Douglas. Out of her hands the earl was very deſirous to get him, in order to put him under the care of ſir Edward Horſey, governor of the Iſle of Wight; which ſome have imagined to have been, not with any view to the child's diſadvantage, for he always loved him tenderly, but with a thought of bringing him upon the ſtage at ſome proper time, as his natural ſon by another lady. He was not able to get him for ſome time: but at laſt effecting it, he ſent him to ſchool at Offingham in Suſſex in

of Chatſworth, and his diet by you both diſcharged at Buxton's, but alſo preſented with a very rare preſent; we ſhould do him great wrong, holding him in that place of favour we do, in caſe we ſhould not let you underſtand in how thankful ſort we accept the ſame at both your hands, not as done unto him, but unto our own-ſelf, reputing him as another ourſelf. And therefore you may aſſure yourſelf, that we, taking upon us the debt, not as his, but our own, will take care accordingly to diſcharge in ſuch honourable ſort, as ſo well-deſerving creditors as ye are ſhall never have cauſe to think ye have met with an unthankful debtor, &c."

1583,

1583, and four years after to Chriſt-church in Oxford. In 1588 his father died, and left him, after the deceaſe of his uncle Ambroſe, his caſtle of Kenilworth, the lordſhips of Denbigh and Chirk, and the bulk of his eſtate, which before he was of age he, in a great meaſure, enjoyed; notwithſtanding the enmity borne him by the counteſs dowager of Leiceſter. He was now reckoned one of the fineſt gentlemen in England, in his perſon tall, well-ſhaped, having a freſh and fine complexion, but red-haired; learned beyond his age, more eſpecially in the mathematics; and of parts equal if not ſuperior to any of his family. Add to all this, that he was very expert in his exerciſes, and particularly in riding the great horſe, in which he was allowed to excel any man of his time.

His genius prompting him to great exploits, and having a particular turn to navigation and diſcoveries, he projected a voyage into the South-ſeas, in hopes of acquiring the ſame fame thereby, as his friend the famous Thomas Cavendiſh of Trimley, eſq. whoſe ſiſter he had married: but, after much pains taken, and money ſpent, the government thought it not ſafe for him to proceed. Afterwards however he performed a voyage, ſetting out Nov. 1594, and returning May 1595; an account of which, written by himſelf, is publiſhed in Hackluyt's collection of voyages. At the end of Elizabeth's reign, having buried his wife, he married Alice, the daughter of ſir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family; and in 1605 commenced a ſuit, with a view of proving the legitimacy of his birth. But no ſooner had the counteſs dowager notice of this, than ſhe procured an information to be filed againſt him and ſome others for a conſpiracy; which was ſuch a blow to all his hopes, that, obtaining a licence to travel for three years, which was eaſily granted him, he quitted the kingdom: leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back, for aſſuming in foreign countries the title of earl of Warwick; but refuſing to obey that ſummons, his eſtate was ſeized, and veſted in the crown, during his natural life, upon the ſtatute of fugitives.

The place which ſir Robert Dudley choſe for his retreat abroad, was Florence; where he was very kindly received by Coſmo II, great duke of Tuſcany; and, in proceſs of time, made great chamberlain to his ſerene highneſs's conſort, the archduchеſs Magdalen of Auſtria, ſiſter to the emperor Ferdinand II, with whom he was a great favourite. He diſcovered in that court thoſe great abilities for which he had been ſo much admired in England: he contrived ſeveral methods of improving ſhipping, introduced new manufactures, excited the merchants to extend their foreign commerce; and, by other ſervices of ſtill greater importance, obtained ſo high a reputation, that, at the

the deſire of the arch-ducheſs, the emperor, by letters-patent dated at Vienna March 9, 1620, created him a duke of the holy roman empire. Upon this, he aſſumed his grandfather's title of Northumberland; and, ten years after, got himſelf enrolled by pope Urban VIII. among the roman nobility. Under the reign of the grand duke Ferdinand II, he became ſtill more famous, on account of that great project which he formed, of draining a vaſt tract of moraſs between Piſa and the ſea: for by this he raiſed Livorno, or Leghorn, from a mean and pitiful place into a large and beautiful town; and having engaged his ſerene highneſs to declare it a free port, he, by his influence, drew many Engliſh merchants to ſettle and ſet up houſes there. In conſideration of his ſervices, and for the ſupport of his dignity, the grand duke beſtowed upon him a handſome penſion; which however went but a little way in his expences: for he affected magnificence in all things, built a noble palace for himſelf and his family at Florence, and much adorned the caſtle of Carbello, three miles from that capital, which the grand duke gave him for a country retreat, and where he died Sept. 1639.

Sir Robert Dudley was not only admired by princes, but alſo by the learned; among whom he held a very high rank, as well on account of his ſkill in philoſophy, chemiſtry, and phyſic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the ſervice and benefit of mankind. He wrote ſeveral things. We have mentioned the account of his voyage. His principal work is, "Del arcano del mare," &c. Fiorenze, 1630, 1646. This work has been always ſo ſcarce, as ſeldom to have found a place even in the catalogues that have been publiſhed of rare books. It is full of ſchemes, charts, plans, and other marks of its author's mathematical learning; but is chiefly valuable for the projects contained therein, for the improvement of navigation and the extending of commerce. Wood tells us, that he wrote alſo a medical treatiſe, entitled Catholicon, which was well eſteemed by the faculty. There is ſtill another piece, the title of which, as it ſtands in Ruſhworth's Collections, runs thus: "A propoſition for his majeſty's ſervice, to bridle the impertinency of parliaments. Afterwards queſtioned in the Star-chamber." After he had lived ſome time in exile, he ſtill cheriſhed hopes of returning to England: to facilitate which, and to ingratiate himſelf with king James, he drew up "a propoſition, as he calls it, in two parts: the one to ſecure the ſtate, and to bridle the impertinency of parliaments; the other, to increaſe his majeſty's revenue much more than it is." This ſcheme, falling into the hands of ſome perſons of great diſtinction, and being ſome years after by them made public, was conſidered as a thing of ſo pernicious

nicious a nature, as to occaſion their impriſonment: but they were releaſed upon the diſcovery of the true author. It was written about 1613, and ſent to king James, to teach him how moſt effectually to enſlave his ſubjects: for, in that light, it is certainly as ſingular and as dangerous a paper as ever fell from the pen of man. It was turned to the prejudice of James I. and Charles I. for though neither they, nor their miniſters, made uſe of it, or intended to make uſe of it, yet occaſion was taken from thence to excite the people to a hatred of ſtateſmen who were capable of contriving ſuch deſtructive projects. Laſtly, he was the author of a famous powder, called, Pulvis comitis Warwicenſis, or the earl of Warwick's powder, which is thus made: "Take of ſcammony, prepared with the fumes of ſulphur, two ounces; of diaphoretic antimony, an ounce; of the cryſtals of tartar, half an ounce; mix them all together into a powder."

We have already related, that, when he went abroad, he left his wife and four daughters at home. He did not however go without a female, but prevailed upon a young lady, at that time eſteemed one of the fineſt women in England, to bear him company in the habit of a page. This lady was Mrs. Elizabeth Southwell, the daughter of ſir Robert Southwell, of Woodriſing in Norfolk; whom he afterwards married by virtue of a diſpenſation from the pope. How blameable ſoever ſhe was in following him, yet her conduct was afterwards without exception: and, as ſhe lived in honour and eſteem, and had all the reſpect paid her that her title of a ducheſs could demand, ſo it is reported, that ſir Robert loved her moſt tenderly to the laſt, and cauſed a noble monument to be erected to her memory in the church of St. Pancratius at Florence, where her body lies buried, and he by her. He had by this lady a ſon Charles, who aſſumed the title of earl of Warwick, and four daughters, all honourably married in that country. It is very probable, that this marriage might prove a great bar to his return to England; and might be alſo a motive to the paſſing ſo extraordinary a law as that was, by which lady Alice Dudley was enabled to diſpoſe of her jointure during his life.

DUFFET (Thomas). This author kept a milliner ſhop in the New Exchange; but his genius leading him to dramatic poetry, he wrote ſeveral pieces for the ſtage, which at firſt met with good ſucceſs, but afterwards ſunk into contempt and oblivion. And, indeed, the favourable reception they found at their firſt appearance ſeems not to have been ſo much owing to the genius of their author, which was but of a very moderate rank, as to that fondneſs of abuſe and ſcurrility which has been almoſt at all times prevalent with the public; and Mr. Duffet ſtood more indebted to the great names of thoſe authors whoſe works he attempted

attempted to burleſque and ridicule, viz. Dryden, Shadwell, and Settle, than to any merit of his own. Traveſtie and burleſque will ever create a laugh: but, however intended, can never do any eſſential hurt to performances of real worth; nor could "The Mock Tempeſt," "Pſyche," or "Empreſs of Morocco," leſſen in the opinion of the judicious the value of the originals on which they are founded. And although now and then a great genius and a true friend of humour may ſtamp immortality on a burleſque, as in the caſe of Scarron's "Virgil Traveſtie," and Cotton's "Scarronides," yet, where a deficiency of thoſe brilliant qualities is apparent, and a vein of ſcurrility and perſonal ill-nature indulged, as in the above named works of Mr. Duffet; though they may for a ſhort period draw in the public to join in the laugh with them, yet it will conſtantly be found, in a little time, to exchange it for laughing at them, and at length to condemn them to a perpetual obſcurity and contempt. The pieces Mr. Duffet has left behind him, the beſt of which were thoſe which met with the worſt ſucceſs, are ſix in number. They are enumerated in the Biographia Dramatica.

DUGARD (WILLIAM), an eminent ſchool-maſter and learned man, was the ſon of Henry Dugard, a clergyman, and born at Bromſgrove in Worceſterſhire in 606. He was inſtructed in claſſical learning at a ſchool in Worceſter; and from thence ſent, in 1622, to Sidney college, Cambridge. In 1626 he took the degree of B. A. and that of M. A. in 1630. Soon after he was appointed maſter of Stamford ſchool in Lincolnſhire; from whence, in 1637, he was elected maſter of the free-ſchool in Colcheſter. He reſigned the care of this ſchool Jan. 1642-3; and May 1644 was choſen head maſter of merchant-taylors ſchool in London. This ſchool flouriſhed exceedingly under his influence and management; but for ſhewing, as was thought, too great an affection to the royal cauſe, and eſpecially for being concerned in printing Salmaſius's defence of Charles I, he was deprived of it Febr. 1650, and impriſoned in Newgate; his wife and ſix children turned out of doors; and a printing-office, which he valued at a thouſand pounds, ſeized [N].

Being

[N] That he was very well affected to Charles I, and to the royal intereſt, appears from a curious regiſter he kept of his ſchool, which is ſtill extant in Sion-college library, wherein are entered two Greek verſes, on the beheading of that monarch, to this effect: "Charles, the beſt of kings, is fallen by the hands of cruel and wicked men, a martyr for the laws of God and of his country." There are alſo two more Greek verſes on the burial of Oliver Cromwell's mother in Weſtminſter-Abbey, to this effect: "Here lieth the mother of a curſed ſon, who has been the ruin of two kings, and of three kingdoms." However, it was not for theſe verſes that he was diſmiſſed the ſchool, but for being concerned in printing Salmaſius's book, as we learn from the following memorandum in this ſame regiſter: "Februar. 20, 1649, a concilio novi ſtatus ab archididaſcalatus officio ſummotus, et in carcerem Novæ Portæ conjectus ſum; ob hanc præcipue cauſam, quod Claudii Salmaſii librum, qui

Being ſoon releaſed from this confinement, he opened, April 1650, a private ſchool on Peter's Hill, London; but, in September, was reſtored to his former ſtation, by means of the ſame council of ſtate who had cauſed him to be removed. There he continued with great ſucceſs and credit, till about 1662; when he was diſmiſſed for breaking ſome orders of the merchant-taylors, though he had been publicly warned and admoniſhed of it before. He preſented a remonſtrance to them upon that occaſion, but to no purpoſe: whereupon he opened a private ſchool in Coleman ſtreet, July 1661, and, by March following, had gathered a hundred and ninety-three ſcholars: ſo great was his reputation, and the fame of his abilities. He lived a very little while after, dying in 1662. He gave by will ſeveral books to Sion-college library. He publiſhed ſome few pieces for the uſe of his ſchools; as, 1. Lexicon Græci Teſtamenti alphabeticum[o]; unà cum explicatione grammaticâ vocum ſingularum, in uſum tironum. Necnon Concordantiâ ſingulis dictionibus appoſitâ, in uſum theologiæ candidatorum, 1660. 2. Rhetorices compendium, 8vo. 3. Luciani Samoſatenſis dialogorum ſelectorum libri duo, cum interpretatione latina, multis in locis emendata, et ad calcem adjecta. 8vo. 4. A greek grammar.

DUGDALE (Sir WILLIAM), an eminent engliſh antiquary and hiſtorian, was the only ſon of John Dugdale, of Shuſtoke, near Coleſhill in Warwickſhire, gent. and born there Sept. 12, 1605. He was placed at the free-ſchool in Coventry, where he continued till he was fifteen; and then returning home to his father, who had been educated in St. John's college, Oxford, and had applied himſelf particularly to civil law and hiſtory, was inſtructed by him in thoſe branches of literature. At the deſire of his father, he married, March 1623, a daughter of Mr. Huntbach, of Seawall in Staffordſhire; and boarded with his wife's father till the death of his own, which happened July 1624: but ſoon after went and kept houſe at Fillongley in Warwickſhire, where he had an eſtate formerly purchaſed by his father. In 1625, he bought the manor of Blythe in Shuſtoke above mentioned; and the year following, ſelling his eſtate at

qui inſcribitur 'Defenſio regia pro Carolo primo ad ſereniſſimum regem Carolum ſecundum legitimum hæredem et ſucceſſorem,' typis mandandum curaveram: typ grapheo inſuper integro ſpoliatus, ad valorem mille librarum minimum: nihil jam reliquum habens, unde victum quæram uxori & ſex liberis."

[o] A work excellently calculated for the uſe of ſchools, and young ſtudents in divinity; ſhewing the purpoſe, not only of a Lexicon, by exhibiting all the words of the Greek Teſtament, as they ſtand in the text, with their explanations and inflections, but anſwering, likewiſe, the end of a Concordance, in a compendious form. The late learned Mr. Bowyer had taken ſome pains with this Lexicon, with a view to an improved edition of it; and his corrected copy is ſtill in the hands of Mr. Nichols.

Fillongley,

Fillongley, he came and reſided at Blythe-hall. His natural inclination leading him to the ſtudy of antiquities, he ſoon became acquainted with all the noted antiquaries; with Burton particularly, whoſe "Deſcription of Leiceſterſhire" he had read, and who lived, but eight miles from him, at Lindley in that county.

In 1638 he went to London, and was introduced to ſir Chriſtopher Hatton, and to ſir Henry Spelman: by whoſe intereſt he was created a purſuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpoſe. Afterwards he was made Rouge-Croix-purſuivant in ordinary, by virtue of the king's letters patent, dated March 18, 1640: by which means having a lodging in the Heralds office, and convenient opportunities, he ſpent that, and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through ſir Chriſtopher Hatton's encouragement, he employed himſelf in taking exact draughts of all the monuments in Weſtminſter-abbey, St. Paul's cathedral, and in many other cathedral and parochial churches of England; particularly thoſe at Peterborough, Ely, Norwich, Lincoln, Newark upon Trent, Beverley, Southwell, York, Cheſter, Lichfield, Tamworth, Warwick, &c. The draughts were taken by Mr. Sedgwick, a ſkilful arms-painter, then ſervant to ſir Chriſtopher Hatton; but the inſcriptions were probably copied by Dugdale. They were depoſited in ſir Chriſtopher's library, to the end that the memory of them might be preſerved, from the deſtruction that then appeared imminent, for future and better times. June 1642 he was ordered by the king to repair to York; and in July was commanded to attend the earl of Northampton, who was marching into Worceſterſhire and the places adjacent, in order to oppoſe the forces raiſed by lord Brook for the ſervice of the parliament. He waited upon the king at the battle of Edge-hill, and afterwards at Oxford, where he continued with his majeſty till the ſurrender of that garriſon to the parliament June 22d, 1646. He was created M. A. October 25, 1642 and April 16, 1644, Cheſter-herald. During his long reſidence at Oxford, he applied himſelf to the ſearch of ſuch antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the Monaſticon, then deſigned by Roger Dodſworth and himſelf; as alſo whatever might relate to matter of hiſtory, concerning the ancient nobility of this realm, of which he made much uſe in his Baronage.

After the ſurrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his eſtate, repaired to London; where he and Dodſworth proceeded vigorouſly in completing their collections out of the Tower records

and

and Cottonian library. He ſuffered a ſhort avocation in 1648, when he attended lord and lady Hatton to Paris; but, returning to England in two months, he purſued, with his coadjutor, the work he had undertaken. When they were ready, the booksellers not caring to venture upon ſo large and hazardous a work, they printed at their own charge the firſt volume; which was publiſhed in 1655, in folio, under the title of: Monaſticon Anglicanum; adorned with the proſpects of abbies, churches, &c. The ſecond volume was publiſhed in folio in 1661. Theſe two volumes were collected, and totally written by Dodſworth: but Dugdale took great pains in methodizing and diſpoſing the materials, in making ſeveral indexes to them, and in correcting them at the preſs; for Dodſworth died in 1654, before the tenth part of the firſt volume was printed off. A third volume was publiſhed in 1673. Theſe three volumes contain chiefly the foundation-charters of the monaſteries at their firſt erection, the donation-charters in after-times being purpoſely omitted; which are ſo numerous, that twenty ſuch volumes would not contain them.

In the mean time he printed at his own charge, and publiſhed in 1656, "The Antiquities of Warwickſhire illuſtrated; from records, leiger-books, manuſcripts, charters, evidences, tombs, and arms: beautified with maps, proſpects, and portraitures," folio. The author tells us in his preface, that he ſpent the greateſt part of his time, for more than twenty years, in accompliſhing this work; which indeed is reckoned his maſter-piece, and withal is allowed to be one of the beſt methodized and moſt accurate accounts that ever was written of this nature. A ſecond edition was publiſhed in 1730, "in two volumes, printed from a copy corrected by the author himſelf, and with the original copper-plates. The whole reviſed, augmented, and continued down to this preſent time, by William Thomas, D. D. ſome time rector of Exhall in the ſame county." While this work was printing, which was for near a year and a half, Dugdale continued in London, for the ſake of correcting the preſs; during which time he had an opportunity of collecting materials for another work, which he publiſhed in 1658. It was, "The Hiſtory of St. Paul's Cathedral in London," folio. A ſecond edition of this curious work, corrected and enlarged by the author's own hand, was publiſhed in 1716, in folio, by Edward Maynard, D. D. rector of Boddington in Northamptonſhire: to which is prefixed his life written by himſelf, from which theſe memorials of him are chiefly extracted. Five of the original plates being loſt, five new ones were engraved for this ſecond edition: to which are great additions in ſeveral places, and, particularly, a new introduction. Beſides theſe, there is an account of the new building of St. Paul's to the year 1685; with a cata-

a catalogue of the ſeveral benefactors, and the ſums they gave towards it; and, which is more than all the reſt, "An hiſtorical account of the cathedral and collegiate churches of York, Rippon, Southwell, Beverly, Durham, and Carliſle;" of which, however, the firſt four appear to have been by ſir Thomas Herbert, and the two laſt are probably not by Dugdale.

Upon the reſtoration of Charles II. Dugdale was, through chancellor Hyde's recommendation, advanced to the office of Norroy king at arms: and in 1662 he publiſhed "The hiſtory of imbanking and draining of divers fens and marſhes, both in foreign parts and in this kingdom, and of the improvement thereby. Extracted from records, manuſcripts, and other authentic teſtimonies. Adorned with ſundry maps, &c." This work was written at the requeſt of the lord Gorges, ſir John Marſham, and others, who were adventurers in draining the great level, which extends itſelf into a conſiderable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk [P]. About the ſame time he completed the ſecond volume of ſir Henry Spelman's councils, and publiſhed it in 1664, under this title: "Concilia, decreta, leges, conſtitutiones in re eccleſiarum orbis Britannici, &c. ab introitu Normannorum A. D. 1066, ad exitum papam A. D. 1531. Acceſſerunt etiam alia ad rem eccleſiaſticam ſpectantia, &c." Archbiſhop Sheldon and lord Clarendon had been the chief promoters of this work, and put Dugdale upon it: and what ſhare he had in it will appear from hence, that out of 294 articles, of which that volume conſiſts, 191 are of his collecting; being thoſe marked * in the liſt of the contents at the beginning of the volume. The ſame great perſonages put him alſo upon publiſhing the ſecond part of that learned knight's Gloſſary. The firſt part was publiſhed in 1626, folio, and afterwards conſiderably augmented and corrected by ſir Henry. He did not live to finiſh the ſecond, but left much of it looſely written; with obſervations, and ſundry bits of paper pinned thereto. Theſe Dugdale took the pains to diſpoſe into proper

[P] This valuable book being become extremely ſcarce, and a perſon in the Fens having publiſhed propoſals for reprinting it by ſubſcription with new plates, the corporation of Bedford Level, who were more particularly intereſted in a ſecond edition, readily undertook one. Upon application to Richard Geaſt, eſq. of Blythe-hall, in the county of Warwick, a lineal maternal deſcendant of the author, he deſired that it might be conducted entirely at his own expence. It was accordingly printed under the inſpection of their regiſtrar, Charles Nalſon Cole, eſq. of the Inner Temple, barriſter at law, from the author's own copy, under the original title, with the addition of three indexes, one of the principal matters, the ſecond of names, and the third of places, making eleven additional ſheets. Lond. 1772, fol. The original plates, which remained in the poſſeſſion of Mr. Geaſt, and wanted no touching, were uſed. It was Mr. Geaſt's intention to have proceeded with the other parts of his learned anceſtor's works; but the reſtraint laid upon literary property has effectually diverted his thoughts from an expence which a period of *fourteen years* can never be expected to repay.

order, tranſcribing many of thoſe papers; and, having reviſed the firſt part, cauſed both to be printed together in 1664, under the title of "Gloſſarium archaiologicum, continens latino-barbara, peregrina, obſoleta, & novæ ſignificationis vocabula." The ſecond part, digeſted by Dugdale, began at the letter M; but Wood obſerves, that "it comes far ſhort of the firſt." There was another edition of this work in 1687.

In 1666, he publiſhed in folio, "Origines Juridiciales: or, Hiſtorical Memoirs of the Engliſh laws, courts of juſtice, forms of trial, puniſhment in caſes criminal, law-writers, law-books, grants and ſettlements of eſtates, degree of ſerjeants, inns of court and chancery, &c." This book is adorned with the heads of ſir John Clench, ſir Edward Coke, ſir Randolph Crew, ſir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, ſir Orlando Bridgman, ſir John Vaughan, and Mr. Selden. There are alſo plates of the arms, in the windows of the Temple-hall, and other inns of court. A ſecond edition was publiſhed in 1671, and a third in 1680. Nicolſon recommends this book, as a proper introduction to the hiſtory of the laws of this kingdom. His next work was, "The Baronage of England:" of which the firſt volume appeared in 1675, and the ſecond and third in 1676, folio. Though the collecting of materials for this work coſt him, as he tells us, a great part of thirty years labour, yet there are many faults in it: ſo many, that, it ſeems, the gentlemen at the Heralds office dare not depend entirely upon its authority. Wood informs us, that Dugdale ſent to him copies of all the volumes of this work, with an earneſt deſire, that he would peruſe, correct, and add to them, what he could obtain from record and other authorities: whereupon, ſpending a whole long vacation upon it, he drew up at leaſt ſixteen ſheets of corrections, but more additions; which being ſent to the author, he remitted a good part of them into the margin of a copy of his Baronage on large paper (which copy, we believe, ſtill exiſts). With all its faults, however, the work is very uſeful, and might be made much more ſo, were it well reviewed and corrected.

Feb. 1677, our antiquary was appointed Garter principal king of arms. He was ſolemnly created Garter, the 24th of May; and the day after received from his majeſty the honour of knighthood, much againſt his will, by reaſon of the ſmallneſs of his eſtate. In 1681, he publiſhed, "A ſhort view of the late troubles in England: briefly ſetting forth their riſe, growth, and tragical concluſion, &c." folio. He publiſhed alſo at the ſame time, "The ancient uſage in bearing of ſuch enſigns of honour, as are commonly called Arms, &c." 8vo. A ſecond edition of this book was publiſhed in the beginning of the year following, with large additions. The laſt work he publiſhed,

was, "A perfect copy of all ſummons of the nobility to the great councils and parliaments of this realm, from the 49th of king Henry III, until theſe preſent times, &c. 1685, folio. He wrote ſome other pieces relating to the ſame ſubjects, which were never publiſhed; and was likewiſe the chief promoter of the Saxon dictionary by Mr. William Somner, printed at Oxford in 1659. His collections of materials for the Antiquities of Warwickſhire, and Baronage of England, all written with his own hand, being twenty-ſeven volumes in folio, he gave by will to the univerſity of Oxford; together with ſixteen other volumes, ſome of his own hand-writing: and they are now preſerved in Aſhmole's Muſeum. He gave likewiſe ſeveral books to the Heralds office in London, and procured many more for the ſame.

At length this very induſtrious man, contracting a great cold at Blythe-hall, died of it in his chair, Feb. 10, 1686, in his 81ſt year; and was interred at Shuſtoke in a little vault which he had cauſed to be made in the church there. Over that vault he had erected in his life-time an altar-tomb of free ſtone; and had cauſed to be fixed in the wall about it a tablet of white marble, with an epitaph of his own writing, in which he tells us of his aſcending gradually through all the places in the office of heralds, till he was made Garter principal king of arms, which is the higheſt.

His wife died Dec. 18, 1681, aged 75, after they had been married 59 years. He had ſeveral children by her, ſons and daughters. One of his daughters was married to Elias Aſhmole, eſq. All his ſons died young, except John, who was created M. A. at Oxford, in 1661; being then chief gentleman in the chamber of Edward earl of Clarendon, lord chancellor of England. Oct. 1675, he was appointed Windſor-Herald, upon the reſignation of his brother-in-law Elias Aſhmole, eſq. and Norroy king of Arms in March 1686, about which time he was alſo knighted by James II. He publiſhed "A Catalogue of the nobility of England, &c." Printed at London, a large broad-ſide, in 1685; and again, with additions, in 1690. This ſir John Dugdale died Auguſt 31, 1690.

DUGUET (JAMES JOSEPH), a french writer, and author of almoſt twenty works in the french language, was born in 1649, and became a prieſt of the Oratory. In 1685 he quitted the Oratory, and went to Bruſſels to his great friend Arnauld: but the air of this place not agreeing with him, he returned the ſame year to France, and led a very retired life in the midſt of Paris. He afterwards lived with the preſident le Menars. His oppoſition to the bull Unigenitus, and his attachment to the doctrine of his friend Queſnel, occaſioned him much trouble, by obliging him often to ſhift his quarters. He was in Holland, at Troyes, and Paris; but there was a ſweetneſs and moderation

deration in his frame, which kept him always tranquil. He died at Paris in 1733. All his works are upon ſubjects of theology and piety, except "De l'education d'un prince;" firſt printed in 4to, and afterwards in 4 vols. 12mo, with his life prefixed by Abbé Goujet. Goujet relates, that this book, which may be regarded as the breviary of ſovereigns, was compoſed for the eldeſt ſon of the duke of Savoy; and Goujet is credited, though Voltaire contradicts him. The ſtyle of Duguet is clear, pure and elegant, but too diffuſe.

DUHAN (LAWRENCE), a licentiate of the Sorbonne, profeſſed philoſophy with ſucceſs for near 38 years at the college du Pleſſis. He was originally of Chartres, and died canon of Verdun about 1730, verging on his 70th year. He left a book of great utility to all who are deſirous of ſhining by means of ſcholaſtic ſubtilties. It is intituled: "Philoſophus in utramque partem;" 12mo. A two-edged weapon, cutting both ways.

DUISBOURG, or DUSBURG (PETER DE), native of Duiſbourg in the duchy of Cleves, publiſhed in latin in the 16th century a Chronicle of Pruſſia from 1226 to 1325. Hartknochius, a learned German, publiſhed this chronicle at Frankfort in 4to. with the Continuation of an anonymus to 1426; and xix Diſſertations containing much erudition. Though they caſt a great light on the hiſtory of Pruſſia, this writer is to be regarded as a laborious author, who has compiled facts, and whoſe performance is rather a heap of hiſtorical pieces, than a hiſtory in itſelf.

DUJARDIN (CHARLES), a dutch painter, born towards 1640, at Amſterdam, died at Venice in 1674, aged 34, excelled in Bambochades. He was the diſciple of Berghem: his pictures are ſtrongly marked with the ſpirit, the harmony and the ſtyle of colouring for which his maſter was ſo conſpicuous. His markets, his ſcenes of mountebanks, and robbers, his landſcapes, are animated, and painted with ingenuity and truth. There are alſo about 50 engravings of his in aqua fortis, of delicate and ſpirited workmanſhip. His productions are much ſought after, and very difficult to be obtained.

DUKE (RICHARD), was bred at Weſtminſter and Cambridge; and Jacob relates, that he was ſome time tutor to the duke of Richmond. He appears from his writings to have been not ill qualified for poetical compoſitions; and being conſcious of his powers, when he left the univerſity he enliſted himſelf among the wits. He was the familiar friend of Otway; and was engaged, among other popular names, in the tranſlations of Ovid and Juvenal. In his Review, though unfiniſhed, are ſome vigorous lines. His poems are not below mediocrity; nor has Dr. Johnſon found much in them to be praiſed. With the wit he ſeems to have ſhared the diſſoluteneſs of the times; for ſome of

of his compoſitions are ſuch as he muſt have reviewed with deteſtation in his later days, when he publiſhed thoſe ſermons which Felton has commended. Perhaps, like ſome other fooliſh young men, he rather talked than lived viciouſly, in an age when he that would be thought a wit was afraid to ſay his prayers; and whatever might have been bad in the firſt part of his life, was ſurely condemned and reformed by his better judgment. In 1683, being then M. A. and fellow of Trinity college in Cambridge, he wrote a poem on the marriage of the lady Anne with George prince of Denmark. He took orders; and, being made prebendary of Glouceſter, became a proctor in convocation for that church, and chaplain to queen Anne. In 1710 he was preſented by the biſhop of Wincheſter to the wealthy living of Witney in Oxfordſhire, which he enjoyed but a few months. Feb. 10, 1711, having returned from an entertainment, he was found dead the next morning. His death is mentioned in Swift's Journal.

DULLART (Herman), a painter and poet, born at Rotterdam in 1636, at an early period diſplayed great vivacity and judgment. Being of a very delicate complexion, his parents left it to his own choice what purſuit he would follow; he determined for painting. Accordingly he was ſent to Amſterdam, and placed under Rembrandt, whoſe manner he ſo well caught, that, we are told, the works of the diſciple were often taken for thoſe of the maſter. The weak ſtate of his health, however, would not allow him to follow his ardent inclination to work, and conſequently his pieces are but few. From his very childhood he had to the ſtudy of painting added that of the languages and the ſciences; and he was wont to recreate himſelf by the exerciſes of muſic and poetry. He had a fine voice, and had a good turn for verſification. He was ſolicited in 1672 to become of the magiſtracy at Rotterdam; but he had reaſons for not complying with the deſires of his friends. He died in 1684, at the age of 48.

DUMEE (Joan), was born at Paris, and inſtructed from her earlieſt infancy in the belles-lettres. She was married very young; but ſcarcely had ſhe attained the age of 17, when her huſband was killed in Germany at the head of a company he commanded. She took advantage of the liberty her widowhood gave her, not to employ it in pleaſures, but in the more ardent application to ſtudy. She addicted herſelf to aſtronomy, and publiſhed, in 1680 at Paris, a quarto volume, under the title of, Diſcourſes of Copernicus touching the Mobility of the Earth, by Mad. Jeanne Dumée of Paris. She explains with clearneſs the three motions attributed to the earth; and the arguments that eſtabliſh or militate againſt the ſyſtem of Copernicus are here delivered with impartiality.

DUMONT (John), baron of Carelſcroon, hiſtoriographer to the emperor, forced to fly to Holland on account of religion, after having ſerved without much benefit in France, is known by ſeveral writings. The chief of them are: 1. Des Memoires Politiques, pour ſervir à l'intelligence de la paix de Ryſwic: Hague, 1699, 4 vols. 12mo. the authorities whereof are compriſed alſo in 4 vols. 12mo. 1705. This inſtructive and intereſting performance contains an abſtract of every thing of moment that paſſed from the peace of Munſter to the end of the year 1676. 2. Travels in France, Italy, Germany, to Maltha, and in Turkey; 1699, 4 vols. 12mo. 3. Univerſal diplomatic Body of the Law of Nations; containing the treaties of alliance, of peace, and of commerce, from the peace of Munſter to 1709; Amſterdam, 1726, 8 vols. folio. This work is not exempt from faults, but neither is it without utility. With the addition of the treaties made before the chriſtian æra, publiſhed by Barbeyrac, thoſe of Saint-Prieſt, thoſe of Munſter and Oſnaburg, they together form a collection of 19 volumes in folio. 4. Hiſtorical letters, from January 1652 to 1710. Another perſon, of leſs ability than Dumont, has continued them. 5. Other collections, tolerably numerous. This author wrote in a languid and incorrect manner; but there is a great deal of induſtrious enquiry in all he has left us. He died about the year 1726, in an advanced age.

DUN (David lord). He was born at Dun, in the county of Angus, 1670, and brought up to the law, partly in the univerſity of St. Andrews and partly in that of Paris. In 1696 he was called to the bar in the court of ſeſſion, and became a famous pleader. He oppoſed the union in the ſcottiſh parliament, and was a munificent benefactor to the perſecuted epiſcopal clergy. In 1711 he took his ſeat on the bench in the court of ſeſſion, under the title of Lord Dun, his real name being David Erſkine. In 1713 he was appointed one of the commiſſioners of the court of juſticiary, which he held till 1750, when he retired, and, in 1752, publiſhed a moſt excellent volume in 12mo. under the title of "Lord Dun's Advices." He died at Dun, 1755, aged 85.

DUNBAR (William), an eminent ſcottiſh poet, was born about the year 1465. The place of his nativity is underſtood to have been Salton, a village on the delightful coaſt of the Forth in Eaſt Lothian. This is collected from what Kennedy, a contemporary poet, ſays in one of his ſatires; who mentions likewiſe his own wealth, and Dunbar's poverty. If we are to credit the ſame author, Dunbar was of the *kin* of the earls of March; but of this there is no ſatisfactory evidence. In his youth he ſeems to have been a travelling noviciate of the franciſcan order.

This

This mode of life not being agreeable to Dunbar's inclinations, he reſigned it, and returned to Scotland, as is ſuppoſed, about 1490, when he might be 25 years of age. In his Thiſtle and Roſe, which was certainly written in 1503, he ſpeaks of himſelf as a poet that had already made many ſongs: and that poem is the compoſition of an experienced writer, and not of a novice in the art. It is indeed probable that his tales; The twa marrit wemen and the wedo; and, The freirs of Berwik, (if the laſt be his) were written before his Thiſtle and Roſe. However this may have been, Dunbar, after being the author of The goldin Terge, a poem of the moſt opulent deſcription, and of many ſmall pieces of the higheſt merit, died in old age about 1530. In his younger years, our poet ſeems to have had great expectations that his abilities would have recommended him to an eccleſiaſtical benefice; and in his ſmaller poems he frequently addreſſes the king for that purpoſe: but there is no reaſon to believe that he did it with ſucceſs. Such is often the gratitude of princes: for the Thiſtle and Roſe, which was occaſioned by the marriage of James IV. king of Scotland, with Margaret Tudor, eldeſt daughter of Henry VII, king of England, deſerved better treatment at the hands of the young royal pair. Mr. Pinkerton, in his liſt of Scottiſh poets, tells us, he has looked in vain over many calendars of the characters, &c. of this period, to find Dunbar's name; but ſuſpects that it was never written by a lawyer. Mr. Warton, in characteriſing the ſcottiſh poets of this time, obſerves that the writers of that nation have adorned the period with a degree of ſentiment and ſpirit, a command of phraſeology, and a fertility of imagination, not to be found in any engliſh poet ſince Chaucer and Lydgate. "He might ſafely have added," ſays Mr. Pinkerton, "not even in Chaucer or Lydgate." Concerning Dunbar, Mr. Warton ſays, that the natural complexion of his genius is of the moral and didactic caſt. This remark, however, Mr. Pinkerton thinks, muſt not be taken too ſtrictly. "The goldin Terge", he adds, "is moral; and ſo are many of his ſmall pieces: but humour, deſcription, allegory, great poetical genius, and a vaſt wealth of words, all unite to form the complexion of Dunbar's poetry. He unites, in himſelf, and generally ſurpaſſes the qualities of the chief old engliſh poets; the morals and ſatire of Langland; Chaucer's humour, poetry, and knowledge of life; the allegory of Gower; the deſcription of Lydgate." This is a very high character. But, on a critical examination of Dunbar's principal poems, we doubt not that the reader will be convinced that he is entitled to an eminent degree of applauſe. His ſmall pieces have undoubtedly conſiderable merit; but we acknowledge that they did not ſtrike us ſo powerfully as we expected. Perhaps this might be owing to the want of familiarity with the

obſolete language of the time. The notes added to the collection publiſhed by ſir David Dalrymple are peculiarly valuable; for they not only explain and illuſtrate the particular expreſſions and phraſes of the pieces in queſtion, but contain ſeveral curious anecdotes, and throw conſiderable light on the manners of the times.

DUNCAN (MARK), a ſcots gentleman, ſettled at Saumur in Anjou, where he was profeſſor of philoſophy, and principal of the college of calviniſts. He practiſed medicine at the ſame time, and with ſo great reputation, that James I. of England made overtures to him to engage him about his perſon; but Duncan, being married at Saumur, choſe rather to ſacrifice his fortune to his fondneſs for his wife. He died in that town in 1640. We have ſeveral works in philoſophy by him, and a book againſt the poſſeſſion of the urſuline nuns of Loudun. This piece made ſo much noiſe, that Laubardemont, commiſſary for the examination of the demoniacal poſſeſſion of theſe young women, would have made it a ſerious affair for him, but for the interpoſition of the marſhal de Brezé, to whom he was phyſician.

DUNCAN (DANIÉL), an eminent phyſician, born at Montauban in Languedoc in 1649, was the ſon of Dr. Peter Duncan, profeſſor of phyſic in that city, and grandſon to William Duncan, an engliſh gentleman, of ſcottiſh original, who removed from London to the ſouth of France about the beginning of the laſt century. Having loſt both his parents while yet in his cradle, he was indebted, for the care of his infancy and education, to the guardianſhip of his mother's brother, Mr. Daniel Paul, a leading counſellor of the parliament of Toulouſe, though a firm and profeſſed proteſtant. Mr. Duncan received the firſt elements of grammar, polite literature, and philoſophy, at Puy Laurens, whither the magiſtracy of Montauban had transferred their univerſity for a time, to put an end to ſome diſputes of the ſtudents with the citizens. The maſters newly eſtabliſhed there, finding their credit much raiſed by his uncommon proficiency, redoubled their attention to him; ſo that he went from that academy with a diſtinguiſhed character to Montpellier, when removed thither by his guardian, with a view to qualify him for a profeſſion which had been for three generations hereditary in his family. His ingenuity and application recommended him to the eſteem and friendſhip of his principal inſtructor there, the celebrated Dr. Charles Barbeyrac (uncle to John Barbeyrac the famous civilian), whoſe medical lectures and practice were in high reputation. Having taken his favourite pupil into his own houſe, the profeſſor impreſſed and turned to uſe his public and private inſtruction by an efficacious method, admitting him, at every viſit he paid to his patients, to conſult and reaſon with him, upon ocular inſpection, concerning

concerning the effect of his prescriptions. When he had studied eight years under the friendly care of so excellent a master, and had just attained the age of twenty-four, he was admitted to the degree of M. D. in that university. From Montpellier he went to Paris, where he resided nearly seven years. Here he published his first work, upon the principle of motion in the constituent parts of animal bodies, entituled: "Explication nouvelle & mechanique des actions animales, Paris, 1678." It was in the year following that he went for the first time to London, to dispose of some houses there, which had descended to him from his ancestors. He had, besides, some other motives to the journey; and among the rest, to get information relative to the effects of the plague in London in 1665. Having dispatched his other business, he printed in London a latin edition of his "Theory of the principle of motion in animal bodies." His stay in London, at this time, was little more than two years; and he was much disposed to settle there entirely. But in 1681 he was recalled to Paris to attend a consultation on the health of his patron Colbert, which was then beginning to decline. Soon after his return he produced the first part of a new work, intituled: "La chymie naturelle, ou explication chymique & méchanique de la nourriture de l'animal." It was much read, but rather raised than satisfied the curiosity of the learned; to answer which he added afterwards two other parts, which were received with a general applause. A second edition of the whole was published at Paris in 1687. In that year likewise came out his "Histoire de l'animal, ou la connoissance du corps animé par la méchanique & par la chymie." He left Paris in 1683, upon the much-lamented death of Colbert, the kind effect of whose esteem he gratefully acknowledged, though in a much smaller degree than he might have enjoyed, if he could have restrained his zeal for protestantism, and his avowed abhorrence of popery. He had some property in land adjoining to the city of Montauban, with a handsome house upon it, pleasantly situated near the skirts of the town. It was with the purpose of selling these, and settling finally in England, that he went thither from Paris. But the honourable and friendly reception he met with there determined his stay some years in his native city. In 1690, the persecution which began to rage with great fury against protestants made him suddenly relinquish all thoughts of a longer abode in France. Having disposed of his house and land for less than half their value, he retired first to Geneva, intending to return to England through Germany; an intention generally kept in petto, but for many years unexpectedly thwarted by a variety of events. Great numbers of his persuasion, encouraged by his liberality in defraying their expences on the road to Geneva, had followed him thither. Unwilling to abandon them in distress, he spent

several

ſeveral months in that city and Berne, whither great numbers had likewiſe taken refuge, in doing them all the ſervice in his power. The harſh and gloomy aſpect which reformation at that time wore in Geneva, ill agreeing with a temper naturally mild and cheerful, and the ſullen treatment he met with from thoſe of his profeſſion, whoſe ignorance and ſelfiſhneſs his conduct and method of practice tended to bring into diſrepute, occaſioned his ſtay there to be very ſhort. He liſtened therefore with pleaſure to the perſuaſion of a chief magiſtrate of Berne, who invited him to a reſidence more ſuited to his mind. He paſſed about 8 or 9 years at Berne, where to his conſtant practice of phyſic was added the charge of a profeſſorſhip of anatomy and chemiſtry. In the year 1699, Philip landgrave of Heſſe ſent for him to Caſſel. The princeſs, who lay dangerouſly ill, was reſtored to life, but recovered ſtrength very ſlowly. Dr. Duncan was entertained for three years with great reſpect, in the palace of the landgrave, as his domeſtic phyſician. During his ſtay at that court, he wrote his treatiſe upon the abuſe of hot liquors. The uſe of tea, which had not long been introduced into Germany, and in the houſes of only the moſt opulent, was already at the landgrave's become improper and immoderate, as well as that of coffee and chocolate. The princeſs of Heſſe, with a weak habit of body inclining to a conſumption, had been accuſtomed to drink theſe liquors to exceſs, and extremely hot. He thought fit, therefore, to write ſomething againſt the abuſe of them, eſpecially the moſt common one laſt mentioned. Their prudent uſe, to perſons chiefly of a phlegmatic conſtitution, he allowed. He even recommended them, in that caſe, by his own example, to be taken moderately warm early in the morning, and ſoon after dinner; but never late in the evening, their natural tendency not agreeing with the poſture of a body at reſt. He wrote this treatiſe in a popular ſtyle, as intended for the benefit of all ranks of people; the abuſe he condemned growing daily more and more epidemical. Though he deemed it too ſuperficial for publication, he permitted it to be much circulated in manuſcript. It was not till five years after that he was perſuaded by his friend Dr. Boerhaave to print it, firſt in french, under the title of "Avis ſalutaire à tout le monde, contre l'abus des liqueurs chaudes, & particulierement du caffé, du chocolat, & du thé." Rotterdam, 1705. He printed it the year following in engliſh.

The perſecution of proteſtants in France continuing to drive great numbers of them from all its provinces into Germany, he defrayed occaſionally the expences of ſome ſmall bodies of theſe poor emigrants, who paſſed through Caſſel in 1702, in their way to Brandenburg, where encouraging offers of a comfortable maintenance were held out by Frederic, the newly created king of

of Pruſſia, to induſtrious manufacturers of every ſort. The praiſes theſe people ſpread of Dr. Duncan's liberality, when they arrived at Berlin, procured him a flattering invitation to that court. Here he was well received by the reigning prince; who appointed him diſtributor of his prudent munificence to ſome thouſands of theſe poor artificers, and ſuperintendant of the execution of a plan formed for their eſtabliſhment. This office he diſcharged with great credit and internal ſatisfaction; but with no other advantage to himſelf. Though appointed profeſſor of phyſic with a decent ſalary, and phyſician to the royal houſehold, he found his abode at Berlin likely to prove injurious to his health and fortune. His expences there were exceſſive, and increaſing without bounds by the daily applications made to him as diſtributor of the royal bounty, which fell ſhort of their wants. Beſides, the intemperate mode of living at that court was not according to his taſte. It was this laſt reaſon which induced him, in 1703, to remove to the Hague. In this moſt agreeable reſidence he ſettled about 12 years, a ſhort excurſion to London excepted in 1706, for the purpoſe of inveſting all his monied property in the engliſh funds. He kept at this time a frequent correſpondence with Dr. Boerhaave, at whoſe perſuaſion he publiſhed a latin edition of his Natural Chemiſtry, with ſome improvements and additional illuſtrations. He commenced about the ſame time a correſpondence upon ſimilar ſubjects with Dr. Richard Mead. From the time of his leaving London in 1681, it appears that Dr. Duncan conſtantly entertained thoughts of fixing there his final abode. He however did not effect this purpoſe till about the end of 1714. He expreſſed an intention to quit the Hague ſome months ſooner; but unhappily juſt then he was ſuddenly ſeized with a ſtroke of the palſy. It greatly alarmed his friends. Yet, when he had overcome the firſt ſhock, he found no other inconvenience from it himſelf till his death 21 years after, but a ſlight convulſive motion of the head, which ſeized him commonly in ſpeaking, but never interrupted the conſtant cheerfulneſs of his addreſs. To a patient likely to do well he would ſay, "It is not for *your* caſe that I ſhake my head, but *my own*. You will ſoon ſhake me off, I warrant you." He dedicated the laſt 16 years of his life to the gratuitous ſervice of thoſe who ſought his advice. To the rich who conſulted him, from whom he as peremptorily refuſed to take a fee, he was wont to ſay, with a ſmile, "The poor are my only paymaſters now; they are the beſt I ever had; their payments are placed in a government-fund that can never fail; my ſecurity is the only KING who can do no wrong." This alluded to the loſs he had ſuſtained, in 1721, of a third part of his property by the South Sea ſcheme. It produced not the leaſt alteration in his purpoſe, nor any retrenchment of his general beneficence to the poor.

poor. He left behind him a great number of manuſcripts, chiefly on phyſical ſubjects. The writers of the Bibliothéque Bretanique for June 1735, whence the ſubſtance of this account is chiefly taken, cloſe the article relating to him with this ſhort ſketch of his character: "His converſation was eaſy, cheerful, and intereſting, pure from all taint of party-ſcandal or idle raillery. This made his company deſired by all who had a capacity to know its value; and he afforded a ſtriking inſtance that religion muſt naturally gain ſtrength from the ſucceſsful ſtudy of nature." He died at London, April 30, 1735, aged 86.

DUNCAN (WILLIAM), profeſſor of philoſophy in the mariſchal college, Aberdeen, and a learned writer, was born at that borough in the month of July 1717. His father, William Duncan, was a reſpectable tradeſman in the ſame place, and his mother, Euphemia Kirkwood, was the daughter of a wealthy farmer in Eaſt Lothian, the firſt diſtrict in Scotland where agriculture was much improved. Young Duncan received his grammatical education, partly in the public grammar-ſchool of Aberdeen, and partly at Foveran, about fifteen miles diſtant, where there was a boarding-ſchool, which at that time was greatly frequented on account of the reputation of Mr. George Forbes, the maſter. In November 1733 Mr. Duncan entered the mariſchal college of Aberdeen, and applied himſelf particularly to the ſtudy of the greek language, under the celebrated profeſſor Dr. Thomas Blackwell. After going through the ordinary courſe of philoſophy and mathematics, which continues for three years, he took the degree of M. A. This was in April 1737; and he never took any other degree. Mr. Duncan appears to have been deſigned for the miniſtry, and in this view he attended the theological lectures of the profeſſors at Aberdeen for two winters. Not, however, finding in himſelf any inclination to the clerical profeſſion, he quitted his native place, and removed to London in 1739, where he was chiefly employed as an author, and it is not known whether he was ever in any other line. In this capacity various works were publiſhed by him without his name; the exact nature and number of which it is not in our power to aſcertain. It is in general underſtood that he tranſlated ſeveral books from the french, and that he engaged in different undertakings which were propoſed to him by the bookſellers. There is reaſon to believe that he had a very conſiderable ſhare in the tranſlation of Horace which goes under the name of Watſon. Without anxiouſly enquiring after every tranſlation, and every compilation, in which Mr. Duncan might be concerned, we ſhall content ourſelves with taking notice of the three principal productions upon which his literary reputation is founded. The firſt, in point of time, was his tranſlation of ſeveral ſelect orations of Cicero. It has gone

through ſeveral impreſſions, and is in conſtant uſe as a ſchool-book. In the year 1748 Mr. Robert Dodſley publiſhed that work ſo well adapted to the education of youth, intituled: The Preceptor; a book which has gone through eight editions, and of which many more will probably be demanded in courſe of time. That the work might be executed in the beſt manner, Mr. Dodſley called in the aſſiſtance of ſome of the ableſt men of the age, among whom may be reckoned the names of David Fordyce, Dr. John Campbell, and Dr. Samuel Johnſon. The part of logic was aſſigned to Mr. Duncan, and he diſcharged the taſk with an ability that excited general approbation. He has treated logic like one who was a thorough maſter of it. Diſdaining to copy ſervilely after thoſe who had gone before him, he ſtruck out a plan of his own, and managed it with ſo much perſpicuity and judgment, gave ſo clear and diſtinct a view of the furniture of our minds for the diſcovery of truth, and laid down ſuch excellent rules for the attainment of it, that his work is one of the beſt introductions to the ſtudy of philoſophy and the mathematics in our own or perhaps any other language. Mr. Duncan's laſt production was a tranſlation of Cæſar's commentaries, which appeared in the latter end of the year 1752, in one volume, folio. This work had a double title to a favourable reception from the public, being recommended both by its external and internal merit. It is beautifully printed, and richly adorned with a variety of fine cuts: and as to the tranſlation, it is acknowledged to be the beſt that has been given in our tongue of the Commentaries of Cæſar. Mr. Duncan has in a great meaſure caught the ſpirit of the original author, and has preſerved his turn of phraſe and expreſſion as far as the nature of our language would permit. Previouſly to our author's publication of this work, he had been appointed profeſſor of philoſophy in the mariſchal college, Aberdeen. The royal preſentation which conferred this office upon him was ſigned by the king at Hanover, May 18, 1752. Mr. Duncan, however, remained in London till the ſummer of 1753, and was not admitted to his profeſſorſhip of natural and experimental philoſophy till Aug. 21 of the ſame year. While Mr. Duncan reſided in the metropolis, he was in the habits of intimacy with ſeveral of the learned men who flouriſhed at that time: and among others, George Lewis Scot and Dr. Armſtrong were his particular friends. Indeed he was held in general eſteem on account of his private as well as his literary character. The ſedentary life he had led, before he came into the college at Aberdeen, had a good deal affected his conſtitution, and particularly his nerves; in conſequence of which he was ſubject to an occaſional depreſſion of ſpirits. By this he was unfitted for great exertions, but not for his ordinary employment, or for enjoying

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the company of his friends. He died a bachelor, May 1, 1760, in the 43d year of his age. Mr. Duncan cannot ſo much be ſaid to have poſſeſſed genius, as good ſenſe and taſte; and his parts were rather ſolid than ſhining. His temper was ſocial, his manners eaſy and agreeable, and his converſation entertaining and often lively. In his inſtructions as a profeſſor he was diligent and very accurate. His conduct was irreproachable, and he was regular in his attendance on the various inſtitutions of public worſhip. Soon after his ſettlement in the mariſchal college, he was admitted an elder of the conſiſtory or church ſeſſion of Aberdeen, and continued to officiate as ſuch till his death.

DUNCOMBE (WILLIAM), younger ſon of John Duncombe, eſq. of Stocks in Hertfordſhire, in 1722 publiſhed a tranſlation of Racine's Athaliah, which was well received by the public, and has gone through three editions. In 1724 he was editor of the works of Mr. Needler; in 1735 of the poems of his deceaſed brother-in-law, Mr. Hughes [Q], in two volumes, 12mo; in 1737 of the miſcellanies of his younger brother, Mr. Jabez Hughes, for the benefit of his widow, in one volume, 8vo; and in 1745 of the works of the Rev. Mr. Samuel Say, in one volume 4to. In 1726 he married the only ſiſter of John Hughes, eſq. whom he long ſurvived [R]. In 1734 his tragedy of Lucius Junius Brutus was acted at Drury-lane theatre. It was publiſhed in 1735, and again in 1747. "The works of Horace, in engliſh verſe, by ſeveral hands," were publiſhed by him in two volumes 8vo, with notes, &c. in 1757. A ſecond edition, in four volumes 12mo, with many imitations, was publiſhed in 1762. In 1763 he collected and republiſhed ſeven ſermons by archbiſhop Herring, on public occaſions, with a biographical preface. He died Feb. 26, 1769, aged 80; leaving one ſon, John, M. A. one of the ſix preachers in Chriſt-church Canterbury, &c. who was his aſſiſtant in the tranſlation of Horace.

DUNCOMBE (JOHN) was born 1730. He was the only child of William Duncombe, eſq. younger brother of John Duncombe, eſq. [S] of Stocks, near Berkhamſtead, Herts. His mother was ſiſter to Mr. Hughes, author of the Siege of Damaſcus. When a child, he was of an amiable diſpoſition, had an uncommon capacity for learning, and diſcovered, very early, a genius for poetry. After ſome years paſſed at a ſchool at Romford, in Eſſex, under the care of his relation, the rev. Philip Fletcher [T], afterwards dean of Kildare, and younger

[Q] "An account of Mr. Hughes," ſays Dr. Johnſon, "is prefixed to his works by the late Mr. Duncombe, a man whoſe blameleſs elegance deſerved the ſame reſpect."

[R] See "Letters of eminent perſons," Vol. iii. p. 144.

[S] Of whom a good portrait, and ſome memoirs, may be ſeen in Nichols's Select Collection of Poems, 1782, vol. vi. p. 1.

[T] Of whom, and his family, ſee ſome particulars by Mr. D. in the volume juſt referred to, p. 243.

brother

brother to the biſhop of that ſee; he was removed to a more eminent one at Felſted, in the ſame county.—At this ſchool he was ſtimulated by emulation to an exertion of his talents; and, by a cloſe application, he became the firſt ſcholar, as well as captain of the ſchool, and gained the higheſt reputation; and by the ſweetneſs of his temper and manners, and by a diſpoſition to friendſhip, he acquired and preſerved the love of all his companions, and alſo the eſteem of his maſter and family: and he has, on ſome particular occaſions, been heard modeſtly to declare, that he was never puniſhed, during his whole reſidence at either ſchool, for negligence in his leſſons or exerciſe, or for any other miſdemeanor. He was very early qualified for the univerſity, and conſtantly improved himſelf, when at home, by his private ſtudies, and the aſſiſtance of his father, who was a polite ſcholar, and whoſe literary character is well known. He was happy in the companionſhip of ſuch a ſon, who was always dutiful and affectionate to him; and the firſt literary characters of that time aſſociated with a father and ſon, whoſe poliſhed taſte and amiable manners rendered them univerſally acceptable. He was entered, at the age of 16, at Benet-college, Cambridge, where Mr. Caſtle, afterwards dean of Hereford, was then maſter: and he was recommended to that college by archbiſhop Herring [u], who had a long and particular friendſhip for Mr. Duncombe the father, and a conſtant literary intercourſe and correſpondence ſubſiſted between them. The archbiſhop baptiſed his ſon, and promiſed to patronize him, if educated for the church, and therefore ſent him to the college where he had completed his own education.—At the univerſity he continued to riſe in reputation as a ſcholar and a poet, and was always irreproachable in his moral character: he had the happineſs of forming ſome connections there with men of genius and virtue, which laſted through life; but the firſt and ſtrongeſt attachment, in which he moſt delighted, and which reflected honour on his own merit, was the uninterrupted friendſhip, and conſtant correſpondence, which continued to the laſt, with a very reſpectable clergyman of the dioceſe of Norwich, a man whoſe character for learning and abilities, goodneſs and virtue, have juſtly gained him the eſteem and love of all who have the happineſs of his acquaintance, whoſe teſtimony is real praiſe, who acknowledged the worth of his valuable friend, "and loved his amiable and benevolent ſpirit."

He was, in 1750, with full reputation, choſen fellow of Benet-college; was, in 1753, ordained at Kew chapel, by Dr. Thomas, biſhop of Peterborough, and appointed, by the recommendation

[u] Whoſe Sermons and Letters were afterwards publiſhed by Mr. D. with memoirs of his benevolent friend and patron.

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of archbiſhop Herring, to the curacy of Sundridge in Kent; after which he became aſſiſtant preacher at St. Anne's, Soho, where his father reſided, and Dr. Squire [x], afterwards bp. of St. David's, was rector, with whom he lived in particular intimacy, and who gave him a chaplainſhip, and intended to patronize him; but in that inſtance, and ſeveral others, he experienced the loſs of friends and patrons before they had been able to gratify their own intention, or beſtow on him any thing conſiderable.—His elegant diſcourſes acquired him, as a preacher, great reputation; his language was always correct, his expreſſion forcible, and his ſound and rational doctrine ſo pathetically delivered, as to impreſs his hearers with reverence and awaken their attention. His voice was harmonious; and rather by the diſtinct articulation, than from ſtrength, he was better heard, in many large churches, and particularly in the choir of Canterbury cathedral, than ſome louder tones, having cultivated the art of ſpeaking in the pulpit; and his ſermons always recommended that moderation, truly chriſtian temper, and univerſal charity and philanthropy, which formed the diſtinguiſhed mark of his character in every part of life; and he was totally free from all affectation, as well in the pulpit as in common converſation. He was a popular and admired preacher; but he had no vanity on that account, and was equally ſatisfied to fulfil his duty in a country pariſh, and an obſcure village, as in a crowded cathedral, or populous church in the metropolis. But his merit was not much regarded by the attention of the great. He was, however, eſteemed, honoured, and beloved, in the very reſpectable neighbourhood where he conſtantly reſided; and the dignities and affluence he might reaſonably have expected from his family connections, and early patronage, could only have diſplayed, in a wider ſphere, that benevolence, and thoſe virtues, which are equally beneficial to the poſſeſſor, in whatever ſtation he may be placed, when exerciſed to the utmoſt of his ability.

After the death of biſhop Squire, he was nominated chaplain to lord Corke, with whom he and his father had the honour of a particular friendſhip, as appears by that nobleman's "Letters from Italy [y]." He was preſented, in 1757, by archbiſhop Herring, to the united livings of St. Andrew and St. Mary Bredman, in Canterbury. This benefice was beſtowed in the moſt friendly manner by his patron, who called it *only ſomething to begin with*: but the archbiſhop lived not above two months afterwards; and with his life the proſpect of future advancement ſeemed to diſappear. However, no complaint againſt the ſlow preferment from his reſpected friend and patron, no murmur againſt the

[x] Of whom ſome memoirs, ſuggeſted principally by Mr. D. are printed in the "Biographical Dictionary."

[y] Of which Mr. D. was editor.

daily

daily diſpoſitions of benefices, t which he muſt be conſcious his merit often gave him equal claim, ever was ſuffered to eſcape in converſation.

This living enabled him to fulfil a long engagement, or rather to obey the impulſe of a long attachment, to Miſs Highmore, daughter of Mr. Highmore, who was known to the world, not only by his pencil, but by his other extenſive knowledge, and literary purſuit [z].

He was married at St. Anne's church, 20th April 1763, by Dr. Squire, biſhop of St. David's. A ſimilarity of taſte and love of literature had early endeared their companionſhip; and a mutual affection was the natural conſequence, which enſured to them 23 years happineſs, rather increaſed than diminiſhed by the hand of time! He ſettled at Canterbury; and, in the year 1766, archbiſhop Secker appointed him one of the ſix preachers in that cathedral. In 1773 archbiſhop Cornwallis gave him the living of Herne, about ſix miles from Canterbury, which afforded him a pleaſant receſs in the ſummer months. His grace alſo granted him a chaplainſhip; and he had, previous to the laſt living, been entruſted with the maſterſhip of Harbledown and St. John's hoſpitals, places of truſt only, not emolument: ſo that he had, in fact, three favours, though not any of them conſiderable, in ſucceſſion, from three archbiſhops.

He examined into the ſtate of the hoſpitals, and endeavoured to do his duty in the office he had undertaken, with an attention and aſſiduity that accompanied his indefatigable deſire of being ſerviceable to all, and particularly to the loweſt of his fellow-creatures, wherever he had opportunity; which was his principal inducement for becoming an acting magiſtrate, the duty of which office he performed ſeveral years, with great application to obſerve the laws of his country, to do juſtice, preſerve equity, and always remember mercy; for no one in that department was more open to the poor and friendleſs, having the temper and inclination to propoſe and to act, for the ſervice and relief of the diſtreſſed; with ſteadineſs to perſevere with judgment, where truth and right preponderated.

He was ſuddenly taken ill, in the night, June 21, 1785. A ſuffocation was rapidly coming on; but a ſurgeon being called, he was almoſt inſtantly relieved by bleeding—a good ſleep enſued, but he waked in the morning almoſt ſpeechleſs; a paralytic ſtroke, on the organs of articulation only, ſeemed to have taken place; medical aſſiſtance was applied; he partly recovered articulation; but great debility was perceivable, and he could no longer write as uſual: however, by ſlow degrees, he regained

[z] See his life, by Mr. Duncombe, Gent. Magazine, vol. L. p. 9, 176; and an affectionate tribute to his memory, in the ſame vol. p. 144.

ſtrength, beyond the expectation of his diſtreſſed friends; and appeared after the ſummer paſſed at Herne, to be quite reſtored to health and ſpirits, and purſued every avocation as before the ſtroke, and with the ſame power of mind: but thoſe who were moſt conſtantly with him, and watched with the tender eye of affection, never loſt the alarm, never reſted without apprehenſion, and perceived, by ſome ſudden ſtarts, and nervous complaints, that all was not ſound within. In January following he coughed much, two or three days, but without any dangerous ſymptom, till, on the night of the 18th, a ſuffocation, as before, came on: aſſiſtance was immediately procured, but not with the former ſucceſs; the diſorder increaſed, and loſs of life enſued. His gentle ſpirit, as he had lived, departed, eaſy to himſelf in his exit; diſtreſsful alone to all that knew him, to thoſe moſt who knew him beſt. His family, his friends, the ſervants, and the poor, all, by their affliction, ſpoke his real worth. He left one daughter. His temper, never changed by any deprivation of the world's enjoyments, nor by any bodily ſuffering; no peeviſhneſs, no complaints eſcaped; though it is obſerved that a great alteration often attends ſuch diſorders, and warps the temper naturally good. But he ſilently uſed his piety to the laudable purpoſe of regulating, not only his actions, but his words; yet this was diſcovered rather from obſervation, than from his own profeſſion, as he was remarkably modeſt and humble on religious topics; and, for fear of oſtentation on that ſubject, might rather err on the oppoſite ſide, from an awful timidity, which might not always give a juſt idea of his unaffected zeal, and real faith. His friendſhip, where profeſſed, was ardent: and he had a ſpirit in a friend's cauſe, that rarely appeared on other occaſions. He was amiable, affectionate, and tender, as a huſband and father; kind and indulgent, as a maſter; and a protector and advocate of the poor; benevolent to all, as far as his fortune could afford.

As he had many leiſure hours, he paſſed much time in literary employments, though many were very cheerfully given to ſociety. The earlieſt literary production of Mr. Duncombe, that is now recollected, is a poem on the death of Frederic prince of Wales, 1751, printed in the Cambridge verſes on that event. 2. He publiſhed in 1752, Horace, lib. ii. ſat. 7. imitated, and inſcribed to Richard Owen, Cambridge, by ſir Nicholas Nemo, 4to. This is printed in his Horace. 3. The evening contemplation, 1753. It has been reprinted in the Repoſitory. 4. Prefixed to Jeffery's Miſcellanies, 4to. 1754, is a poem by Mr. Duncombe [A]. 5. In vol. iv. of Dodſley's collection, firſt publiſhed in

[A] In the preface to that volume is the following paragraph: "His couſin (i. e. Mr.

in 1754, is an ode to Health, by Mr. Duncombe. 6. In vol. vi. publiſhed 1758, is an ode to the Genius of Italy, occaſioned by the earl of Corke's going abroad. 7. The Feminead; with a great number of poetical pieces in the ſeveral collections and monthly magazines.

DUNGAL, a writer of the 9th century, was probably an Iriſhman. He went over to France, and it is thought became a monk of St. Denis, or at leaſt much attached to that abbey. Charlemagne conſulted him, in 811, on the two eclipſes of the ſun which were reported to have happened the year before. Dungal anſwered that prince in a pretty long letter, which may be ſeen in the 10th vol. in 4to. of the Spicilegium of dom Luc d'Acheri. In the Bibliotheca Patrum is alſo printed a tract by Dungal for the prohibition of the worſhip of images; printed ſeparately 1608, 8vo.

DUNLOP (WILLIAM, A. M.). He was born at Glaſgow, where his father was principal of the univerſity, 1692. In 1712 he took the degree of A. M. and afterwards ſpent two years in the univerſity of Utrecht, having at that time ſome thoughts of applying himſelf to the ſtudy of the law; but he was diverted from that reſolution by the perſuaſions of Mr. Wiſhart, then principal of the college of Edinburgh, by whoſe intereſt he was promoted to be regius profeſſor of divinity and church hiſtory, 1716. In the diſcharge of his duty Mr. Dunlop procured great honour: but his labours were not confined to the profeſſional chair; he preached frequently in the pariſh churches in Edinburgh, and his ſermons were delivered with ſuch elegance and juſtneſs of thought, that multitudes flocked after him. Increaſing daily in promoting uſeful knowledge, and acquiring the approbation of the virtuous of every denomination, he adorned his profeſſion by the moſt exalted piety, and lived equal to the doctrines he taught.

> Still turn'd to moral virtue was his ſpeech,
> And gladly would he learn, and meekly teach.

In the arduous diſcharge of theſe important duties, he contracted a diſorder which brought on a dropſy; and after a lingering illneſs he died at Edinburgh, 1720, aged 28. His works are: Sermons in two volumes, 12mo. and an Eſſay on confeſſions of faith. He was an ornament to learning, the delight of chriſ-

Mr. Lewis Duncombe's) Mr. John Duncombe, a zealous and ſucceſsful ſollicitor of my intereſt, like his father, my friend before named, has obliged me with a tranſlation of the concluſion of Vanier's 5th book, which places the author's filial piety in a very ſtriking light. The ſame gentleman's tranſlation of the 15th book, upon fiſhes, is a very good one, and cannot be overlooked, whenever ſeveral hands may undertake the whole of that long and languid production, as a late writer has ſtyled it." His book on fiſhes has not been printed; and the original, we believe, is in the poſſeſſion of Mr. Reed.

tians, and eſteemed by the profeſſors of that ſeminary of which he was a member.

DUNLOP (Alexander, A. M). He was brother to the above, and born in America, where his father was a voluntary exile, 1684, and at the revolution came over to Glaſgow, where he had his education, and made great progreſs in the ſtudy of the greek language. In 1720 he was appointed profeſſor of greek in the univerſity of Glaſgow, and was much followed, for the art of teaching that language in a manner ſuperior to any of his contemporaries. In 1736 he publiſhed a greek grammar, which has gone through ſeveral editions, and is ſtill very much eſteemed, it being the one chiefly uſed in the ſcottiſh univerſities. He died at Glaſgow, 1742, aged 58.

DUNOD DE CHARNAGE (Francis Ignatius), profeſſor of law at Beſançon, the place of his nativity, died in that town in 1751, was held in general eſteem for his knowledge and his probity. He wrote: 1. A hiſtory of the Sequani, or Memoirs of the count de Bourgogne, 1735, 1737, 1740, 3 vols. 4to. 2. Hiſtory of the church, town, and dioceſe of Beſançon; 1750, 2 vols. 4to. 3. Treatiſe of deſcriptions, 1730, 4to. 4. De la Main-morte, et des retraites; 1733, 4to. He juſtifies, by arguments bad enough, the cuſtom of the lords who have the right of main-morte over their vaſſals. His ſon Joſeph Dunod, advocate at Beſançon, deceaſed in 1765, left many manuſcript obſervations on the works of his father. Peter Dunod, a learned jeſuit of the ſame family, publiſhed in 1697 a curious book intituled: The diſcovery of the town of Antré, in Franche-Comté; together with queſtions on the hiſtory of that province.

DUNOIS (John), of Orleans, comte de, and of Longueville, natural ſon of Louis duke of Orleans, and lady de Cany, aſſaſſinated by the duke of Burgundy, born Nov. 23, 1407. The young hero began his career by the defeat of the earls of Warwick and Suffolk, whom he purſued to the gates of Paris. Orleans being beſieged by the Engliſh, he bravely defended that town, and gave time to Joan of Arc to bring him ſuccours. The raiſing of the ſiege was followed by a train of ſucceſſes. The count de Dunois had almoſt the whole honour of driving the enemy out of Normandy and la Guienne. He gave them the fatal blow at Caſtillon, in 1451, after having taken from them Blaie, Fronſac, Bourdeaux, and Bayonne. Charles VII. owed his throne to the ſword of Dunois. Nor was that monarch ungrateful to him: he beſtowed on him the title of Reſtorer of his country, made him a preſent of the comté of Longueville, and honoured him with the office of grand chamberlain of France. He was held in equal eſteem by Louis XI. Count de Dunois, under the reign of that prince, entered into the league of the Public-good, of which, by his conduct and experience, he

he became the very ſoul. The hero died Nov. 24, 1468, aged 61, regarded as a ſecond du Gueſclin, and not leſs dreaded by the enemies of his country, than reſpected by his fellow-citizens, for his valour always guided by prudence, for his greatneſs of ſoul, his beneficence, and every virtue that enters into the character of a truly great man.

DUNS (John), commonly called Duns Scotus, was a celebrated theologian of the order of St. Francis, and born in England at Dunſtance in Northumberland. He was ſent to Merton-hall in Oxford, and choſen fellow of it. Then he went to Paris, and joined himſelf to the ſociety of the franciſcans; where he diſtinguiſhed himſelf ſo much by the acuteneſs of his parts, and eſpecially by his manner of diſputing, that he acquired the name of "The Subtil Doctor." He affected to maintain opinions contrary to thoſe of Thomas Aquinas, which produced two parties in the ſchools, the Thomiſts and the Scotiſts. He was a writer of prodigious ſubtilty; and, like all ſubtil writers, refined upon every ſubject he handled, till it had no meaning at all left in it. The beſt edition of his works is that of Lyons, printed 1639 in ten volumes folio. They are now waſte paper. Some have ſaid, that Duns Scotus was the firſt who taught, in the univerſity of Paris, "the immaculate conception of the bleſſed virgin:" but this is not true. He went afterwards to Cologne, where he died in 1308. Paul Jovius and others have told a terrible ſtory relating to the manner of his death. They ſay, that, falling down of an apoplexy, he was immediately interred as dead; but that, coming afterwards to his ſenſes, he languiſhed in a moſt miſerable manner in his coffin, beating his head and hands againſt its ſides, till he died in good earneſt. This has generally been treated as a fable, yet it gave birth to the following epitaph upon him:

Quod nulli ante hominum accidit, viator,
Hic Scotus jaceo ſemel ſepultus,
Et bis mortuus: omnibus ſophiſtis
Argutus magis atque captioſus.

DUNTON (John), bookſeller, was born at Graffham in Huntingdonſhire, the 14th of May 1659; the ſon of John Dunton fellow of Trinity-college Cambridge, and rector of Graffham. He was in buſineſs upwards of twenty years, during which time he traded conſiderably in the Stationers company. However, about the beginning of the preſent century, he failed, and commenced author; and in 1701 was amanuenſis to the editor of a periodical paper called the Poſt Angel. He ſoon after ſet up as a writer for the entertainment of the public; and projected and carried on, with the aſſiſtance of others, the Athenian Mercury: or a ſcheme to anſwer a ſeries of queſtions monthly, the queriſt remaining concealed.

cealed. This work was continued to about twenty volumes; and afterwards reprinted by Bell, under the title of the Athenian Oracle, 4 vols. 8vo. In 1710 he publiſhed his Athenianiſm; or the projects of Mr. John Dunton, author of the eſſay on the hazard of a death-bed repentance. This contains, amidſt a prodigious variety of matter, ſix hundred treatiſes in proſe and verſe, by which he appears to have been, with equal facility, a philoſopher, phyſician, poet, civilian, divine, humouriſt, &c. To this work he has prefixed his portrait, engraved by M. Vander Gucht; and in a preface, which breathes all the pride of ſelf-conſequence, informs his readers, he does not write to flatter, or for hire. As a ſpecimen of this miſcellaneous farrago, the reader may take the following heads of ſubjects: 1. The funeral of Mankind, a paradox, proving we are all dead and buried. 2. The ſpiritual hedge-hog; or, a new and ſurpriſing thought. 3. The double life, or a new way to redeem time, by living over tomorrow before it comes. 4. Dunton preaching to himſelf; or every man his own parſon. 5. His creed, or the religion of a bookſeller, in imitation of Brown's Religio medici, has ſome humour and merit. This he dedicated to the Stationers company. As a ſatiriſt he appears to moſt advantage in his poems, intituled, the Beggar mounted; the Diſſenting Doctors; Parnaſſus hoa! or frolics in verſe; Dunton's ſhadow, or the character of a ſummer friend. Throughout the whole of his writings he is exceedingly prolix and tedious, and ſometimes obſcure. His "Caſe is altered, or Dunton's re-marriage to his own wife," has ſome ſingular notions, but very little merit in the compoſition. For further particulars of this heterogeneous genius, ſee "Dunton's Life and errors," a work now grown ſomewhat ſcarce. The year he died is uncertain.

DU PATY, at firſt advocate general and afterwards preſident à mortier in the parliament of Bourdeaux, born at Rochelle, died at Paris in 1788, at no very advanced age, was an upright, enlightened and eloquent magiſtrate. He acquired conſiderable honour, by his inflexible conſtancy in the revolution of the magiſtracy in 1771, and ſtill more by delivering from puniſhment three poor wretches of Chaumont, condemned to be broke alive upon the wheel. The ſtatement he publiſhed in his defence, is replete with force and ſenſibility. His hiſtorical reflections on penal laws deſerve the ſame praiſe, and are perhaps preparatory to an alteration greatly to be wiſhed for in the criminal code of all nations. The preſident Du Paty employed himſelf for a length of time about this reform, and diſplayed no leſs ſagacity than zeal in combating the obſtacles he met with in attempting to deſtroy inveterate prejudices. As a literary man, we have by him, Academical diſcourſes, and Letters on Italy, 2 vols. 8vo, 1788. In the account of his travels, he ſhews himſelf as a man ſenſible to the maſterpieces of art as well as to the beauties of nature. His book, frequently animated by ſentiment and enthuſiaſm,

ſiaſm, is yet more frequently diſfigured by emphatical phraſes, by attempts at wit, by ſudden tranſitions ſome whereof are original, but the greater part ſavouring of conceit and affectation. The preſident Du Paty, it muſt be owned, was ſomewhat deficient in taſte, and aimed too much at imitating Diderot and Thomas, who furniſhed him with many of his phraſes. His adverſaries have ſpread abroad an anecdote, that Voltaire, being aſked his opinion of his abilities as a magiſtrate, anſwered: He is a good ſcholar. And, when he was urged to give his ſentiments on his talents for literature and the arts, he ſaid: He is a good magiſtrate. It may be that Voltaire uttered this epigram, becauſe this poet was fond of a jeſt.

DUPIN (LEWIS ELLIS), a very learned doctor of the Sorbonne, and one of the greateſt critics of his time, eſpecially in what regarded eccleſiaſtical matters, was born at Paris, June 17, 1657, of an antient and noble family. He diſcovered early a ſtrong inclination for books, which was cheriſhed by his father, who educated him with great care. After having gone through his courſe of grammar-learning and philoſophy in the college of Harcourt, he embraced the eccleſiaſtical ſtate, and frequented lectures of divinity in the Sorbonne. Afterwards he applied himſelf entirely to the reading of councils, fathers, and eccleſiaſtical writers, greek as well as latin; and, being found at his examination among the firſt rank, he was admitted doctor of the Sorbonne in 1684. Then he ſet about his "Bibliotheque univerſelle des auteurs eccléſiaſtiques," the firſt volume of which appeared in 1686. He had publiſhed the eight firſt centuries, when the liberty with which he treated ſome eccleſiaſtical writers, as to their ſtyle, their doctrines, and other qualities, gave offence to certain perſons, who carried their complaints to Harlay archbiſhop of Paris. This prelate obliged Dupin to retract a great number of propoſitions, which were judged exceptionable; and his work was ſuppreſſed in 1693. Nevertheleſs, he was permitted to carry it on, by only making a ſmall change in the title of it, from "Bibliotheque univerſelle" to "Bibliotheque nouvelle." This great work, continued in ſeveral ſucceſſive volumes to the end of the xvith century, though it might eaſily have taken up the whole life of a common man, did not hinder Dupin from obliging the public with many other works: the chief of which are, 1. Prolegomena to the old and new Teſtaments, by way of ſupplement to his Bibliotheque. 2. A bibliotheque of authors ſeparate from the communion of the church of Rome, who flouriſhed in the xviith century. 3. A treatiſe de antiqua eccleſiæ diſciplina. 4. A treatiſe of power, eccleſiaſtical and temporal. 5. An hiſtorical treatiſe upon excommunications. 6. Notes upon the Pſalms and the Pentateuch. 7. A defence of the cenſure, which the faculty of theology at Paris paſſed upon father le Comte's memoirs of China. 8. An analyſis of the Apocalypſe, with diſſertations upon ſeveral curious matters. 9. A profane Hiſtory. 10. A critique upon

on the hiſtory of Apollonius Tyanenſis. 11. A method of ſtudying divinity. 12. A new edition of the works of Optatus, &c.

Dupin was profeſſor of philoſophy in the royal college; but was baniſhed ſome time from the chair to Chatelheraut, on account of the famous Cas de Conſcience. He was afterwards reſtored, and died at Paris in 1719, aged 62 years. He was a man of prodigious reading, and had an eaſy and happy way of writing. He had an uncommon talent at analyſing the works of an author, which makes his Eccleſiaſtical Bibliotheque ſo valuable: for there we have not only an hiſtory of the writers, but alſo the ſubſtance of what they wrote; which is a great convenience to perſons who wiſh to know ſomething of them, yet have not either time, or knowledge of languages, ſufficient to read their works. Above all, he is to be admired for his great impartiality in this work; in which, if he falls ſomewhat ſhort of Le Clerc, he certainly exceeds our Cave: and it was this very quality which rendered him ſo obnoxious to the zealots of his own church. His Bibliotheque is tranſlated into engliſh, improved with notes, and has undergone, ſome parts of it at leaſt, more editions than one.

DUPLEIX (Scipio), was born at Condom in 1566, of a noble family originally from Languedoc. His father had ſerved with diſtinction under marſhal de Montluc. Scipio having attracted notice at the court of queen Margaret, then at Nerac, came to Paris in 1605 with that princeſs, who afterwards made him her maſter of requeſts. His next appointment was to the poſt of hiſtoriographer of France, and he worked for a long time on the hiſtory of that kingdom. In his old age he compiled a work on the liberties of the gallican church; but the chancellor Seguier having cauſed the manuſcript, for which he came to apply for a privilege, to be burnt before his face, he died of vexation not long after, at Condom, in 1661, at the age of 92. Dupleix had arrived at the age of fourſcore, without ſickneſſes or infirmities. "Never" (ſays he, ſpeaking of himſelf at that time) "were the faculties of my mind more entire, nor the functions of my organs more free. My ſight, which might reaſonably be expected to be decayed by continual reading and long habits of writing, is of all my ſenſes the leaſt impaired, and requires no artificial helps. I may affirm no leſs of my hearing, and the reſt of my organs." We have ſeveral works of his; the principal of them are: 1. Memoirs of the Gauls, 1650, folio, forming the firſt part of his hiſtory of France. They are more eſteemed than all the reſt: it is plain from them that the author was at the fountain-head of information. And yet, the book being ill written, is leſs known, and ſtill leſs read. 2. Hiſtory of France, in 5, afterwards in 6 vols. folio. The narration of Dupleix, though terſe enough, is not pleaſant, not only on account of the language now become old, but likewiſe from the pompous inſipidities diſperſed all through it. Cardinal Richelieu is much flattered

flattered by the author, becauſe he was living at the time; and queen Margaret, though his benefactreſs, is there deſcribed like a Meſſalina, becauſe ſhe was dead, and the author had nothing farther to expect from her. He frequently ſacrifices truth to dull antitheſes and blunt points of wit. The vile adulation that appears in all the places where he ſpeaks of cardinal Richelieu highly offended Matthew de Morgues, and marſhal Baſſompierre. They both convicted him of ignorance and inſincerity. Dupleix anſwered them as little badly as he could. After the death of the cardinal, he wiſhed to recompoſe a part of his hiſtory, but was prevented from executing his purpoſe, by declining age. 3. Roman hiſtory, 3 vols. folio; an enormous maſs, without ſpirit, without life. 4. A courſe of philoſophy, 3 vols. 12mo. 5. Natural curioſity reduced to queſtions; Lyons, 1620, 8vo. This book, full of obſcene queſtions, and partly extracted from the problems of Ariſtotle, of Alexander Aphrodiſæus, and the moſt celebrated phyſicians and naturaliſts, contains a great number of curious matters, and ſeveral that are dangerous. 6. The liberty of the french language; againſt Vaugelas: this is Pradon giving advice to Racine! If Vaugelas has been cenſured (ſays Sorel) as incapable, from his being a Savoyard, of teaching us the graces of the french tongue, what are we to think of Dupleix, who was a Gaſcon? Beſides, Vaugelas ſpoke with the utmoſt propriety in converſation, whereas Dupleix had both the terms and the accent of his country. To conclude: Dupleix is almoſt always wrong in his remarks; but he has ſome reaſon for his complaining that a great multitude of energetic expreſſions have been diſcarded, without ſubſtituting any equivalent terms in their place; and that, under pretence of poliſhing the language, it has been ſometimes impoveriſhed.

DUPLEIX (Joseph), a famous french merchant, the rival of la Bourdonnaye in the Indies, equally active and more reflective, was ſent into thoſe far diſtant countries, in 1730, as director of the colony of Chandernagore, which was verging to decay for want of capital. Dupleix reſtored it to life and vigour. He extended the commerce of that colony through all the provinces of the Mogul, and quite to Thibet. He fitted out ſhips for the Red ſea, for the Perſian gulf, for Goa, for the Maldives, and for Manilla. He built a town and formed a vaſt eſtabliſhment. His zeal and his intelligence were recompenſed, in 1742, by the government of Pondicherry. In 1746 la Bourdonnaye made himſelf maſter of Madras; the place capitulated. Dupleix, ſecretly jealous of the conqueror of Madras, broke the capitulation, took the command of his veſſels, was even diſpoſed to put him under an arreſt, and his repreſentations to the court of France occaſioned his commitment to the Baſtille on his arrival at Paris. Dupleix, in ſome ſort, repaired this ſhameful miſtake, by defending Pondicherry in 1748, for 42 days of bombardment,

bardment, againſt two engliſh admirals, ſupported by two nabobs of the country. He acted in the ſeveral capacities of general, of engineer, of artilleriſt, of commiſſary. He received the red ribbon, with the title of marquis, as the recompenſe of this gallant defence, which rendered the name of the French reſpectable in India. This was followed, two years after, by a patent of the title of nabob from the grand mogul, on his acquiring poſſeſſion of the Decan for Salabetingue. Thus, a ſimple merchant became, in a manner, ſovereign; and the Indians, on many occaſions, treated him as king, and his wife as queen. This proſperity was not of long duration. In 1751 two pretenders aroſe to the nabobſhip of Arcot. The Engliſh favoured the rival of the nabob that was ſupported by the French. The two companies, Engliſh and French, engaged in actual war; the ſucceſs of which was by no means in favour of the latter. Pondicherry was ſuffering under ſcarcity, dejection and fear. Remonſtrances were ſent over againſt Dupleix, as he had before preferred complaints againſt la Bourdonnaye: an inſtance of the equal balance held by providence over the affairs of mortals! Dupleix was recalled in 1753; he ſet out in 1754, and arrived at Paris in a deſponding ſtate. He commenced a ſuit at law againſt the company, for the reimburſement of millions of livres that were due to him, which the company conteſted, and which it could not have paid if the debt had been eſtabliſhed. He publiſhed a long ſtatement of the caſe, which was read with avidity at the time, and which hardly any one remembers at preſent. In ſhort, he died ſoon after, of the vexation brought on by his fall from ſo great an elevation, and, above all, by the dire neceſſity of ſolliciting judges, after having enjoyed the ſovereign power. Thoſe who were capacitated from their ſituation to decide on the merits of la Bourdonnaye and Dupleix, ſaid, that the one had the qualities of a ſeaman and a warrior, and the other thoſe of an enterpriſing and politic prince. It is thus an engliſh author ſpeaks, who has written of the wars of the engliſh and french companies; and it is the judgment adopted by the author of the Age of Louis Quinze.

DUPORT (James), a learned engliſh divine, and particularly ſkilled in the Greek language, was born in the beginning of the xviith century, and educated at Cambridge; in which univerſity he was afterwards choſen Greek profeſſor, and maſter of Magdalen college. He was at length preferred to the deanery of Peterborough, and died in 1680. He left behind him ſeveral learned works, amongſt which is a greek verſion of the pſalms. His "Gnomologia Homeri cum duplice paralleliſmo, viz. ex ſacra ſcriptura & gentium ſcriptoribus," printed at Cambridge in 1660, ſhews his extenſive reading, and great knowledge of the greek tongue, and was then deemed very uſeful for the underſtanding of that poet. In 1712, when Theophraſtus's Characters were

publiſhed

publiſhed by Needham, there were printed along with them ſome lectures of profeſſor Duport upon the firſt ſixteen characters, the fifth excepted. Theſe lectures had lain in the library of More biſhop of Ely for many years, and were at firſt ſuppoſed to have been drawn up by the learned Stanley, who wrote the lives of the greek philoſophers; but, upon their being communicated, they were ſoon known to belong to profeſſor Duport, and to be what he had read to his pupils at Cambridge, during the time of the great rebellion. His ſmaller pieces, which ſhew an extreme facility in the greek and latin languages, were publiſhed together under the title of Poetica Stromata. Cantab. 1676, 8vo.

DUPPA (Brian), a learned engliſh biſhop, was born in 1589 at Lewiſham in Kent, of which place his father was then vicar. He was educated at Weſtminſter ſchool; and thence elected ſtudent of Chriſt-church Oxford in 1605. In 1612 he was choſen fellow of All-Souls-college; then went into orders, and travelled abroad; particularly into France and Spain. In July 1625 he took the degree of doctor in divinity; and by the intereſt and recommendation of the earl of Dorſet, to whom he afterwards became chaplain, was appointed dean of Chriſt-church in Oxford in June 1629. In 1634 he was conſtituted chancellor of the church of Sarum, and ſoon after made chaplain to Charles I. He was appointed, in 1638, tutor to Charles prince of Wales, and afterwards to his brother the duke of York; and about the ſame time nominated to the biſhopric of Chicheſter. In 1641 he was tranſlated to the ſee of Saliſbury, but received no benefit from it, on account of the confuſions that followed. Upon the ſuppreſſion of epiſcopacy, he repaired to the king at Oxford; and, after that city was ſurrendered, attended him in other places, particularly during his impriſonment in the Iſle of Wight. He was a great favourite with his majeſty; and is ſaid by ſome to have aſſiſted him in compoſing the Eikon Baſilike.

After the king's death, he retired to Richmond in Surrey, where he lived a ſolitary kind of life till the reſtoration of Charles II. Then he was tranſlated to the biſhopric of Wincheſter; and alſo made lord almoner. About 1661 he began an almshouſe at Richmond, which he tolerably well endowed; and though he did not live to finiſh it, yet it was finiſhed by his appointment, and at his expence. This houſe is of brick, and ſtands on the hill above Richmond; being the effect of a vow made by him in the time of the king's exile. On the gate is this inſcription; "I will pay my vows which I made to God in my trouble." Then follows: "In memoriam auſpicatiſſimi reditus Caroli II. ad ſuos, hoc ptochotrophium, ad honorem Dei & levamen pauperum, extrui curavit B. D. E. Winton. Regi. ab eleemoſynis, ann. dom. 1661." The biſhop had a more than ordinary

ordinary affection for Richmond, not only becauſe he had reſided there ſeveral years during the abſence of the royal family, but alſo becauſe he had educated the prince in that place. He had deſigned ſome other works of piety and charity, but was prevented by death: for he enjoyed his new dignity little more than a year and a half, dying at Richmond in 1662, aged 73. A few hours before he expired, Charles II. honoured him with a viſit; and, kneeling down by the bed-ſide, begged his bleſſing; which the biſhop, with one hand on his majeſty's head, and the other lifted up to heaven, gave with great zeal. He was buried in Weſtminſter-abbey, on the north ſide of the Confeſſor's chapel; where a large marble ſtone was laid over his grave, with only theſe latin words engraved upon it. "Hic jacet Brianus Winton."

By his will he bequeathed ſeveral ſums of money to charitable uſes; particularly lands in Pembridge in Herefordſhire, which coſt 250l. ſettled upon an alms-houſe there begun by his father; 500l. to be paid to the biſhop of Sarum, to be beſtowed upon an organ in that church, or ſuch other uſe as the biſhop ſhall think fitteſt; 500l. to the dean and chapter of Chriſt-church in Oxford, towards the new buildings; 200l. to be beſtowed on the cathedral church of Chicheſter, as the biſhop and dean and chapter ſhall think fit; 200l. to the cathedral church at Wincheſter; 40l. to the poor of Lewiſham in Kent, where he was born; 40l. to the poor of Greenwich; 20l. to the poor of Weſtham in Suſſex, and 20l. more to provide communion-plate in that pariſh, if they want it, otherwiſe that 20l. alſo to the poor; 20l. to the poor of Witham in Suſſex; 10l. per annum for ten years to William Watts, to encourage him to continue in his ſtudies; 50l. a-piece to ten widows of clergymen; 50l. a-piece to ten loyal officers not yet provided for; 200l. to All-Souls-college in Oxford; 300l. to the repair of St. Paul's cathedral; and above 3000l. in ſeveral ſums to private friends and ſervants: ſo that the character given of him by Burnet has been thought neither kind, nor ſtrictly juſt. "He had been," ſays that hiſtorian, "the king's tutor, though no way fit for the poſt: but he was a meek and humble man, and much loved for the ſweetneſs of his temper; and would have been more eſteemed, if he had died before the reſtoration, for he made not the uſe of the great wealth, that flowed in upon him, as was expected." He wrote and publiſhed a few pieces: as, 1. The ſoul's ſoliloquies, and conference with conſcience; a ſermon before Charles I. at Newport in the iſle of Wight, on Oct. 25, being the monthly faſt, on Pſalm xlii. 5. 1648, 4to. 2. Angels rejoicing for ſinners repenting; a ſermon on Luke xv. 10. 1648, 4to. 3. A guide for the penitent: or, a model drawn up for the help of a devout ſoul wounded with ſin, 1660, 8vo. 4.

Holy

Holy rules and helps to devotion, both in prayer and practice, in two parts, 1674, 12mo, with the author's picture in the beginning. This was publiſhed by Benjamin Patry, of Corpus Chriſti college in Oxford. The life of archbiſhop Spotſwood is likewiſe ſaid by ſome to have been written by biſhop Duppa: but, as Wood juſtly obſerves, that could not be, becauſe it was written by a native of Scotland.

DUPRAT (ANTHONY), ſprung of a noble family of Iſſoire in Auvergne, appeared firſt at the bar of Paris. He was afterwards made lieutenant-general of the bailiwic of Montferrant, then attorney-general at the parliament of Toulouſe. Riſing from one poſt to another, he came to be firſt preſident of the parliament of Paris in 1507, and chancellor of France in 1515. He ſet out, it is ſaid, by being ſollicitor at Cognac for the counteſs of Angoulême, mother of Francis I. This princeſs entruſted to him the education of her ſon, whoſe confidence he happily gained. Some hiſtorians pretend that Duprat owed his fortune and his fame to a bold and ſingular ſtroke. Perceiving that the count d'Angoulême, his pupil, was ſmitten with the charms of Mary, ſiſter of Henry VIII. king of England, the young and beautiful wife of Louis XII. an infirm huſband, who was childleſs; and finding that the queen had made an appointment with the young prince, who ſtole to her apartment during the night, by a back ſtaircaſe; juſt as he was entering the chamber of Mary, he was ſeized all at once by a ſtout man, who carried him off confounded and dumb. The man immediately made himſelf known: it was Duprat. "What!" ſaid he ſharply to the count, "you want to give yourſelf a maſter! and you are going to ſacrifice a throne to the pleaſure of a moment!" The count d'Angoulême, far from taking this leſſon amiſs, preſently recollected himſelf; and, on coming to the crown, gave him marks of his gratitude. To ſettle himſelf in the good graces of this prince, who was continually in queſt of money, and did not always find it, he perſuaded him to ſell the offices of the judicature. Thus it was that the dignified faculty of judging between man and man was expoſed to ſale like a farm. It was he too who ſuggeſted the idea of creating a new chamber to the parliament of Paris, which had perhaps but too many already. That chamber, compoſed of 20 counſellors, formed what was called la Tournelle. The taxes were augmented, and new impoſts eſtabliſhed, without waiting for the octroi of the ſtates, contrary to the antient conſtitution of the kingdom. Duprat, powerful by the authority of Louiſa of Savoy, mother of the king, purſued his own meaſures without fear or reſtraint. Having attended Francis I. into Italy, he perſuaded that prince to aboliſh the Pragmatic Sanction, and to make the Concordat, by which the pope beſtowed on the king the right of nominating to the benefices of France, and the

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king granted to the pope the annates of the grand benefices on the footing of current revenue. This Concordat, ſigned Dec. 16, 1515, rendered him ſo much the more odious to the magiſtrates and eccleſiaſtics, as he was accuſed of having ſold himſelf to the pope. He ſoon reaped the fruits of his devotion to the court of Rome; for, having embraced the eccleſiaſtical profeſſion, he was ſucceſſively raiſed to the biſhopric of Meaux, of Albi, of Valence, of Die, of Gap, to the archbiſhopric of Sens, and at laſt to the purple in 1527. Being appointed legate à latere in France, he performed the coronation of queen Eleonora of Auſtria. We find it affirmed by an italian author, that he aſpired to the papacy in 1534, upon the death of Clement VII. The ſame writer adds, that he propoſed it to the king, with the promiſe of contributing to it as far as 400,000 crowns; but the monarch laughed at his ambition, and kept his money. This fact, however, ſeems ſcarcely probable: for, beſides that Paul III. obtained the tiara twenty days after the death of Clement VII, it is not likely that Duprat, who was far advanced in years and very infirm, would think of quitting his domeſtic tranquillity for the agitations of the pontifical court. Moreover, he had made himſelf ſo many enemies, that we ſhould be cautious in adopting all that has been ſaid and written againſt him. Among other defects, he has been reproached with the want of learning. Sadolet, however, praiſes the doctrine of this cardinal; and the efforts made by Duprat for attaching the biſhop of Carpentras to the ſervice of the king, plainly ſhew that he had a conſiderable ſhare of literary merit. Duprat became ſo corpulent towards the latter end of his life, that he had a large ſemicircle cut out of his table to admit of his belly. The fleſh of an aſs's colt was a great delicacy to him; and all his courtiers and paraſites conſequently found it an exquiſite diſh. Mæcenas had the ſame taſte. Duprat retired, as the end of his days approached, to the chateau de Nantouillet, where he died July 9, 1535, corroded by remorſe, and conſumed by diſeaſes. His own intereſts were almoſt always his only law. He ſacrificed every thing to them; he ſeparated the intereſts of the king from the good of the public; he ſowed diſcord between the council and the parliament; he eſtabliſhed that maxim, falſe in itſelf, and repugnant to natural liberty, "*qu'il n'eſt point de terre ſans ſeigneur.*" Born with a baſe heart, and a greedy ſoul, he employed the moſt corrupt means for acquiring riches. The king, wearied out with his continual demands, anſwered him at laſt in that hemiſtich of Virgil: SAT PRATA BIBERE; ingeniouſly alluding to his name. It is pretended, with what degree of truth is uncertain, that he exaſperated Louiſa of Savoy againſt the conſtable of Bourbon, in hopes of carrying off his ſpoils. This prelate did nothing for the dioceſes committed to his charge. He was a long time

time archbiſhop of Sens, without ever appearing there once. Accordingly his death excited no regret, not even among his ſervile dependents. However, he built, at the Hôtel-Dieu of Paris, the hall ſtill called the legate's hall. "It would have been much larger," ſaid the king, "if it could contain all the poor he has made." The great events that happened during his miniſtry in the ſtate and in the church,—the taking of Francis I, the ſacking of Rome, the detention of pope Clement VIII, the reformation introduced by Luther, the ſchiſm of England, gave riſe to the proverb ſtill in uſe: He has as much buſineſs as the legate.

DUPRE DE GRUYER (JOHN), is the name of a hermit, an architect, to whom is attributed a talent that borders on the marvellous. He built, it is ſaid, with the aſſiſtance of his valet alone, in the rock, the hermitage of Fribourg in Switzerland. The ſteeple and the kitchen chimney are the objects that moſt attract the admiration of travellers: the flue of the chimney runs 90 feet in height. Is it credible, we may aſk, that two men alone could have produced ſo ſurpriſing a work, even in 20 years? But perhaps this anchorite maſon might have the gift of miracles, like him who built the bridge of Avignon—and then the wonder ceaſes.

DUPRE [MARY], daughter of a ſiſter of des Marêts de St. Sorlin, of the french academy, was born at Paris, and educated by her uncle. She was endowed with a happy genius and a retentive memory. After reading moſt of the principal french authors, ſhe learnt latin, and went through Cicero, Ovid, Quintus Curtius and Juſtin. With theſe books ſhe made herſelf ſo familiarly acquainted, that her uncle proceeded to teach her the greek language, the arts of rhetoric and verſification, and philoſophy; not that ſcholaſtic philoſophy which is made up of ſophiſtry and ridiculous ſubtilties, but a ſyſtem drawn from the purer ſources of ſenſe and nature. She ſtudied Deſcartes with ſuch application, that ſhe got the ſurname of la Cartéſienne. She likewiſe made very agreeable verſes in her own language, and acquired a thorough knowledge of the italian. She held a friendly and literary correſpondence with ſeveral of the learned her contemporaries, as alſo with the mad^lles de Scuderi and de la Vigne. The anſwers of Iſis to Climene, that is to mad^lle de la Vigne, in the ſelect pieces of poetry publiſhed by father Bouhours, are by this ingenious and learned lady.

DUPRE D'AUNAY (LOUIS), a native of Paris, member of ſeveral academies, commiſſary at war, director of the victualling office, and chevalier of the order of Chriſt, died in 1758. He is the author of: 1. Letters on the generation of animals. 2. Traité des ſubſiſtances militaires, 1744; 2 vols. 4to. 3. Reception of doctor Hecquet in hell; 1748, 12mo. 4. Reflections

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on the transfuſion of blood, 1749, 12mo. 5. Adventures of the falſe chevalier de Warwick, 1750, 2 vols.

DUPRE DE ST. MAUR (NICHOLAS FRANCIS), maſter of the accounts at Paris, where he was born, died in that capital Dec. 1, 1774, at 80 years of age. He was admitted of the french academy in 1733. By him are: Tranſlation into french of Milton's Paradiſe loſt, in 4 vols. ſm. 12mo. containing alſo the Paradiſe regained, tranſlated by a jeſuit, with Addiſon's remarks on the former. This verſion, in which great liberties are taken with the original, is written in an animated and florid ſtyle. 2. Eſſay on the coins of France, 1746, 4to. a work abounding in curious diſquiſition, and juſtly eſteemed. 3. Inquiries concerning the value of monies, and the price of grain, 1761, 12mo. valuable and uſeful to all who enter into theſe ſubjects. 4. The table of the duration of human life, in the natural hiſtory of M. de Buffon. The author, who had cultivated in his youth the flowers of imagination, devoted his old age to ſtudies relative to rural œconomy, to agriculture, and other ſciences of importance to mankind.

DURANT (GILLES), ſieur de la Bergerie, advocate in the parliament of Paris, diſtinguiſhed himſelf by his wit and learning. He was, it is thought, one of the 9 advocates commiſſioned by the court to undertake the reformation of the cuſtom of Paris. The leiſure his practice allowed him he beſtowed on poetry; and compoſed ludicrous verſes amidſt the horrors of the League. Perſons of taſte at all verſed in gaulic literature are acquainted with his verſes to his godmother on the death of the aſs that had joined the league, who died of a violent death during the ſiege of Paris, in 1590. This lamentation is compoſed with all the naïveté and humour that can be expected in a piece of this nature. This ingenious trifle is found in the firſt volume of the Satyre Menippée, edition of 1717, 8vo. There are other productions of this witty poet, which are neither wanting in eaſe nor poignancy; but are ſometimes too licentious for the peruſal of ſober people. There was a Durant broke alive upon the wheel, July 16, 1618, with two brothers, Florentines, of the family of Patricio, for a libel he had made againſt the king; but there is great reaſon to believe that it was not our poet, though it has been pretended by ſome of the learned. His works were printed in 1594. His imitations from the latin of Joannes Bonefonius, &c. 1717, in 12mo. are in requeſt among the curious.

DURANTI (JOHN STEPHEN), ſon of a counſellor of the parliament of Toulouſe, was made capitoul in 1563, then advocate general, and afterwards appointed firſt preſident of the parliament by Henry III, in 1581. It was at the time when the fury of the League was at its height. Duranti oppoſed it with all his might; but was unable to reſtrain the factious either by threats

or careſſes. After having many times narrowly eſcaped death, once, as he was endeavouring to appeaſe a tumult, one of the rebels killed him by a muſquet ball, on the 10th of February 1589. While Duranti with uplifted hands was imploring heaven for his aſſaſſins, the people fell upon him like beaſts of prey, ſtabbed him in a thouſand places, and dragged him by the feet to the place of execution. As there was no gibbet prepared, they tied his feet to the pillory, and nailed behind him the picture of king Henry III. Some now proceeded to pluck his beard, while others, hanging him up by the noſe, exclaimed: "The king was ſo dear to thee! thou art now along with him." Such was his recompenſe for the pains he had taken the foregoing year to preſerve Toulouſe from the plague. To this piece of ſervice may be added the foundation of the college of l'Eſquille, magnificently conſtructed by his orders; the eſtabliſhment of two brotherhoods, the one to portion off poor girls, and the other for the relief of priſoners; and, in ſhort, great acts of liberality to ſeveral young men of promiſing hopes, &c. The church of Rome too was no leſs obliged to him for his book De ritibus eccleſiæ, which was thought ſo excellent by pope Sixtus V. that he had it printed at Rome, in 1591, folio. It has been falſely attributed to Peter Danés. The life of Duranti was publiſhed by Martel, in his memoirs. The day after his death, Duranti was ſecretly buried at the convent of the Cordeliers; on which occaſion he had no other cerecloth than the picture repreſenting Henry III. that had been hung up with his carcaſe to the pillory. His heirs raiſed a monument to him, when the troubles were appeaſed.

DURBACH (Anne Louisa), a celebrated german poeteſs, the prodigy of the literary world, was born in 1722. Her firſt employment was watching of cattle, during which ſhe read ſuch books as ſhe could borrow of her acquaintance: Robinſon Cruſoe, The Arabian Nights, and the Aſiatic Baniſe, a german novel, compoſed her whole library. Her genius prompted her to ſing, and to write verſes. At ſeventeen ſhe married a woolcomber; with this huſband and another ſhe endured much poverty till the age of forty, when her misfortunes ended, and ſhe began to enjoy ſome calmer days. In 1764 the king of Pruſſia's exploits animated her poetical talents; the battle of Lowoſchutz occaſioned her firſt Triumphal Ode; by this ſhe became known to ſeveral men of learning and judges of poetry; baron Cottwitz, a ſileſian nobleman, travelling through Glogau, relieved her diſtreſs, and conducted her to Berlin, where her genius then appeared in its higheſt luſtre, and ſhe was univerſally admired, and had the happineſs to be careſſed at the court of a prince whoſe characteriſtic it was to be at once the judge and patron of genius. Moſt of the poems in the collection juſt publiſhed have

been compoſed ſince, and fully explain her character, and the late occurrences of her life.

DURELL (JOHN), a celebrated divine, was born in the iſle of Jerſey in 1626, and ſent to Merton-college in Oxford when he was fifteen years old: but when that city came to be garriſoned for Charles I. and the ſcholars took arms for him, he left it at the end of two years, and went to France; where, at Caen in Normandy, he was admitted to the degree of M. A. in 1644. Afterwards he returned to his own country; but driven from thence a ſecond time, he received epiſcopal ordination at Paris, in the chapel of ſir Richard Brown, his majeſty's then reſident in France, from the hands of Thomas biſhop of Galloway, about 1651: ſo that, as Wood ſays, being a native of Jerſey, ordained in France, and by a Scotch biſhop, did make ſome doubt whether he was, what he calls himſelf in his books, "eccleſiæ anglicanæ preſbyter." Soon after this he was invited by the reformed church at Caen, by an expreſs on purpoſe, to come and ſupply the place of the famous orientaliſt and critic Samuel Bochart, who was then going into Sweden upon an invitation from queen Chriſtina; and by the landgrave of Heſſe, to preach in french at his highneſs's court: but it happened, that he could not accept of either of theſe invitations, being made chaplain to the duke de la Force, father to the princeſs of Turenne. Upon the reſtoration of Charles II. he returned to England; and was very inſtrumental in ſetting up the new epiſcopal french church at the Savoy in London. In 1663 he had a prebend conferred upon him in the church of Saliſbury, another ſoon after in that of Windſor, and another after that in the church of Durham; being all the while chaplain in ordinary to his majeſty. In 1669 he was created D. D. at Oxford, and in 1677 he was made dean of Windſor, but did not live long enough to be a biſhop, though he lived ſome years after. All theſe preferments he obtained, partly through his own qualifications, being not only a good ſcholar, but alſo a perfect courtier; and partly through his intereſt with Charles II. to whom he was perſonally known both in Jerſey and France. He publiſhed ſeveral pieces, moſtly controverſial, on ſubjects long forgotten. He died in 1683 in the 58th year of his age, and was buried at Windſor.

DURER (ALBERT), deſcended from an hungarian family, and born at Nuremberg May 20, 1471, was one of the beſt engravers and painters of his age. Having made a ſlight beginning with a pencil in the ſhop of his father, who was a goldſmith, he aſſociated himſelf with an indifferent painter named Martin Hupſe, who taught him to engrave on copper, and to manage colours. Albert procured himſelf likewiſe to be inſtructed in arithmetic, perſpective, and geometry; and then undertook, at twenty-ſix years of age, to exhibit ſome of his works

works to the public. His firſt work was the three Graces, repreſented by three naked women, perfectly well ſhaped; having over their heads a globe, in which was engraved the date of the year 1497. He engraved the whole life and paſſion of Chriſt in thirty-ſix pieces, which were ſo highly eſteemed, that Marc Antonio Franci copied them. Vaſari relates, that having counterfeited them upon copper-plates with rude engraving, as Albert Durer had done on wood, and put the mark uſed by Albert in his work, namely, A. D. he made them ſo much like his, that, nobody knowing Antonio's trick, they were thought to be Albert's, and ſold as ſuch. Albert hearing of this, and receiving at the ſame time one of the counterfeit cuts, was ſo enraged, that he immediately went to Venice, and complained of Marc Antonio to the government: he obtained no other ſatisfaction, but that Marc Antonio ſhould not for the future put Albert's name and mark to his works.

As Durer did not make ſo much uſe of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. They are ſaid to be done in ſo elegant a manner, that nothing can be more beautiful or better expreſſed. His picture of Adam and Eve, in the palace at Prague, is one of the moſt conſiderable of his paintings: and Gaſpar Velius finely commends it in a couple of latin verſes. Bullart, who relates this, adds the following particulars: that there is ſtill to be ſeen in the palace a picture of Chriſt bearing his croſs, which the city of Nuremberg preſented to the emperor; an adoration of the wiſe men; and two pieces of the paſſion, that he made for the monaſtery at Francfort; an aſſumption, the beauty of which was a good income to the monks, by the preſents made to them for the ſight of ſo exquiſite a piece: that the people of Nuremberg carefully preſerve, in the ſenators-hall, his portraits of Charlemagne, and ſome emperors of the houſe of Auſtria, with the twelve apoſtles, whoſe drapery is very remarkable: that he ſent to Raphael his portrait of himſelf done upon canvaſs, without any colours, or touch of the pencil, only heightened with ſhades and white, but with ſuch ſtrength and elegance, that Raphael was ſurpriſed at the ſight of it; and that this excellent piece, coming afterwards into the hands of Julio Romano, was placed by him among the curioſities of the palace of Mantua.

The particular account which we find in Vaſari of his engravings, is curious: and it is no ſmall compliment to him, to have this italian author own, that the prints of Durer, being brought to Italy, excited the painters there to perfect that part of the art, and ſerved them for an excellent model. He is infinitely copious in extolling the delicacy of this admirable engraver, and the fertility of his fine imagination. It is certain, that Durer had an inexhauſtible fund of deſigns; and, as he

could not hope to execute them all, while he worked on copper, ſince every piece ſo done coſt him a great deal of time, he bethought himſelf of working on wood. The two firſt pieces he executed in that way are the beheading of John baptiſt, and the head of that ſaint preſented to Herod in a charger: theſe were publiſhed in 1510. One of his beſt pieces is a St. Euſtachius kneeling before a ſtag, which has a crucifix between its horns: which cut, ſays Vaſari, is wonderful, and particularly for the beauty of the dogs repreſented in various attitudes. John Valentine Andreas, a doctor in divinity in the duchy of Wirtemberg, ſent this piece to a prince of the houſe of Brunſwick; to whom the prince replied by letter, "You have extremely obliged me by your new preſent; a cut, which merits a nobler metal than braſs, done by the celebrated painter of Nuremberg, and which, I think, wants nothing, unleſs Zeuxis or Parrhaſius, or ſome perſon equally favoured by Minerva, ſhould add colours and the native form." The praiſes, which this ſame divine gave to Durer in his anſwer to the prince's letter, are remarkable, and worth tranſcribing: "I could eaſily gueſs, ſays he, that the Euſtachius of Durer would not prove an unacceptable preſent to you, from whatever hand a performance of that admirable artiſt came. It is very ſurpriſing in regard to that man, that, in a rude and barbarous age, he was the firſt of the Germans who not only arrived to an exact imitation of nature by the perfection of his art, but likewiſe left no ſecond; being ſo abſolute a maſter of it in all its parts, in etching, engraving, ſtatuary, architecture, optics, ſymmetry, and the reſt, that he had no equal, except Michael Angelo Buonaroti, his contemporary and rival; and left behind him ſuch works, as were too much for the life of one man. He lived always in a frugal manner, and with the appearance of poverty. The Italians highly eſteem him, and reproach us for not ſetting a due value on the ornaments of our own country." We learn from the ſame authority, that the emperor Rodolphus II. ordered the plate of St. Euſtachius to be gilded; and that Durer, at the intimation of his friend and patron Bilibaldus Pirkheimerus, corrected an error in it, which was, that the ſtirrups of the horſe, on which Euſtachius was to ride, were too ſhort.

The emperor Maximilian had a great affection for Durer, treated him with a particular regard, and gave him a good penſion, and letters of nobility: and Charles V. and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to him. This eminent man died at Nuremberg on April 6, 1528, and was interred in the churchyard at St. John's church, where his good friend Pirkheimer erected a very honourable ſepulchral inſcription to him. He was married; and ſome writers ſay, that he had a Xantippe for his wife

wife, while others relate, that, in painting the Virgin Mary, he took her face for his model: it is not impoſſible that both theſe accounts may be true. He was a man of moſt agreeable converſation, and a lover of mirth; yet he was virtuous and wiſe, and, to his honour be it ſaid, never employed his art in obſcene repreſentations, though it ſeems to have been the faſhion of his times.

He wrote ſeveral books, which were publiſhed after his death. His book upon the rules of painting, intituled, "De ſymmetria partium in rectis formis humanorum corporum," is one of them. Finding it difficult to pleaſe himſelf, he proceeded ſlowly in it, and did not live to ſee the edition of it finiſhed: his friends however finiſhed it according to his directions. It was printed at Nuremberg in folio, 1532, and at Paris in 1557. An italian verſion alſo was publiſhed at Venice in 1591. His other works are: 2. Inſtitutiones geometricæ. Paris, 1532. 3. De urbibus, arcibus, caſtelliſque condendis et muniendis. Paris, 1531. 4. De varietate figurarum, et flexuris partium, ac geſtibus imaginum. Nuremberg, 1534. A diſcourſe of his, concerning the ſymmetry of the parts of an horſe, was ſtolen from him; and though he well knew the thief, yet he choſe rather to bear the loſs contentedly, than to deviate from his natural moderation and mildneſs, as he muſt have done, if he had proſecuted him.

It is neceſſary to obſerve, that Durer wrote all his works in german: which were tranſlated into latin by other hands. Thus, his treatiſe above mentioned upon painting was tranſlated by the very learned Joachimus Camerarius; from whoſe preface to that work Melchior Adam has borrowed all that he relates concerning Durer, and we chiefly from him.

DURET (Louis), born of a noble family at Beaugé-la-ville, in Breſcia, then belonging to the duke of Savoy, was among the moſt famous phyſicians of his time, and practiſed his art at Paris, with great reputation, during the reigns of Charles IX. and Henry III, to whom he was phyſician in ordinary. The latter of theſe princes, who had a ſingular eſteem and affection for him, granted him a penſion of four hundred crowns of gold, with ſurvivance to his five ſons; and, as a mark of his condeſcenſion, was preſent at the marriage of his daughter, to whom he made preſents to a conſiderable amount. Duret died Jan. 22, 1586, at the age of 59. He was firmly attached to the doctrine of Hippocrates, and treated medicine in the manner of the antients. Of ſeveral books that he left, the moſt eſteemed is a Commentaire ſur les Coaques d'Hippocrate. Paris, 1621, gr. and lat. folio. He died before he had put the finiſhing hand to this work. John Duret, his ſon, reviſed it, and gave it to the public under this title, Hippocratis magni Coacæ prænotiones; opus admirabile, in tres libros diſtributum, interprete et enarratore, L. Dureto. John Duret, ſon of Louis, followed his

father's profeſſion with great ſucceſs, and died in 1629, at the age of 66.

D'URFEY (Thomas). This author, who is more generally ſpoken of by the familiar name of Tom, was deſcended from an antient family in France. His parents, being hugonots, fled from Rochelle before it was beſieged by Lewis XIII. in 1628, and ſettled at Exeter, where this their ſon was born, but in what year is uncertain. He was originally bred to the law; but ſoon finding that profeſſion too ſaturnine for his volatile and lively genius, he quitted it, to become a devotee of the muſes; in which he met with no ſmall ſucceſs. His dramatic pieces, which are very numerous, were in general well received: yet, within thirty years after his death, there was not one of them on the muſter-roll of acting plays; that licentiouſneſs of intrigue, looſeneſs of ſentiment, and indelicacy of wit, which were their ſtrongeſt recommendations to the audiences for whom they were written, having very juſtly baniſhed them from the ſtage in the periods of purer taſte. Yet are they very far from being totally devoid of merit. The plots are in general buſy, intricate, and entertaining; the characters are not ill drawn, although rather too farcical, and the language, if not perfectly correct, yet eaſy and well adapted for the dialogue of comedy. But what obtained Mr. D'Urfey his greateſt reputation, was a peculiarly happy knack he poſſeſſed in the writing of ſatires and irregular odes. Many of theſe were upon temporary occaſions, and were of no little ſervice to the party in whoſe cauſe he wrote; which, together with his natural vivacity and good humour, obtained him the favour of great numbers of all ranks and conditions, monarchs themſelves not excluded. He was ſtrongly attached to the tory intereſt, and in the latter part of queen Anne's reign had frequently the honour of diverting that princeſs with witty catches and ſongs of humour, ſuited to the ſpirit of the times, written by himſelf, and which he ſung in a lively and entertaining manner. And the author of the Guardian, who, in No. 67, has given a very humorous account of Mr. D'Urfey, with a view to recommend him to the public notice for a benefit-play, tells us, that he remembered king Charles II. leaning on Tom D'Urfey's ſhoulder more than once, and humming over a ſong with him. He uſed frequently to reſide with the earl of Dorſet at Knole; where a picture of him, painted by ſtealth, is ſtill to be ſeen.

He was certainly a very diverting companion, and a cheerful, honeſt, good-natured man; ſo that he was the delight of the moſt polite companies and converſations, from the beginning of Charles II's to the latter part of king George I's reign; and many an honeſt gentleman got a reputation in his county by pretending to have been in company with Tom D'Urfey. Yet,

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ſo univerſal a favourite as he was, it is apparent that towards the latter part of his life he ſtood in need of aſſiſtance, to prevent his paſſing the remainder of it in a cage, like a ſinging-bird; for, to ſpeak in his own words, as repeated by the above-named author, "After having written more odes than Horace, and about four times as many comedies as Terence, he found himſelf reduced to great difficulties by the importunities of a ſet of men, who of late years had furniſhed him with the accommodations of life, and would not, as we ſay, be paid with a ſong." Mr. Addiſon then informs us, that, in order to extricate him from theſe difficulties, he himſelf immediately applied to the directors of the play-houſe, who very generouſly agreed to act "The Plotting Siſters," a play of Mr. D'Urfey's, for the benefit of its author. What the reſult of this benefit was, does not appear; but it was probably ſufficient to make him eaſy, as we find him living and continuing to write with the ſame humour and livelineſs to the time of his death, which happened Feb. 26, 1723. What was his age at this time, is not certainly ſpecified any where; but he muſt have been conſiderably advanced in life, his firſt play, which could ſcarcely have been written before he was twenty years of age, having made its appearance forty-ſeven years before. He was buried in the church-yard of St. James's, Weſtminſter.

Thoſe who have a curioſity to ſee his ballads, ſonnets, &c. may find a large number of them in ſix volumes, 12mo. intituled, "Pills to purge melancholy," of which the Guardian, in No. 29, ſpeaks in very favourable terms. The titles of his dramatic pieces (thirty-one in number) may be found in the Biographia Dramatica.

DURHAM (James). He was born in Weſt Lothian, 1620, and educated in St. Salvator's college, in the univerſity of St. Andrews. Having a plentiful eſtate, he had no intentions of entering into the miniſtry, till he was upwards of thirty years, when his friends, who were judges of his abilities, perſuaded him to accept of a church in Glaſgow, where he was much followed, as one of the greateſt preachers of the age. In thoſe troubleſome times he conducted himſelf with great moderation, and diſcharged his duty in the moſt exemplary manner. His aſſiduity in preaching, viſiting the ſick, and other parts of the miniſterial office, brought on a conſumption, which put a period to his life, at Glaſgow, in 1658, aged 38. He wrote a Commentary on the Revelations; Sermons on the liiid of Iſaiah; Sermons on the Song of Solomon; a Diſcourſe on ſcandal; a Diſſertation on the ten commandments; and ſeveral ſermons on ſacramental ſubjects.

DURINGER (Melchior), profeſſor in eccleſiaſtical hiſtory at Berne, might furniſh a new article to the treatiſe De infe-

licitate litteratorum. He paſſed his whole life in celibacy, ſolitude, melancholy, and almoſt miſanthropy. A fire breaking out in his houſe, the 1ſt of January 1723, he fell from the third ſtory, and died in one hour after, in the 76th year of his age. The author of Phyſica Sacra, printed at Amſterdam in 1732, has benefited much by the knowledge of Duringer.

DURY (JOHN), in latin Duræus, a divine of Scotland, who laboured with great zeal to unite the lutherans and calviniſts. His ſtrong inclination for this great work, and his ſanguine hopes of ſucceſs in it, induced him to let his ſuperiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his propoſals, and permitted him to go from place to place, to negotiate an accommodation between the proteſtant churches. He obtained likewiſe the approbation and recommendation of the archbiſhop of Canterbury; and was aſſiſted by the biſhop of Kilmore, and alſo by Dr. Joſeph Hall, biſhop of Exeter, as he acknowledges in the preface to his "Prodromus." He began by publiſhing his plan of union in 1634; and the ſame year appeared at a famous aſſembly of the evangelics in Germany at Franckfort. The ſame year alſo the churches of Tranſylvania ſent him their advice and counſel. Afterwards he negotiated with the divines of Sweden and Denmark: he turned himſelf every way: he conſulted the univerſities; he communicated their anſwers, and was not deterred by the ill ſucceſs of his pains, even in 1661. He appeared at that time as much poſſeſſed as ever with hopes of ſucceeding in this wild and impracticable ſcheme; and, going for Germany, deſired of the divines of Utrecht an authentic teſtimony of their good intentions, after having informed them of the ſtate in which he had left the affair with the king of Great Britain and the elector of Brandenburg; and of what had paſſed at the court of Heſſe, and the meaſures which were actually taken at Geneva, Heidelberg, and Metz. He deſired to have this teſtimonial of the divines of Utrecht, in order to ſhew it to the Germans: he obtained it, and annexed it to the end of a latin work, which he publiſhed this year at Amſterdam, under the following title: "Johannis Duræi irenicorum tractatuum prodromus, &c." The preface of this book is dated at Amſterdam, October 1, 1661.

Being at Francfort in April 1662, he declared to ſome gentlemen of Metz, that he longed extremely to ſee M. Ferri. He reſolved at length to go to Metz, but met with two difficulties; the firſt was, that he muſt conſent to dreſs after the french faſhion, like a countryman: the ſecond to have his great white and ſquare beard ſhaved. He got over theſe difficulties: and, upon his arrival, monſieur Ferri was ſo ſurpriſed, ſo overjoyed, and ſo very eager to ſalute this good doctor and fellow-labourer immediately,

immediately, that he went out to meet him in a complete undreſs. They conferred much; and their ſubject was an univerſal coalition of religions. However, in 1674 Dury began to be much diſcouraged; nor had he any longer hopes of ſerving the church, by the methods he had hitherto taken. He had therefore recourſe to another expedient, as a ſure means of uniting not only lutherans and calviniſts, but all chriſtians; and this was, by giving a new explication of the Apocalypſe. Accordingly he publiſhed it in a little treatiſe in french, at Frankfort in 1674. He now enjoyed a quiet retreat in the country of Heſſe: where Hedwig Sophia, princeſs of Heſſe, who had the regency of the country, had aſſigned him a very commodious lodging, with a table well furniſhed, and had given him free poſtage for his letters. He returns her thanks for this, in the epiſtle dedicatory to the book above mentioned. It was not known in what year he died. He was an honeſt man, full of zeal and piety, but ſomewhat fanatical. Hiſtory tells us of ſome noble Roman, who, in paſſing through Greece, offered his ſervice to bring about a reconciliation and agreement in matters of opinion among the philoſophers of Athens; but that all his endeavours effected nothing more among them than an agreement in laughing at him for his pains. The letter which Dury wrote to Peter du Moulin, concerning the ſtate of the churches of England, Scotland, and Ireland, under Cromwell, was printed, with ſome other pieces, at London in 1658, in 12mo, by the care of Lewis du Moulin; and is curious.

DUVAL (Peter), geographer royal in France, born at Abbeville, the ſon of Peter Duval and Mary Sanſon, ſiſter of the famous geographer of that name, taught the ſcience of his uncle with great ſucceſs. He died at Paris in 1683, at the age of 65. He is the author of ſeveral geographical tracts and maps, which are now almoſt all ſuperſeded by others. The moſt known is that which bears the title of: La Geographie Françoiſe, &c.

DUVAL (Valentine Jamerai), was born in 1695 in the little village of Artonay in Champagne. At the age of ten years he loſt his father, a poor labourer, who left his wife in a ſtate of poverty, and burthened with children, at a time when war and famine deſolated France.

In this ſtate of poverty, the young Duval accuſtomed himſelf from his infancy to a rude life, and to the privation of almoſt every neceſſary. Miſery, far from extinguiſhing the happy diſpoſitions with which he was born, ſerved on the contrary to develop that maſculine courage which he retained to the laſt moment of his life. He had ſcarcely learned to read, when, at the age of twelve years, he entered into the ſervice of a peaſant of the ſame village, who appointed him to take care of

of his poultry. The uniformity of ſuch an employment did not agree with the natural vivacity of his diſpoſition, but he found the means of relieving it by his ſports and frolics, which attracted about him all the boys of the village. He preſided in their amuſements, invented new ones, and his joviality and good-humour made him the delight of all his aſſociates.

It was at the commencement of the ſevere winter of 1709 that he quitted his native place, and travelled towards Lorraine; but after a few days journey he was ſeized by an exceſſive cold, and even attacked by the ſmall-pox. He muſt have died but for the care of a poor ſhepherd in the environs of the village of Monglat, who placed him in a ſtable, or rather a ſheep-pen, and whoſe poverty could ſupply him with no other articles of ſubſiſtence, than coarſe bread and water, and no other bed than a truſs of ſtraw. The breath of the ſheep ſoon diſpelled his cold, and occaſioned a perſpiration that aſſiſted the diſorder with which he was infected. His horrible deformity, which ſcarcely left a trace of the human figure, did not prevent the ſheep from frequently viſiting him.

"As I had not the ſtrength," ſays he, "to drive them away, they frequently took the liberty of licking my face; but the roughneſs of their tongues made me experience the torments of Marſyas. I did all I could to avoid theſe cruel careſſes, as much on my own account, as from the apprehenſion that the venom with which my face was covered might be infectious to theſe poor animals, not knowing then that this poiſon was the peculiar lot of beings of my own ſpecies."

From the cares he received, aided by the ſtrength of his conſtitution, he recovered, and quitted his benefactor to continue his route as far as Clezantine, a village ſituated on the borders of Lorraine, where he entered into the ſervice of another ſhepherd, with whom he remained two years; but taking a diſguſt to this kind of life, chance conducted him to the hermitage of La Rochette, near Deneuvre. The hermit, known by the name of brother Palemon, received him, made him partake his ruſtic labours, and embrace his mode of life.

The abode of Duval at La Rochette was not of long duration; he ſaw himſelf obliged to reſign his place to a hermit ſent to brother Palemon by his ſuperiors, who, to conſole him, gave him a letter of recommendation to the hermits of St. Anne, at ſome diſtance from La Rochette, and a mile or two beyond Luneville.

Our young recluſe, forced to abandon his retreat, felt the utmoſt aſtoniſhment in paſſing through Luneville, which was the firſt town he had ever ſeen, and which he regarded as the centre of magnificence and pleaſure.

It was in the year 1713, that he arrived at the hermitage of St. Anne.

Anne. Its four ſolitary inhabitants received him with kindneſs, and entruſted him with the care of ſix cows, which ſerved them for the culture of a piece of arable land, of about a dozen acres, the produce of which, together with the milk and fruits of their little farm, were appropriated to their own ſubſiſtence, and to the diſtribution of charity.

He had always diſcovered an ardour for books, and greedily devoured all that fell in his way, whatever might be their ſubjects. It was at St. Anne's that he began to learn to write. One of the old men traced for him, with a trembling and decrepit hand, the elements of this ingenious art. So defective a model could produce but very wretched copies; by his zeal and ingenuity, however, he was ſoon able to write an indifferent hand with tolerable readineſs.

One day as he was employing himſelf, according to cuſtom, in laying ſnares for game, that he might be able to purchaſe books and maps of geography, he perceived upon a tree in the foreſt a large wild cat, whoſe ſparkling eyes and rich fur ſtrongly excited his avarice. Reſolved at all events to catch it, he climbed the tree; and perceiving that the animal kept at the extremity of the branches to avoid him, he cut a ſtick, in order to drive it from its ſtation. He gave it a violent blow on the head, and it fell to the ground, but was ſo little injured as to be able to run away. Our Actæon, enraged at the idea of loſing his prey, made a ſimilar leap, purſued it, and preſſed it ſo cloſely, that the animal, upon the point of being taken, took refuge in a hollow tree. Duval, redoubling his ardour, manœuvred ſo well with his ſtick, at the bottom of the tree, that the cat, finding itſelf warmly attacked, bolted from its retreat to make a new eſcape, and threw itſelf directly in the arms of its enemy. He exerted all his efforts to ſtifle the animal, which became furious to an exceſs; and finding its head and fore-claws free, it faſtened its talons and teeth to the head of our hero. Duval reſolved not to let it eſcape; and, in defiance of the pain he felt, he tore it by its hind feet from his head, which was as it were ſcalped, and killed it againſt a tree. Elate with his victory, he faſtened the cat to his ſtick, and returned home. His maſters, ſeeing him covered with blood, were terrified; but he ſaid to them with the utmoſt indifference, "It is a mere trifle; be ſo good as to waſh my head with a little warm wine, and it will ſoon be well: and here," ſhewing the cat, "here is my recompenſe." Nothing can better depict the firm and determined character of this young recluſe, than his conduct in this little adventure.

His perſevering zeal in the chace, and the money he procured for his game, had already enabled him to make a ſmall collection of books, when an unexpected occaſion furniſhed him with the

means of adding to it ſome conſiderable works. Walking in the foreſt one day in autumn, and ſtriking the dry leaves before him, he perceived ſomething ſplendid on the ground, and, on taking it up, found it to be a gold ſeal, with a triple face well engraved on it. He went the following Sunday to Luneville, to entreat the vicar to publiſh it in the church, that the perſon who had loſt it might recover it again by applying to him at the hermitage. Some weeks after, a man on horſeback, of genteel appearance, knocked at the gate of St. Anne's, and aſked for the hermit's boy. Duval appeared.—"You have found a ſeal?" ſaid the ſtranger to him.—"Yes, ſir."—"I will thank you for it; it belongs to me."—"A moment's patience; before I give it you, you will be ſo good as to blazon your arms."—"You are laughing at me, young man; you can ſurely know nothing of heraldry [B]."—"Be that as it may, ſir, you ſhall not have the ſeal till you have blazoned your arms." The gentleman [C], ſurpriſed at the firm and decided tone of Duval, aſked him a variety of queſtions on different ſubjects; and finding him equally informed in all, he deſcribed his arms, and gave him two guineas as a recompenſe. Deſirous of being better acquainted with this young lad, he made him promiſe to come and breakfaſt with him at Luneville every holiday. Duval kept his word, and received a crown-piece at every viſit.

The generoſity of Mr. Foſter continued during his abode at Luneville, and he added to it his advice reſpecting the choice of books and maps. The application of Duval, ſeconded by ſuch a guide, could not fail of being attended with improvement, and he acquired a conſiderable ſhare of various kind of knowledge.

The number of his books had gradually increaſed to four hundred volumes, but his wardrobe continued the ſame. A coarſe linen coat for ſummer, and a woollen one for winter, with his wooden ſhoes, conſtituted nearly the whole of it. His frequent viſits at Luneville, the opulence and luxury that prevailed there, and the ſtate of eaſe he began to feel, did not tempt him to quit his firſt ſimplicity; and he would have conſidered himſelf as guilty of robbery, if he had ſpent a farthing of what was given him, or what he gained, for any other purpoſe than to ſatisfy his paſſion for ſtudy and books. Economical to exceſs as to all phyſical wants, and prodigal in whatever could contribute to his inſtruction and extend his knowledge, his privations gave him no pain. In proportion as his mind ripened, and the circle of his ideas enlarged, he began to reflect upon his abject ſtate. He felt that he was not in his proper place; and he wiſhed to change it. From this inſtant a ſecret inquietude

[B] Among other books Duval had fallen by chance upon the Elements of Heraldry by father Meneſtier.

[C] It was Mr. Foſter, an Engliſhman of merit, who was then at Luneville.

haunted

haunted him in his retreat, accompanied him in the foreſt, and diſtracted him in the midſt of his ſtudies.

Seated one day at the foot of a tree, abſorbed in his reflections, and ſurrounded by maps of geography, which he examined with the moſt eager attention, a gentleman ſuddenly approached him, and aſked with an air of ſurpriſe what he was doing.—"Studying geography," ſaid he.—"And do you underſtand any thing of the ſubject?"—"Moſt aſſuredly; I never trouble myſelf about things I do not underſtand."—"And what place are you now ſeeking for?"—"I am trying to find the moſt direct way to Quebec."—"For what purpoſe?"—"That I might go there, and continue my ſtudies in the univerſity of that town[D]."—"But why need you go for this purpoſe to the end of the world? There are univerſities nearer home, ſuperior to that of Quebec; and if it will afford you any pleaſure, I will point them out to you." At this moment they were joined by a large retinue belonging to the young princes of Lorraine, who were hunting in the foreſt with count Vidampiere and baron Pfutſchner, their governors. A variety of queſtions were put to Duval, which he anſwered with equal preciſion and good-ſenſe, and without being out of countenance. It was at length propoſed by baron Pfutſchner and count Vidampiere, the perſon who firſt accoſted him, that he ſhould continue his ſtudies in form in the college of jeſuits of Pont-à-Mouſſon. Duval felt the importance of this propoſal, but deſired time to conſider of it; adding, that he valued his liberty, and would never quit his retreat without being ſure of preſerving this precious gift of nature. They diſpelled his apprehenſions on this ſubject, and baron Pfutſchner promiſed to call upon him in a few days.

The baron kept his word, and came to inform him, that Leopold duke of Lorraine would take him under his protection, and furniſh him with the means of purſuing and finiſhing his ſtudies. He invited him at the ſame time to go with him to court at Luneville. Our young recluſe was attached to the hermitage, and could not quit it without tears. Having vowed an eternal gratitude to his benefactors, he ſet off in a chariot and ſix with the baron. On his arrival at Luneville he was preſented to the duke, who received him in the midſt of a numerous court, whom this ſingular event had contributed to aſſemble. He anſwered every queſtion that was put to him, without being confuſed or at a loſs, notwithſtanding the novelty of the ſcene to him, and the important part he had to act. Some ladies having expreſſed their ſurpriſe at the beauty of his teeth, he ſaid very ingenuouſly, "What, ladies, can there be aſtoniſhing in this? It is an advantage which I enjoy in common with all

[D] He had read, in one of his books, of this univerſity; which gave riſe to his deſire.

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the canine ſpecies." The duke, charmed with his ſimplicity and his happy phyſiognomy, renewed his promiſe of protection, and committed the care of his eſtabliſhment at the college of Pont-à-Mouſſon to baron Pfutſchner. His books and effects were conveyed thither; he was clothed, and an annual penſion aſſigned him.

Duval's natural taſte for ſtudy, added to his deſire of anſwering the expectations of his illuſtrious patron, made him redouble his zeal. Hiſtory, geography, and antiquities, were the ſtudies he preferred, and in which his new guides were peculiarly qualified to aſſiſt him.

The ſedentary life he now led, being no longer balanced as heretofore by frequent bodily exerciſes, his conſtitution ſoon felt the effects.

His animal ſpirits, heated by his cloſe application and his ſittings-up, diſordered his imagination; and it was in this ſtate that the accidental ſight of a young beauty kindled in his heart a ſudden and violent love. Fatigued by his repeated ſtruggles with the moſt impetuous of the human paſſions, he read one day in St. Jerôme, that hemlock was a certain cure for it. Charmed with this important diſcovery, he immediately procured a conſiderable quantity of this herb, and ate it as a ſallad. The imprudence nearly coſt him his life. The poiſon having chilled his blood and dried up his lungs, he was ſeized with a dangerous illneſs, the fatal effects of which were long felt by him. Weakened however as he was by ill health, his ſtudies were unremitted: conſtantly attached to his books, he never quitted them but to breathe ſometimes a pure air in the woods and foreſts. Theſe ſolitary rambles recalled to his mind the paſtoral life he had led; and the remembrance was ſo pleaſing, that they became to his death his favourite recreation.

He continued alſo to find pleaſure in taking game, as well as in fiſhing. Having one day obſerved that there were eels in the ſtream that flowed at the foot of the convent in which he reſided, he contrived the following means to catch them: he paſſed a rod through one of the panes of the window, which he balanced on a pivot. To one end of the rod he fixed a line with a hook, and the other communicated to a bell that hung by his bed-ſide in ſuch a manner, that on the leaſt motion of the rod the bell would ring and awake him. On hearing the bell one night, he leaped from his bed, ran to the window, and on drawing the line, he found himſelf ſcarcely able to ſupport the weight that hung to it. It was an enormous eel, which, the moment he was laying hold of it, eſcaped from his hands, fell into the room, and became inſtantly inviſible. Having a long time ſought for it to no purpoſe, he at laſt heard a great buſtle in the bakehouſe under him. The eel, having found a hole in the

the floor, had fallen into the trough at the very moment the baker was kneading his dough. Terrified at ſeeing this creature writhe and twiſt and flounce about in the tub, and fear magnifying the object ten-fold, the baker conceived that he ſaw the devil himſelf in this enormous and frightful ſhape. He took to his heels, ſhrieking to ſuch a degree as to alarm the whole convent. The reverend fathers ran from all ſides, ſome agitated themſelves by terror, and others trying in vain to diſcover the cauſe of this ſingular event. The enigma muſt have remained inexplicable, if Duval had not come to their ſuccour.

He lived two years in this houſe; and the improvement he made was ſo great, that duke Leopold, as a recompenſe, and to give him an opportunity of ſtill further progreſs, permitted him in 1718 to make a journey to Paris in his ſuite. On his return the next year the duke appointed him his librarian, and conferred on him the office of profeſſor of hiſtory in the academy of Luneville.

He ſhortly after read public lectures on hiſtory and antiquities: they were attended with the greateſt ſucceſs, and frequented by a number of young Engliſhmen, among whom was the immortal Chatham. Duval, ſtruck with the diſtinguiſhed air, as well as with the manly and ſonorous voice of this young man, predicted more than once a part of his fate. The generoſity of Duval's pupils, added to his own œconomy, ſoon enabled him to ſhew his gratitude to the hermits of St. Anne. He formed the project of building anew this hermitage, the cradle of his fortune, and of conſecrating to it all his ſavings. A handſome ſquare building, with a chapel in the middle of it, and ſurrounded with a conſiderable quantity of land, conſiſting of a garden, an orchard, a vineyard, a nurſery of the beſt fruit-trees, and ſome arable ground, were the reſult of this generous intention. His principles of beneficence and humanity led him to render this inſtitution uſeful to the public. The hermits of St. Anne were ordered to furniſh gratuitouſly, and at the diſtance of three leagues round, the produce of their nurſery, and every kind of tree that ſhould be demanded of them, and to every perſon without exception. They were further obliged to go and plant them themſelves, if it were required, without exacting any reward, or even taking refreſhment, unleſs they found themſelves at too great a diſtance from the hermitage to return to dinner.

Duval, occupied by his ſtudies, and the inſpection of the hermitage of St. Anne, had ſpent many years in perfect content, when an unexpected accident interrupted his felicity. Duke Leopold died in 1738, and his ſon Francis exchanged the duchy of Lorraine for the grand duchy of Tuſcany. King Staniſlaus, the new poſſeſſor of Lorraine, uſed indeed the moſt urgent entreaties

treaties to prevail on Duval to continue in the office of profeſſor in the academy of Luneville, but his attachment to his old patron would not permit him to liſten to the propoſal. He went to Florence, where he was placed at the head of the ducal library, which was transferred thither. Notwithſtanding the charming climate of Italy, Lorraine, to which he had ſo many reaſons to be attached, did not ceaſe to be the object of his regret. His regret was conſiderably increaſed by his ſeparation from the young duke Francis, who, on his marriage with the heireſs of the houſe of Auſtria, was obliged of courſe to reſide at Vienna. The ſcience of medals, upon which Duval had already read lectures in Lorraine, became now his favourite amuſement, and he was deſirous of making a collection of antient and modern coins. He was deeply engaged in this purſuit, when the emperor Francis, who had formed a ſimilar deſign, ſent for him, that he might have the care and management of the collection.

During his abode at Vienna, it was cuſtomary with him to wait upon the king after dinner. One day he quitted him abruptly, without waiting till he ſhould be diſmiſſed. "Where are you going?" ſaid the prince.—"To hear Gabrieli, ſire."—"But ſhe ſings ſo wretchedly."—"Let me entreat your majeſty not to ſay this aloud."—"Why not?"—"Becauſe it is of importance to your majeſty, that every one ſhould believe what you ſay; but in this no one will believe you." The abbé Marcy, who was preſent at this converſation, ſaid to him as they came out together, "Do you know, Duval, that you have ſpoken to the emperor a bold truth?"—"So much the better," replied he; "I hope he will profit by it." In 1751 he was appointed ſub-preceptor to the archduke Joſeph, the late emperor; but he refuſed this office, flattering as it was to vanity, and gave the reaſons of his refuſal in writing. He preſerved, nevertheleſs, the friendſhip of their majeſties, and continued to receive new proofs of it.

Once, during the carnival, the queen laid a bet with his majeſty, who piqued himſelf on being able to find out all the maſks, that ſhe would give her arm, at the ball, to a maſk that he ſhould not diſcover. Duval, who had never been at a ball in his life, was entreated to wait upon the maids of honour, that he might be dreſſed for the occaſion. He went, and endeavoured to excuſe himſelf, alleging his extreme awkwardneſs, and entire ignorance how to behave: but he was obliged to yield; and every thing being ready, he was introduced to her majeſty. The empreſs gave him her arm; and aſſuming a tone of gaiety to encourage him, ſhe ſaid among other things, as they went to the ball, "Well, Duval, I hope at leaſt you will dance a minuet with me?"—"I, madam! I have learned in

in the woods no other dance than that of tumbling head over heels." The empreſs laughed heartily at his reply, and preſently they arrived at the formidable aſſembly-room. The emperor, anxious to win his bet, was already there; but his efforts were vain to diſcover the maſk, which, after two hours ſtay, was ſuffered to depart. The diſguiſe of Duval, and the conſtraint he experienced in ſo great a crowd, had made him very warm; and in returning from the ball he caught a violent cold, which, as he pleaſantly ſaid himſelf, preſerved him from the danger of being elated with pride, at the diſtinction conferred upon him.

He was beloved by all the imperial family; but from his extreme modeſty he was ſcarcely acquainted with the perſons of many individuals of it. The eldeſt archducheſſes paſſing him one day without his appearing to know them, the king of the Romans, who was a little behind them, and who perceived his abſence, aſked him, if he knew thoſe ladies? "No, ſir," ſaid he, ingenuouſly.—"I do not at all wonder at it," replied the prince; "it is becauſe my ſiſters are not antiques."

A philoſopher, in the ſtrict ſenſe of the word, Duval thus lived, in the midſt of luxury and human greatneſs, a life truly paſtoral, never deviating from his firſt plan, and never more happy than in the depth of his retreat. The perſon of whoſe ſociety he was moſt fond, was Madlle de Guttenberg, firſt lady of the bedchamber of the empreſs. She had a cultivated underſtanding, and a heart ever ready to compaſſionate and relieve the ſufferings of humanity. This character, perfectly analogous to his own, inſpired him with the greateſt confidence. He not only ſaw her regularly when at court, but in the frequent abſences which ſhe was obliged to make, he wrote to her very aſſiduouſly. A conſiderable part of this correſpondence was found among the papers of the defunct, collected together and placed in order by himſelf.

His health being again impaired by his cloſe application to ſtudy, he was adviſed to take a ſecond journey to re-eſtabliſh it. He returned into France, and arrived at Paris in 1752, where he found a number of perſons who were deſirous of ſhewing him civilities, and rendering his abode agreeable. The abbé Lenglet du Freſnoy, M. du Freſne d'Aubigny, the abbé Barthelemi, M. de Boſe, M. Duclos, and Madame de Graffigny, were among the friends whoſe ſociety he cultivated moſt. Notwithſtanding the diſtractions of this new kind of life, his friends at Vienna were not forgotten. Madlle de Guttenberg frequently heard from him; he aſſumed, even in his correſpondence with her, the ſtyle and manners of a petit-maître, and never wrote to her but upon roſe-coloured paper.

On his return he paſſed by Artonay, his native village. He purchaſed his paternal cottage, which one of his ſiſters had ſold from indigence; and having cauſed it to be pulled down, he built on the ſpot a ſolid and commodious houſe, which he made a preſent of to the community for the abode of the ſchoolmaſter of the village. His beneficence diſtinguiſhed itſelf alſo in a hamlet ſituated near Artonay, where, finding that there were no wells, he had ſome dug at his own expence.

From his good conſtitution, hardened by fatigue, he lived to the age of 79 years, without feeling the infirmities of old age. In his eightieth year he was all at once attacked with the gravel, which brought him to the brink of the grave. In this painful ſtate his philoſophy gave him a ſuperiority over common minds: a prey to the moſt excruciating pains, his firmneſs and intrepidity were invincible, and he preſerved all his preſence of mind. By the cares, however, of the empreſs, his diſorder took a favourable turn, and he was ſnatched from the arms of death; but in the following year he was ſeized with a fever, occaſioned by indigeſtion, which weakened him every day, and ſpeedily put an end to his exiſtence.

A few days before his death, a friend who attended him perceiving a book in his hand, aſked him what it was? "M. de St. Lambert's poem of the Seaſons," he replied. "You are ſurpriſed, perhaps, to ſee the attention of a dying man employed on a book of this nature. A book of devotion may be more ſuitable to the ſtate in which I am; but, tortured with pain, I cannot bear ſerious reading. Beſide, I have reflected with myſelf, and, having recapitulated with impartiality the actions of my life, I have found my intentions to have been upright and good. As to faults that are involuntary, and inſeparable from human weakneſs, God will (I know) pardon them, and I rely, without the ſmalleſt apprehenſion, on his ſovereign goodneſs." This perfect tranquillity of ſoul, the reſult of innocence and candour, never quitted him to his lateſt breath. He died November 3, 1775, aged 81. Let his aſhes repoſe in peace! and may poſterity, the arbiter of true merit, never forget a man who, to raiſe himſelf from the ſtate of obſcurity and depreſſion to which his birth ſeemed to have condemned him, opened himſelf a way, and overcame difficulties which the perſeverance of genius alone was capable of ſurmounting!

DYCHE (Thomas), an engliſh clergyman and ſchoolmaſter, well known by his Engliſh Dictionary, 8vo, and Spelling-book, which have been very uſeful in the lower ſeminaries of learning; and the latter of which has gone through numerous editions. His latin Vocabulary is ſtill uſed in ſchools.

DYER (Sir James), an eminent engliſh lawyer, and chief juſtice

juſtice of the common pleas, in the reign of queen Elizabeth, was deſcended from a gentleman's family in Somerſetſhire, and born at Roundhill in that county about 1511. He received part of his education at Broadgate-hall in Oxford, where he was entered a gentleman-commoner; and removed from thence, without taking a degree, as being intended for the ſtudy of the law, to the Middle Temple, London. In that ſociety he ſoon diſtinguiſhed himſelf, as well by the quickneſs of his parts, as by his extreme diligence in his profeſſion; and, after having continued for ſome time in the degree of barriſter, he was elected ſummer-reader of that houſe in the 6th of Edward VI. By the king's writ, in May 1552, he was called to the degree of a ſerjeant at law; and was ſpeaker of the houſe of commons in the parliament which met in March the ſame year. Oct. 1553 he was made one of the queen's ſerjeants at law; in which ſtation he aſſiſted at the trial of ſir Nicholas Throgmorton, for high-treaſon, at Guildhall, in April 1554. It is ſaid that he took little or no ſhare in the affair: and it is well that he did not, ſince that proſecution does no honour to the crown or to thoſe who managed it. May 1556, being then a knight and recorder of Cambridge, as well as a queen's ſerjeant, he was made one of the juſtices of the common pleas. April 1557 he was removed to the king's bench, and ſat as a puiſne judge there during the remainder of Mary's reign. Nov. 1559, when Elizabeth had aſcended the throne, he was again made one of the judges of the common pleas; and, Jan. following, became chief juſtice thereof. In this high office, few have ſerved with greater reputation during their lives, or left a greater character behind them, either in point of probity or ſufficiency. He continued in it, without the leaſt diminution either of his own reputation, or of the queen's favour, twenty-four years, which is longer than any have ſat in that poſt either before or ſince. He died at Stanton in Huntingdonſhire, where he had purchaſed an eſtate, March 24, 1581, in his 70th year. He married a daughter of ſir Maurice Abarrow, of Hampſhire, who died twelve years before him, without having any children; ſo that his eſtate went to a nephew, whoſe deſcendant was raiſed to the degree of a baronet in 1627: but this title is now extinct.

He was the author of a large book of Reports, which were publiſhed about twenty years after his deceaſe, and have been highly eſteemed for their ſuccinctneſs and ſolidity. They were printed in 1601, in 1606, in 1621, in 1672; but the beſt edition is in 1688, and bears the following title, literally tranſlated from the french: "Reports of ſeveral ſelect matters and reſolutions of the reverend judges and ſages of the law, &c." That eminent lawyer ſir Edward Coke recommends to all ſtudents in the law theſe Reports, which he calls "The ſum-

mary and fruitful obſervations of that famous and moſt reverend judge and ſage of the law, ſir James Dyer."

He left behind him alſo other writings relative to his profeſſion, as, "A Reading upon the ſtatute of 32 Hen. VIII. cap. 1. of wills; and upon the 34th and 35th Hen. VIII. cap. 5. for the explanation of the ſtatute," printed at London in 1648, 4to. By theſe performances, and by the ſervices he did his country upon the bench, he came fully up to the character which Camden has given him, of being ever diſtinguiſhed by an equal and calm diſpoſition, which rendered him in all caſes a moſt upright judge, as his penetration and learning made him a fit interpreter of the laws of his country. "Jacobus Dierus," ſays that hiſtorian, "in communi placitorum tribunali juſticiarius primarius, qui animo ſemper placido & ſereno omnes judicis æquiſſimi partes implevit, & juris noſtri prudentiam commentariis illuſtravit."

DYER (WILLIAM), a celebrated nonconformiſt divine, was miniſter of Choleſbury in Buckinghamſhire, whence he was ejected in 1662. He was author of ſeveral ſermons, printed in ſmall volumes, and commonly ſold among chapmen's books; beſides a "Glimpſe of Sion's glory;" "Chriſt's famous titles, and a Believer's golden chain;" "Chriſt's voice to London." His works, which are much in the ſtyle of Bunyan, were reprinted in 1761. He turned quaker in the latter part of his life, and lies interred in the burying-ground in Southwark. Died 1696, aged 60.

DYER (JOHN), an engliſh poet, was born in 1700, the ſecond ſon of Robert Dyer of Aberglaſney in Caermarthenſhire, a ſolicitor of great capacity and note. He paſſed through Weſtminſter-ſchool under the care of Dr. Freind, and was then called home to be inſtructed in his father's profeſſion. His genius, however, led him a different way: for, beſides his early taſte for poetry, having a paſſion no leſs ſtrong for the arts of deſign, he determined to make painting his profeſſion. With this view, having ſtudied awhile under his maſter, he became, as he tells his friend, an itinerant painter, and wandered about South Wales and the parts adjacent; and about 1727 printed "Grongar Hill [E]." Being, probably, unſatisfied with his own proficiency, he made the tour of Italy; where, beſides the uſual ſtudy of the remains of antiquity, and the works of the great maſters, he frequently ſpent whole days in the country about Rome and Florence, ſketching thoſe pittoreſque proſpects with facility and ſpirit. Images from hence naturally tranſ-

[E] "This poem," ſays Dr. Johnſon, "is not very accurately written; but the ſcenes which it diſplays are ſo pleaſing, the images which they raiſe ſo welcome to the mind, and the reflections of the writer ſo conſonant to the general ſenſe or experience of mankind, that when it is once read, it will be read again."

ferred

ferred themſelves into his poetical compoſitions: the principal beauties of the "Ruins of Rome" are perhaps of this kind, and the various landſcapes in the "Fleece" have been particularly admired. On his return to England, he publiſhed the "Ruins of Rome," 1740; but ſoon found that he could not reliſh a town life, nor ſubmit to the aſſiduity required in his profeſſion: his talent indeed was rather for ſketching than finiſhing: ſo he contentedly ſat down in the country with his little fortune, painting now and then a portrait or a landſcape, as his fancy led him. As his turn of mind was rather ſerious, and his conduct and behaviour always irreproachable, he was adviſed by his friends to enter into orders; and it is preſumed, though his education had not been regular, that he found no difficulty in obtaining them. He was ordained by the biſhop of Lincoln, and had a law degree conferred on him.

About the ſame time he married a lady of Coleſhill, named Enſor; "whoſe grandmother," ſays he, "was a Shakſpeare, deſcended from a brother of every body's Shakſpeare." His eccleſiaſtical proviſion was a long time but ſlender. His firſt patron, Mr. Harper, gave him, in 1741, Calthorp in Leiceſterſhire, of eighty pounds a year, on which he lived ten years; and, in April 1757, exchanged it for Belchford in Lincolnſhire, of ſeventy-five, which was given him by lord chancellor Hardwicke, on the recommendation of a friend to virtue and the muſes [f]. His condition now began to mend. In 1752 ſir John Heathcote gave him Coningſby, of one hundred and forty pounds a year; and in 1756, when he was LL. B. without any ſolicitation of his own, obtained for him, from the chancellor, Kirkby on Bane, of one hundred and ten. "I was glad of this," ſays Mr. Dyer, in 1756, "on account of its nearneſs to me, though I think myſelf a loſer by the exchange, through the expence of the ſeal, diſpenſations [g], journies, &c. and the charge of an old houſe, half of which I am going to pull down." The houſe, which is a very good one, though deſerted by the preſent incumbent, owes much of its improvement to Mr. Dyer. His ſtudy, a little room with white walls, aſcended by two ſteps, had a handſome window to the churchyard, which he ſtopped up, and opened a leſs, that gave him a full view of the fine church and caſtle at Tateſhall, about a mile off, and of the road leading to it. He alſo improved the now-neglected garden. In May

[f] Daniel Wray, eſq. one of the deputy tellers of the exchequer, and a curator of the Britiſh Muſeum. For this gentleman Mr. Dyer ſeems to have entertained the ſincereſt regard. Mr. Dyer calls "good Mr. Edwards," author of the "Canons of Criticiſm," his particular friend; and in Savage's poems are two epiſtles to Dyer, one of them in anſwer to the beautiful little poem which begins,

Have my friends in the town, in the gay buſy town,
Forgot ſuch a man as John Dyer?

[g] He had a diſpenſation, in September 1751, to hold Belchford and Coningſby; and another, in July 1756, to hold Coningſby and Kirkby.

1757 he was again in mortar; rebuilding a large barn, which a late wind had blown down, and gathering materials for rebuilding above half the parſonage-houſe at Kirkby. "Theſe," he ſays, "ſome years ago, I ſhould have called trifles; but the evil days are come; and the lighteſt thing, even the graſshopper, is a burden upon the ſhoulders of the old and ſickly." He had then juſt publiſhed "The Fleece," his greateſt poetical work; of which Dr. Johnſon relates this ludicrous ſtory: Dodſley the bookſeller was one day mentioning it to a critical viſitor, with more expectation of ſucceſs than the other could eaſily admit. In the converſation the author's age was aſked; and being repreſented as advanced in life, "he will," ſaid the critic, "be buried in woollen." He did not indeed long outlive that publication, nor long enjoy the increaſe of his preferments; for a conſumptive diſorder, with which he had long ſtruggled, carried him off at length in 1758. Mr. Gough, who viſited Coningſby Sept. 5, 1782, could find no memorial erected to him in the church, which is a very handſome building, with a lofty ſquare tower, open at bottom with three high arches. Mrs. Dyer, on her huſband's deceaſe, retired to her friends in Caernarvonſhire. In 1756 they had four children living, three girls and a boy. Of theſe, Sarah died ſingle. The ſon, a youth of the moſt amiable diſpoſition, heir to his father's truly claſſical taſte, and to his uncle's eſtate of three or four hundred a year in Suffolk, devoted the principal part of his time to travelling; and died in London, as he was preparing to ſet out on a tour to Italy, in April 1782, at the age of thirty-two. This young gentleman's fortune was divided between two ſurviving ſiſters; one of them married to alderman Hewitt of Coventry; the other, Elizabeth, to the rev. John Gaunt of Birmingham. Mr. Dyer had ſome brothers, all of whom were dead in 1756, except one, who was a clergyman, yeoman of his majeſty's almonry, lived at Marybone, and had then a numerous family.

Mr. Dyer's character as a writer has been fixed by three poems, "Grongar Hill," "The Ruins of Rome," and "The Fleece;" wherein a poetical imagination perfectly original, a natural ſimplicity connected with the true ſublime, and often productive of it; the warmeſt ſentiments of benevolence and virtue, have been univerſally obſerved and admired. Theſe pieces were publiſhed ſeparately in his life-time; but after his death collected in one volume 8vo, 1761; with a ſhort account of himſelf prefixed.

DYNAMUS, a rhetor of the ivth century, the friend of Auſonius, was, like him, of Bourdeaux. He was obliged to leave that town on an accuſation of adultery. He retired to Lerida in Spain about the year 360, where he married a very rich woman, and where he died. He is to be diſtinguiſhed from another Dynamus, who, by means of ſervilities and impoſtures, obtained he government of Tuſcany of the emperor Conſtantius.

E.

EACHARD (Dr. John), an engliſh divine of great learning and wit, was deſcended of a good family in Suffolk, and born about 1636. He was carefully inſtructed in grammar and claſſical literature, and was admitted of Catharine Hall, Cambridge, May 10, 1655; B. A. 1656; fellow, June 9, 1658; M. A. 1660. In 1670 he publiſhed "The grounds and occaſions of the contempt of the clergy and religion inquired into. In a letter to R. L." This pamphlet, which was publiſhed without his name, made a great noiſe, and was ſoon anſwered by ſeveral clergymen. He took the inſtances of abſurdity and nonſenſe in this letter from his father's ſermons. This piece being attacked by ſeveral writers, he publiſhed, the year after, "Some obſervations upon the anſwer to an enquiry into the grounds and occaſions of the contempt of the clergy, with ſome additions. In a ſecond letter to R. L. by the ſame author." This however was a reply to only one of his antagoniſts; the reſt he anſwered in "Some letters," ſubjoined to a book which he publiſhed in 1672, and intituled, "Mr. Hobbes's ſtate of nature conſidered in a dialogue between Philautus and Timothy." This work was dedicated to Sheldon, archbiſhop of Canterbury; and was ſo well received, that the year after he publiſhed another piece againſt Hobbes, which he alſo dedicated to the ſame archbiſhop. It is intituled, "Some Opinions of Mr. Hobbes's conſidered, in a ſecond dialogue between Philautus and Timothy. By the ſame author." We do not find that Hobbes ever vouchſafed to enter the liſts with this adverſary; and indeed it is eaſy to conceive why he ſhould chooſe to decline it. He would have been puzzled how to manage him. For ſuppoſe Hobbes to have exceeded him, as he certainly did, in ſtrength of parts and ſolidity of judgment; ſuppoſe him alſo to have had the better ſide of the queſtion, which moſt will eaſily allow that he had not; yet Eachard had ſo infinitely the advantage over him, in point of wit and raillery, that he was ſure to carry the laugh againſt him in ſpite of all his arguments.

The "Letter to R. L." and the "Dialogue between Philautus and Timothy," are the moſt eminent of his works, and were long a favourite companion both of divines and laymen.

Swift ſpeaks of them with reſpect, and ſeems indeed to have read them with attention. Some outlines of the "Tale of a Tub" had even been ſaid to be traced in the writings of Eachard. But it has been obſerved of him, that he had no talent at all for ſerious ſubjects. Mr. Baker, of St. John's college, Cambridge,

in a blank leaf of his copy of Dr. Eachard's "Letter to R. L." obſerves, that he went to St. Mary's with great expectation to hear him preach, but was never more diſappointed.

Upon the deceaſe of Dr. Lightfoot, who died at Ely, Dec. 6, 1675, our author was choſen in his room maſter of Catharine-hall; and, the year following, created D. D. by royal mandate. He died July 7, 1697, aged 61; and was ſucceeded in his maſterſhip by ſir William Dawes, afterwards archbiſhop of York. Dr. Eachard intended to have rebuilt the whole or greateſt part of Catharine-hall; but did not live to complete that generous deſign. He was buried in the chapel; and the inſcription on his tomb will be a laſting monument of his worth and of the gratitude of that ſociety: it is printed in the ſhort account of his life prefixed to an edition of his works in 1774.

EARLE (William Benson), was born at Shafteſbury, July 7, 1740. He was poſſeſſed of literary endowments of the higheſt order—well verſed in the whole circle of the belles lettres—but particularly bleſſed with a moſt exquiſite taſte for muſic, his time and talents ſeemed devoted to theſe engaging purſuits; yet amidſt them he forgot not the humble and lowly, but was ever relieving their neceſſities, and leſſening their wants. The following bequeſts will evince that he remembered them to the laſt, and will ſhew the generoſity and goodneſs of his heart. To the matrons of Biſhop Seth Ward's college in the Cloſe he bequeathed the ſum of two thouſand guineas. To St. George's hoſpital, Hyde Park corner—to Hetheringham's charity for the relief of the blind—to the philanthropic ſociety, and to the fund for the relief of decayed muſicians, a contingent legacy of one thouſand guineas to each. To the three hoſpitals eſtabliſhed in Wincheſter, Saliſbury and Briſtol, one hundred guineas each. To the reſpective pariſhes of the Cloſe, St. Edmund, St. Thomas and St. Martin in Saliſbury, fifty guineas each. For different charitable purpoſes in the pariſh of Grately, Hants, the ſum of four hundred guineas; and to the poor cottagers in Grately, his tenants, the fee ſimple of their cottages; and to the pariſh of North Stoke, in Somerſetſhire, thirty guineas. As a man of literature, and a friend to the arts, he has bequeathed to the Royal Society, two hundred guineas—to the Society of Antiquarians, two hundred guineas—and to the preſident of the Society for the encouragement of arts, manufactures, &c. two hundred guineas for the purchaſe of books for the public libraries of thoſe three reſpectable ſocieties.—To the Bath agriculture ſociety he has given one hundred guineas. Wiſhing to add a beauty to the many which now adorn one of the fineſt gothic ſtructures in the world, he alſo bequeathed the ſum of four hundred guineas for erecting a window of painted glaſs in the great weſt nave of Saliſbury cathedral. To encourage the art he loved,

and

and give a grateful teſtimony of his partiality to the Saliſbury concert, he left an annual ſubſcription of five guineas for ten years, towards its ſupport; and a further ſum of one hundred and fifty guineas for the three next triennial muſical feſtivals at Saliſbury, after his deceaſe. Beſides the above public legacies, he amply remembered his friends, and bequeathed many others, with a view to the encouragement of merit, and the reward of induſtry and goodneſs. He died the 21ſt of March 1796, at his houſe in the Cloſe, Saliſbury; and on the 30th his remains were privately interred in the pariſh-church of Newton Toney, near thoſe of his anceſtors, his own poſitive injunctions having prevented thoſe public marks of reſpect to his memory, which would otherwiſe have been paid on the melancholy occaſion by his numerous friends.

EBERTUS (Theodore), a learned profeſſor at Frankfort on the Oder, in the 17th century, acquired a name by his works. The principal of them are: 1. Chronologia ſanctionis linguæ octorum. 2. Elogia juriſconſultorum & politicorum centum illuſtrium, qui ſanctam Hebræam linguam propagârunt; Leipſic, 1628, 8vo. 3. Poetica Hebraica; ibid. 1628, 8vo. This book, as containing much learned obſervation, is highly uſeful to all who would acquire a thorough knowledge of the hebrew tongue.

EBION, from whom the ſect of the ebionites are called, lived about 72, and againſt him, as ſome ſay, St. John wrote his goſpel. Others are of opinion, that they did not derive their name from the head of their ſect, but from the hebrew word ebion, which ſignifies a poor deſpicable man; becauſe they had low and diſhonourable ſentiments of Jeſus Chriſt. Irenæus, in deſcribing the hereſy of the ebionites, takes no notice of Ebion: and the ſilence of this father, together with the teſtimonies of Euſebius and Origen, would incline one to ſuſpect, that Ebion is only an imaginary name, or might poſſibly belong to Cerinthus. For Epiphanius, ſpeaking of Ebion, tells the ſame ſtory of him that is told of Cerinthus, viz. that of St. John's haſtening out of the bath when Cerinthus came in, for fear the building ſhould fall upon him; and aſſures us alſo of his preaching in Paleſtine and Aſia, which likewiſe agrees with Cerinthus's hiſtory.

The ebionites maintained, that Jeſus Chriſt was only a mere man, deſcended from Joſeph and Mary. They received no other goſpel than that of St. Matthew, which they had in hebrew, but very maimed and interpolated; and this they called the Goſpel according to the Hebrews. They rejected the reſt of the New Teſtament, and eſpecially the epiſtles of Paul, looking upon this apoſtle as an apoſtate from the law: for they held, that every body was obliged to obſerve the Moſaic law. They made

made Saturday and Sunday equal holidays: they bathed themſelves every day like the Jews, and worſhipped Jeruſalem as the houſe of God. They called their meetings ſynagogues, and not churches; and celebrated their myſteries every year with unleavened bread. They received the Pentateuch for canonical ſcripture, but not all of it. They had a veneration for the old patriarchs, but deſpiſed the prophets. They made uſe of forged Acts of the apoſtles, as St. Peter's travels, and many other apocryphal books; and at laſt they united with the Helſeſaits. Epiphan. Hær. 19 et 30. Iren. l. i. c. 26. Euſeb. l. iii. Origen contra Celſ. l. ii. Ittigius de Hæreſ. l. i. Iren. l. iii.

ECCARD (JOHN GEORGE d'), a german hiſtorian and antiquary, was born at Duingen in the duchy of Brunſwic, 1670. He was the friend of Leibnitz, by whoſe intereſt he was made profeſſor of hiſtory at Helmſtadt; and, after the death of Leibnitz in 1716, ſucceeded him in the chair at Hanover. Some debts, that he had contracted in this new ſituation, obliged him to quit it in 1723; and the year after, he embraced the catholic religion at Cologne, and retired to Wurtzbourg. At Wurtzbourg he was greatly regarded, and filled with diſtinction the places of epiſcopal counſellor, hiſtoriographer, antiquary, and librarian. He died in 1730, after having been ennobled by the emperor. His works are: 1. Corpus hiſtoricum medii ævi, a temporibus Caroli magni imp. ad finem ſæculi xv. Leipſ. 1723, 2 vols. folio. This collection, ſays the Abbé Lenglet, by one of the moſt ingenious and honeſt men in the empire, is very curious and well-digeſted. 2. Leges Francorum et Ripuariorum, 1730, folio. A collection no leſs eſteemed than the former. 3. De origine Germanorum. Publiſhed 1750, in 4to. by Lheidius, librarian at Hanover. 4. Hiſtoria ſtudii etymologici linguæ germanicæ, 8vo. And many other pieces in latin and german, which ſhew a profound knowledge of hiſtory.

ECCHELLENSIS (ABRAHAM), a learned Maronite, and profeſſor of the oriental languages at Rome. While he was there, he was pitched upon by the great duke Ferdinand II. to tranſlate, out of arabic into latin, the fifth, ſixth, and ſeventh books of Apollonius's Conics; and was aſſiſted in the tranſlation by John Alphonſus Borelli, a famous mathematician, who added a commentary to it. It was printed at Florence, with Archimedes's book "De aſſumptis," in 1661. But before this he had been at Paris, upon the invitation of his countryman Gabriel Sionita, to be a coadjutor with him in that magnificent work of the Polyglott Bible, publiſhed by Mr. Le Jay: and it was he who furniſhed the arabic and ſyriac text of the book of Ruth with the latin verſion. Sionita and Ecchellenſis at laſt quarrelled: and to ſuch a degree, that it gave great ſcandal. Ecchellenſis had alſo a quarrel with Flavigny, who wrote two

letters againſt this edition of the Bible; and afterwards a third, in which he applies to Ecchellenſis theſe words of St. Matthew, "Quid vides feſtucam in oculo fratris tui, & trabem in oculo tuo non vides; Why ſeeſt thou a mote in thy brother's eye, and beholdeſt not a beam in thine own eye?" vii. 3. By an accident in the printing of this laſt letter, the firſt o in the word *oculo* was dropped out, which perverted the ſacred text into an indecent expreſſion. This error was objected to Flavigny by Ecchellenſis in terms of the higheſt reproach, as if he had deſignedly been profane upon the words of ſcripture; and it is ſaid to have created him ſo much vexation, that he could not ſpeak of it with patience for thirty years after. Ecchellenſis was recalled from France, by the congregation de propaganda fide, to aſſiſt in tranſlating the ſcriptures into arabic, in which he was employed in 1652. He died at Rome in 1664.

ECCLES (Solomon), an engliſh muſician, for many years much run after for his ſurpriſing ſkill on ſeveral inſtruments. While in the zenith of his fame, however, he became a quaker, and practiſed ſo many follies in this new profeſſion that he was the ridicule of the whole town. He burnt his lute and his violins, and by meditation found out a new expedient for aſcertaining the true religion; this was, to collect under one roof the moſt virtuous men of the ſeveral ſects that divide chriſtianity; who ſhould unanimouſly fall to prayer for 7 days without taking any nouriſhment. "Then, ſaid he, thoſe on whom the ſpirit of God ſhall manifeſt itſelf in a ſenſible manner, that is to ſay, by the trembling of the limbs and interior illuminations, may oblige the reſt to ſubſcribe to their deciſions." He found none that would put this ſtrange conceit to the trial. Eccles laboured in vain to propagate his folly; his prophecies, his invectives, his pretended miracles, only ſerved to paſs him from one priſon into another: till at length, by this ſort of diſcipline he was brought to confeſs the vanity of his prophecies, and he finiſhed his life in tranquillity, but without religion. He died about the cloſe of the laſt century.

ECHARD (Jacques), a dominican, born at Rouen in 1644, the ſon of a ſecretary to the french king, died at Paris, March 15, 1724, at the age of 60. He contributed not a little to the fame of his order by the Bibliotheques of the authors it has produced, 2 vols. fol. Paris; the 1ſt in 1719, the ſecond in 1721.

ECHARD (Laurence), an engliſh hiſtorian and divine, was born at Baſſam near Beccles in Suffolk, about 1671, and was a near relation of Dr. John Eachard, mentioned in a preceding article; "ſo near a one, he ſays, in his Hiſtory of England ad ann. 1675, that he could not give a juſt character of that excellent perſon, without being ſuſpected of partiality and affection." He was the ſon of a clergyman, who, by the death of an elder brother,

brother, became poſſeſſed of a good eſtate in that county; and, after having been properly educated in ſchool-learning, he was ſent to Chriſt-college in Cambridge, where he took the degree of B. A. 1691, and M. A. 1695. He afterwards went into orders, and was preſented to the livings of Welton and Elkinton in Lincolnſhire; where he ſpent above twenty years of his life, and in 1706 publiſhed in one volume, folio, "An hiſtory of England, from the firſt entrance of Julius Cæſar and the Romans to the end of the reign of king James I." A ſecond edition of this volume was publiſhed in 1718; in which year came out his ſecond and third volumes, which carry his hiſtory down to the concluſion of the reign of James II. and of the eſtabliſhment of William and Mary. This work, which at the time was ſeverely animadverted on by Dr. Edmund Calamy and John Oldmixon, is now almoſt forgotten, as well as his eccleſiaſtical hiſtory; the place of the former being ſo much better ſupplied by Mr. Hume, and that of the latter by Dr. Moſheim. He alſo publiſhed an engliſh tranſlation of Plautus and Terence, a Gazetteer, or Newſman's interpreter, and a collection of maxims extracted from archbiſhop Tillotſon's works. Echard was made a prebendary of Lincoln; and, in 1712, inſtalled archdeacon of Stowe. He was preſented by George I. to the livings of Rendleſham, Sudborn, and Alford, in Suffolk; at which places he lived about eight years in a continued ill ſtate of health. Being adviſed to go to Scarborough for the waters, he got as far as Lincoln, but, declining very faſt, was unable to proceed farther: and there, going to take the air, he died in his chariot, Auguſt 16, 1730, and was interred in the chancel of St. Mary Magdalen's church, but without any monument or memorial of him. He was a member of the Antiquarian Society at London. He married twice, but had no children by either of his wives.

ECKIUS (JOHN), a learned divine, and profeſſor in the univerſity of Ingoldſtadt, was born in Suabia in 1483. He is memorable for the oppoſition he gave to Luther, Melancthon, Caroloſtadius, and other leading proteſtants in Germany; and for his diſputes and writings againſt them in defence of his own communion. In 1518 he diſputed with Luther at Leipſic about the ſupremacy of the pope, penance, purgatory, and indulgences, before George duke of Saxony; at which time even the lutherans are ready to grant that he acquitted himſelf as well as a man could do in the ſupport of ſuch a cauſe. He diſputed the year after againſt Caroloſtadius, on the ſubject of free will. He appeared at the diet of Augſburg in 1538, where he argued againſt the proteſtant confeſſion; and in 1541 he diſputed for three days with Melancthon and other divines at Worms, concerning the continuance of original ſin after baptiſm. This conference, by the emperor's command, was adjourned

journed to Ratiſbon; where he diſſented again from Pflug and Gropper, with reference to the articles of union. He was in a manner at the head of all the public diſputes which the roman-catholics had with the lutherans and zwinglians. He wrote a great many polemical tracts; and, among the reſt, a manual of controverſies, in which he diſcourſes upon moſt of the heads conteſted between the papiſts and proteſtants. This book was printed at Ingoldſtadt in 1535. He wrote another tract againſt the articles propoſed at the conference at Ratiſbon, printed at Paris in 1543. He compoſed likewiſe two diſcourſes upon the ſacrifice of the maſs; more controverſial pieces; an expoſition upon the prophet Haggai; and ſeveral homilies. Upon the whole he was a perſon of uncommon parts, uncommon learning, and uncommon zeal; qualities which would have made any party glad to call him their own. He died at Ingoldſtadt, in 1543, aged 60 years.

ECLUSE (Charles de l'), *Cluſius*, phyſician, of Arras, to whom the emperors Maximilian II. and Rodolphus II. committed the care of their garden of ſimples. Being diſguſted with the formalities attending on the life of a courtier, he retired to Frankfort on the Maine; then to Leyden, where he died, April 4, 1609, at the age of 84, profeſſor of botany. His works are in 2 vols. folio; Antwerp, 1601—1605. They turn upon the branch of ſcience he purſued.

ECLUSES DES LOGES (Pierre Mathurin de l'), doctor of the Sorbonne, born at Falaiſe, died in 1775, obtained the prize of eloquence at the french academy in 1743. But is much more known by his edition of the Memoirs of Sully. He is noticed here, however, only as affording an occaſion to mention, that his remarks on that book are to be read with caution, as he has miſrepreſented all that relates to the jeſuits, and falſified the Memoirs of Sully in ſeveral places; but, when he printed it in 1740, the jeſuits being in great power, he flattered them with ſervility.

EDELINCK (Gerard), was born at Antwerp in 1641. He there learnt the firſt elements of drawing and engraving; but it was in France that he made the full diſplay of his talents, being invited thither by the munificence of Louis XIV. He was made choice of to engrave two pieces of the higheſt reputation; the picture of the holy family, by Raphael; and that of Alexander in the tent of Darius, by le Brun. Edelinck ſurpaſſed expectation in the prints he executed from theſe maſter-pieces; the copies were as much applauded as the originals. It is impoſſible not to admire in them, as in all his other productions, a neatneſs of touch, a plumpneſs, and a ſhade that are inimitable. The eaſe and aſſiduity with which he worked procured the public a great number of eſtimable pieces. He ſucceeded equally

well

well in the portraits of the moſt famous perſonages of his time, among whom he might reckon himſelf. This excellent artiſt died in 1707, at the age of 66, in the hôtel royal of the Gobelins, where he had apartments, with the title of engraver in ordinary to the king, and counſellor in the royal academy of painting. In the liſt of his plates, we muſt not forget that of Mary Magdalen renouncing the vanities of the world, from a painting by le Brun. It is remarkable for the beauty of the work, and the delicacy of the expreſſion.

EDEMA (GERARD), a dutch painter, thought to be a native of Frieſland, painted landſcapes juſtly held in great eſteem. He went over to Surinam, for the purpoſe of drawing inſects and plants: this department, however, appearing to him too confined, he quitted it for the taking of views, drawing trees, &c. He then went to the engliſh colonies in America, where he applied to all manner of ſubjects; he even painted there ſeveral pictures which he brought with him to London about the year 1670. Whatever he put out of his hand, was well coloured and finiſhed with ſpirit. His pictures found a quick reception here in England, as repreſenting proſpects of a continent in which the public was ſo highly intereſted. Edema took his advantage of this taſte for his works. He was famous for painting landſcapes, in which he exhibited a variety of ſcenes of horror, ſuch as rocks, mountains, precipices, cataracts, and other marks of ſavage nature. He would have died more wealthy, and perhaps would have lived longer, had he been more ſober; but we are aſſured that he was too fond of wine. He died about the year 1700.

EDER (GEORGE), born at Frieſingen, acquired a name towards the latter end of the 16th century by his ſkill and ability in juriſprudence. He was honoured by the emperors Ferdinand I, Maximilian II, and Rodolphus II, with the charge of their counſellor; and he left ſeveral works on natural and national law, of which the beſt is his Œconomia bibliorum, ſeu partitionum biblicarum, libri v. in folio.

EDMER, or EADMER, an engliſh benedictine of St. Saviour's monaſtery in Canterbury, afterwards abbot of St. Alban's, and at laſt biſhop of St. Andrew's in Scotland. He lived in the reign of Henry I. king of England, about the year 1120. He wrote the hiſtory of his time in ſix books, from the year 1066 to 1122. This work he calls Hiſtoria Novorum, and reports at large the differences between king Henry I. and Anſelm archbiſhop of Canterbury. Edmer likewiſe wrote the life of St. Anſelm, St. Wilfred, and ſome other tracts. Selden printed his Hiſtoria Novorum in 1623, with notes. It was likewiſe reprinted in 1675, by Gerberon, a benedictine of the congregation of St. Maur, with St. Anſelm's works added to it. See Mireus;

Mireus; Baronius's notes upon the Roman martyrology, upon April 21. Voſſius, Hiſt. lat. lib. 2. cap. 48. Gandavenſis, cap. 7, &c.

EDMONDES (Sir THOMAS, knt.), was the ſon of Thomas Edmondes, head cuſtomer of the port of Fowey in Cornwall, and of Plymouth in Devonſhire; at which place he was born about 1563. We are in the dark with regard to the place of his education: but ſir Thomas Edmondes, comptroller of the houſehold to queen Elizabeth, introduced him to court; and he was initiated into public buſineſs, under that accompliſhed ſtateſman ſir Francis Walſingham. Through his recommendation he was employed by the queen in ſeveral embaſſies, in which he was found truſty and ſufficient; and acquitted himſelf of every thing committed to his charge, to her ſatisfaction. We have, in him, a remarkable inſtance of her parſimony; for when he was appointed her reſident at the court of France, his ſalary was but twenty ſhillings a day; and this allowance was ſo ill paid, or ſo inſufficient for his ſubſiſtence, that he was obliged to repreſent, in the moſt pathetic terms, his diſtreſs. In a letter to the lord treaſurer, after ſaying how much he was indebted to the charity and pity of a Mr. Smith, who had not only lent him, but alſo given him extraordinary credit for money, he adds, "It is to many known the poor life I do here lead, under the burden of this heavy expence, far above my power to bear; proteſting to your lordſhip, in the faith of a chriſtian, ſuch to be my preſent miſery, as I have not the means wherewith to put a good garment on my back, to appear in honeſt company." To make him ſome amends, however, or to requite ſome acceptable ſervice he had done, ſhe made him a grant of the office of ſecretary for the french tongue. When ſir Henry Neville was appointed ambaſſador to the french court, he was recalled; and ſoon after, ann. 1599, ſent to Bruſſels, to archduke Albert, governor of the Netherlands, with inſtructions to treat of a peace, and was alſo one of the commiſſioners for the treaty of Bologne. About this time he was appointed one of the clerks of the privy council; and, in 1601, was ſent to the french king, to complain of the many acts of injuſtice committed by his ſubjects againſt the engliſh merchants. He was knighted by James I. and was employed by that prince in the moſt important negotiations of his reign. He obtained from him a reverſionary grant of the office of clerk of the crown; and, in 1616, was made comptroller of the king's houſehold, and a privy counſellor. He was choſen one of the repreſentatives for the borough of Wilton, though he was then abſent and ambaſſador at Bruſſels, in the parliament which was prevented from meeting by the diſcovery of the gun-powder-plot; about which he ſent the miniſtry ſeveral notices, which he learned at Bruſſels.

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In 1618 he was advanced to the place of treaſurer of the houſehold. In the firſt and ſecond parliaments of Charles I. he was elected a repreſentative for the univerſity of Oxford; in which he made ſome ſpeeches which are printed; and, as David Lloyd obſerved, angered the faction with his principles. In 1629 he was commiſſioned to go ambaſſador to the french court, to carry king Charles's ratification, and to receive Louis the XIIIth's oath for the performance of the treaty of peace lately concluded between them. With this honourable commiſſion he cloſed all his foreign employments; and after having enjoyed, for about ten years, an honourable and peaceful retreat, died in 1639. He was a man of uncommon penetration and indefatigable induſtry; of a firm and unſhaken reſolution in the diſcharge of his duty, beyond the influence of terror, flattery, or corruption; and a zealous ſupporter of the proteſtant intereſt in his negotiations at the french court. Lloyd ſays, he uſed to puzzle the catholics about ſix records. 1. The original of Conſtantine's grant of Rome to the pope. 2. St. Mark's grant of the Adriatic gulph to Venice. 3. The Salique law in France. 4. The inſtrument whereby king John paſſed away England to the pope. 5. The letter of king Lucius. And, 6. The ordinal of the conſecration at the Nag's-head. The French court dreaded his experience and abilities; and, as appears from letters of their miniſters to their ambaſſadors in England, uſed all means to procure him to be employed elſewhere. "Whoever, ſays one of them, can underhand divert this ſtroke, will, in my opinion, do good ſervice; but I would not openly oppoſe the appointment of him; for, if it does not ſucceed, it will only ſerve to exaſperate the *little man*, who has ſpirit and courage enough." His letters and papers, in 12 vols. folio, were once in the poſſeſſion of ſecretary Thurloe, and afterwards of lord Somers. Several of them, together with abſtracts from the reſt, were publiſhed by Dr. Birch, in a book intituled, An hiſtoral view of the negotiations between the courts of England, France, and Bruſſels, from the year 1592 to 1617. 1749 8vo. There are alſo ſeveral letters of his in the three volumes of Memorials of affairs of State, publiſhed by Edm. Sawyer, eſq. Lond. 1725.

EDMONDES (CLEMENT), ſon of ſir Thomas Edmondes, comptroller of the king's houſehold, was born in Shropſhire, at Sharwardine, as it is ſaid; became either clerk or choriſter of All-Souls-college, in 1585, aged 19; took one degree in arts, and then was choſen fellow of the houſe, 1590. Four years after, he proceeded in that faculty; and then leaving the college, was, moſtly by his father's endeavours, made ſucceſſively ſecretary, as it is ſaid, for the french tongue to queen Elizabeth about 1601, remembrancer of the city of London, maſter of the

requeſts, muſter-maſter at Briel, in Zealand, one of the clerks of the council, and in 1617, a knight. He was a learned perſon, was generally ſkilled in all arts and ſciences, and famous as well for military as for politic affairs; and therefore eſteemed by all an ornament to his degree and profeſſion. He has written and publiſhed: Obſervations on the five firſt books of Cæſar's commentaries of the civil wars. Lond. 1600, fol. Obſervations on the ſixth and ſeventh books of Cæſar's commentaries, &c. Lond. 1606, fol. Obſervations on Cæſar's commentaries of the civil wars, in three books. Lond. 1609, fol. On which, or the former obſervations, Ben Jonſon has two epigrams. All, or moſt, of theſe obſervations are reprinted with an addition of an eighth commentary by Hirtius Panſa, with our author's (Edmondes) ſhort obſervations upon them: Lond. 1677, fol. Before which edition is the life of Cæſar, &c.

Our learned author, ſir Clement Edmondes, died in St. Martin's in the fields, near to London, Oct. 12, 1622, and was buried in the little chapel belonging to his manor of Preſton, near to the antient borough of Northampton. Over his grave is a comely monument erected, having an engliſh and latin epitaph inſcribed thereon. That in engliſh is as follows: Here lieth ſir Clement Edmondes, knt. one of the clerks of his majeſty's moſt honourable privy council. His dextrous pen made him moſt worthily eſteemed in his own vocation; and in the art military, by Cæſar's confeſſion, an underſtanding ſoldier. He lived faithfully induſtrious in his place, and died religiouſly conſtant in the belief of the reſurrection, &c.

EDWARDS (Richard), a very early engliſh writer, was born in Somerſetſhire, 1523; admitted of Corpus Chriſti college, Oxford, 1540; and elected ſtudent of Chriſt-church, at its foundation by Henry VIII, 1547. In the beginning of queen Elizabeth, he was made a gentleman of her chapel, and teacher of muſic to the children of the choir. He is almoſt one of our firſt dramatic writers, having left behind him three pieces; the earlieſt of which is dated in 1562. He was eſteemed an excellent poet, and a capital muſician. He wrote ſeveral poems, which were publiſhed after his death, together with ſome of other authors, in a collection intituled, "A Paradiſe of Dainty Deviſes," 1578. He died in 1566, much lamented; eſpecially by his aſſociates in Lincoln's-inn, of which ſociety he was a member. When he was in the extremity of his laſt ſickneſs, he wrote a poem upon the occaſion, which was eſteemed a good piece: it is intituled, "Edwards's Soulknill; or, The Souls Knell."

EDWARDS (Thomas), an engliſh divine, was educated in Trinity-college, Cambridge; where he took a bachelor of arts degree in 1605, and a maſter's in 1609. We learn from Wood,

that he was alſo incorporated maſter of arts at Oxford in July 1623. Where, and what his preferments were, we do not find: but we learn from himſelf, that, though he conformed, yet he was always a puritan in his heart. Take his own remarkable account of the matter: "I never had," ſays he, "a canonical coat, never gave a penny towards the building of Paul's, took not the canonical oath, declined ſubſcription for many years before the parliament, though I practiſed the old conformity; would not give *ne obolum quidem* to the contributions againſt the Scots, but diſſuaded other miniſters; much leſs did I yield to bow to the altar, and at the name of Jeſus, or adminiſter the lord's-ſupper at a table turned altarwiſe, or bring the people up to rails, or read the book of ſports, or highly flatter the archbiſhop in an epiſtle dedicatory to him, or put articles into the high-commiſſion-court againſt any; but was myſelf put into the high-commiſſion-court, for preaching a ſermon at Mercers-chapel, on a faſt-day in July 1640, againſt the biſhops and their faction; ſuch a free ſermon, as I believe never a ſectary in England durſt to have preached in ſuch a place and at ſuch a time." He exerciſed his miniſtry, chiefly as a lecturer, at Hertford, and at ſeveral places in and about London; and was ſometimes brought into trouble for oppoſing the received doctrines, or not complying duly with the forms, of the eſtabliſhed church. When the long parliament declared againſt Charles I, our author embarked himſelf, with wife, children, eſtate, and all that was dear to him, in the ſame ſhip with them; and by all his actions, ſermons, prayers, praiſes, and diſcourſes, earneſtly promoted their intereſt. But, when the independent party began to appear, and eſpecially to be uppermoſt, he became as furious againſt them, as he had been againſt the royaliſts; and oppoſed them with great virulence both by writing and acting. The ſeveral pieces he publiſhed againſt them, are as follows: 1. Reaſons againſt the independent government of particular congregations, &c. 1641, 4to. This was anſwered the ſame year by a woman named Catharine Chidley. 2. Antapologia: or, a full anſwer to the apologetical narration of Mr. Goodwin, Mr. Nye, Mr. Simpſon, Mr. Burroughs, Mr. Bridge, members of the aſſembly of divines; wherein are handled many of the controverſies of theſe times, 1644, 4to. The chief deſign of this work we learn from himſelf, in the preface to it: This Antapologia, ſays he, I here recommend to you for a true glaſs to behold the faces of preſbytery and independency in, with the beauty, order, and ſtrength of the one; and the deformity, diſorder, and weakneſs of the other. 3. Gangræna; or, a catalogue and diſcovery of many of the errors, hereſies, blaſphemies, and pernicious practices of the ſectaries of this time, vented and acted in England in theſe four laſt years, &c. 1645, 4to. 4. Gangræna:

græna: part the ſecond, 1646, 4to. 5. Gangræna: part the third. The errors, hereſies, and blaſphemies, he particularly takes notice of, in theſe three parts of his Gangræna, are by him referred to ſixteen heads or ſorts of ſectaries; viz. Independents, Browniſts, Chiliaſts or Millenaries, Antinomians, Anabaptiſts, Manifeſtarians or Arminians, Libertines, Familiſts, Enthuſiaſts, Seekers and Waiters, Perfectiſts, Socinians, Arians, Antitrinitarians, Antiſcripturiſts, Sceptics, and Queſtioniſts, who queſtion every thing in matters of religion; namely, all the articles of faith, and the firſt principles of the chriſtian religion, holding nothing poſitively or certainly, ſaving the doctrine of pretended liberty of conſcience for all, or liberty of propheſying. 6. The caſting down of the laſt and ſtrongeſt hold of Satan; or, a treatiſe againſt toleration: part i. 1647. This was written when the independents, by means of a toleration, were for working themſelves into all places of truſt. 7. Of the particular viſibility of the church. 8. A treatiſe of the civil power in eccleſiaſticals, and of ſuſpenſion from the lord's-ſupper. Mr. Edwards departed this life Aug. 24, 1647, in the 48th year of his age. It appears that he died of a quartan ague in Holland, whither he had fled to avoid the reſentment of the independents, after Oliver Cromwell had come with his army in triumph into the city. By his wife, who was an heireſs of a very conſiderable fortune, he left one daughter and four ſons, the ſecond of whom was John, the ſubject of the next article. As for the character of Mr. Thomas Edwards, he profeſſes himſelf "a plain, open-hearted man, who hated tricks, reſerves, and deſigns; zealous for the aſſembly of divines, the directory, the uſe of the lord's-prayer, ſinging of pſalms, &c. and ſo earneſt for what he took to be the truth, that he was uſually called in Cambridge young Luther.

EDWARDS (John), a divine of the church of England, who flouriſhed at the latter end of the xviith and the beginning of the xviiith century. He was born at Hertford, Feb. 26, 1637. His father was the rev. Mr. Thomas Edwards; and, from the circumſtances which are related concerning him, it is undeniable that he was the violent preſbyterian divine of whom an account is given in the preceding article. After having received his grammatical education at Merchant-Taylors ſchool in London, he was removed, in 1653, to the univerſity of Cambridge, and was admitted of St. John's college, then under the government of Dr. Anthony Tuckney, a preſbyterian divine of conſequence at that period, and a gentleman of acknowledged character and learning. Dr. Tuckney was particularly diſtinguiſhed for the wiſe and exact diſcipline of his college; ſo that it flouriſhed in an eminent degree. Mr. Edwards, ſoon after his admiſſion, was choſen ſcholar of the houſe, and he was quickly taken notice of

for his exercises both in his tutor's chamber and in his college-hall. Towards the close of his undergraduateship, the senior proctor being then of the college, he was appointed one of the moderators for the year. He was soon after elected fellow of his college, and again chosen moderator in the schools. In 1661, Mr. Edwards was admitted to the degree of M. A. and shortly afterwards ordained deacon. Bishop Sanderson engaged him at the same time to preach a sermon at the next ordination of priests, which was then approaching. This service he performed; and, together with the other candidates, entered into the second degree of the sacred ministry. In 1664 he undertook the duty of Trinity church in Cambridge, and went through the whole work both parts of the day. In his preaching he affected not any flaunting eloquence, but studied to be plain, intelligible, and practical, and to edify all his hearers; yet so as that his discourses were mixed with choice and uncommon remarks. His church was much frequented by the gown, and by persons of considerable standing in the university. In 1665, during the time of the plague, he quitted his residence in the college, and dwelt all that year, and part of the next, in the town; that he might devote himself entirely to the edification and comfort of the parishioners of Trinity church, in that season of calamity. A little after this, sir Edward Atkins offered him a good living near Cirencester, in Gloucestershire, but he chose to continue in his station at Cambridge. In 1668 he was admitted to the degree of B. D. About the same time Mr. Edwards was unanimously chosen lecturer at St. Edmond's Bury, with a salary of 100l. a year. This office he discharged with great reputation and acceptance, notwithstanding which, after a period of twelve months, he resigned it, and returned to his college. Here however his situation was uneasy to him. He had not been upon the best terms with Dr. Peter Gunning, the former master of St. John's, and he was still more dissatisfied with the conduct towards him of Dr. Francis Turner, Gunning's successor. What were the grounds of Mr. Edwards's disgust, we are not able to ascertain; but it was so great that he determined to resign his fellowship. On quitting St. John's, he removed to Trinity hall, where he entered himself a fellow-commoner, and performed the regular exercises in the civil law. Being willing to be employed in the offices of his clerical function, he accepted of the invitation of the parishioners of St. Sepulchre, in Cambridge, to be their minister; and his sermons there were as much attended by persons of consequence in the university as they had formerly been at Trinity church. In the year 1676 Mr. Edwards married Mrs. Lane, the widow of Mr. Lane, who had been an alderman, a justice of peace, and an eminent attorney in the town. Soon after this, his friend sir Robert Carr generously offered him

him the preſentation to two conſiderable benefices then vacant in Norfolk, which he as generouſly declined, being willing that thoſe livings ſhould be beſtowed upon ſome other perſon or perſons who needed them. About the ſame time he accepted a preferment leſs valuable, which was that of St. Peter's church in Colcheſter, being induced to it by a proſpect of extenſive uſefulneſs. Thither he accordingly removed with his family, and was highly acceptable to his pariſhioners. However, he quitted the place at the end of three years, and removed to Cambridgeſhire. To this he was induced by the unkind uſage which, as he thought, he met with from the clergy of the town; by the unhealthfulneſs of his lady; and by an apoplectic and convulſive fit with which he himſelf was viſited. Upon his removal into the county of Cambridge, being afflicted with bodily pains and weakneſſes, and eſpecially the gout, he determined to preach the goſpel by his pen. Accordingly, from this period, he employed himſelf in preſenting a ſucceſſion of publications to the world. About the year 1697, Mr. Edwards removed with his family to Cambridge, both for the convenience of the market, and the univerſity-library. Our author had often been ſolicited by his friends to take his degree of D. D. but he did not comply with their motion till 1699. In 1701 Dr. Edwards loſt his lady; and after a due and decent diſtance of time he married again. The perſon he made choice of was a niece of alderman Lane, and had been brought up ſeveral years under Mrs. Edwards before her marriage to the doctor. It is remarkable, that Dr. Edwards, notwithſtanding his numerous publications, was never poſſeſſed of a library; ſome bibles, lexicons, dictionaries, and other works of a ſimilar nature and conſtant uſe, excepted. The univerſity and college libraries furniſhed him with all the claſſic authors, and greek and latin fathers, and indeed with whatever related to antient learning. Theſe he either peruſed in the places where they were kept, or had them brought to his chamber; and his method was, from the early part of his life, to make adverſaria and collections out of the books which he read, and all along to frame notes, obſervations, inferences, and reflections on them, and to extract remarkable paſſages from them; reducing all to the particular heads on which he deſigned to treat. He never had a common-place book. With regard to modern authors, his practice was to procure the loan of them from the bookſellers, at the price of ſixpence for an octavo, a ſhilling for a quarto, and two ſhillings for a folio. By this good huſbandry, he was forced to read the works which he borrowed within the time prefixed; whereas otherwiſe he might perhaps never have peruſed them thoroughly. Dr. Edwards continued in his courſe of diligent ſtudy, and repeated publications, till near the period of his deceaſe, which took place April 16, 1716, in the 79th year of his

age. His writings are extremely numerous; but, notwithſtanding their being undoubtedly learned, they are too ſcholaſtic and calviniſtical to be in any conſiderable degree the objects of preſent attention. Catharine, his ſecond wife, ſurvived her huſband nearly 39 years, and died Jan. 4, 1745, aged 81. One thing which rendered Dr. Edwards unpopular among many of his brethren, was his great zeal for the calviniſtic doctrines. This matter he undoubtedly carried to a bigoted exceſs; for he adopted and contended for the abſurd notion of the old puritans, that there is a cloſe connection between arminianiſm and popery. That he was a man of extenſive learning cannot be denied; and in the materials from which Dr. Kippis drew up his life, he is ſaid to have been the Paul, the Auguſtine, the Bradwardine, the Calvin of his age. It is farther aſſerted, that all unbiaſſed and impartial men voted him, by univerſal conſent, to be one of the moſt valuable writers of his time. If this aſſertion be true, and yet his works have fallen into oblivion, voluminous authors have reaſon to reflect, with ſome degree of humiliation, on the uncertain proſpects of future celebrity.

EDWARDS (Dr. Jonathan), an engliſh divine, who diſtinguiſhed himſelf chiefly by his writings againſt the ſocinians. We thought it our duty to mention him in this work, as a man ſomewhat known in his day; otherwiſe we have nothing more to ſay of him than juſt what we learn from Mr. Wood, namely, that he was of Jeſus-college in Oxford, that he took his degrees in the regular way, and that, in 1686, he was elected principal of his college, upon the promotion of Dr. Lloyd to the ſee of St. David. His writings ſhew him to have been a man of parts and learning, but at the ſame time a warm and bigoted zealot.

EDWARDS (George), the father of all ornithologiſts, was born at Stratford in Suſſex, April 3, 1694. Being deſigned for buſineſs, he was put apprentice to a tradeſman in Fenchurch-ſtreet, London; but, happening upon ſome books of natural hiſtory, ſculpture, painting, aſtronomy, and antiquities, he loſt all taſte for the ſhop, and devoted himſelf to quite different objects. On the expiration of his apprenticeſhip, he conceived a deſign of travelling into foreign countries: in 1716 he viſited Holland, and two years after made a voyage to Norway. He contemplated the natural furniture of this curious region; and, what is worthy of attention, experienced in this almoſt barbarous country an hoſpitality not to be found in general among people who reckon themſelves civilized and polite. He viſited other countries, for the ſame purpoſe of contemplating whatever is curious in nature and art; and, on his arrival in England, ſat cloſely down to his favourite ſtudy of natural hiſtory, which he cultivated with ſuch ſucceſs, as to become greatly diſtinguiſhed.

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In 1733, recommended by ſir Hans Sloane, he was choſen librarian of the college of phyſicians, and had apartments in it. He was eſteemed one of the moſt eminent ornithologiſts in this or any country. He publiſhed four volumes in 4to. of the Hiſtory of Birds, in the years 1743, 1747, 1750, 1751; and three more volumes in 4to. under the title of "Gleanings of Natural Hiſtory," in 1758, 1760, 1764 [H]. Thus, after a long ſeries of years, the moſt intenſe application, and a correſpondence in every quarter of the world, he concluded a work, which contains engravings and deſcriptions of more than 600 ſubjects in natural hiſtory, not before deſcribed or delineated. At the end of the work is a remarkable petition of the author, which we inſert as ſomewhat curious. "My petition to God (if petitions to God are not preſumptuous) is, that he would remove from me all deſire of purſuing natural hiſtory, or any other ſtudy; and inſpire me with as much knowledge of his divine nature, as my imperfect ſtate is capable of: that I may conduct myſelf, for the remainder of my days, in a manner moſt agreeable to his will, which muſt conſequently be moſt happy to myſelf. What my condition may be in futurity, is known only to the wiſe diſpoſer of all things: yet my preſent deſires are (perhaps vain and inconſiſtent with the nature of things) that I may become an intelligent ſpirit, void of groſs matter, gravity and levity, endowed with a voluntary motive power, either to pierce infinitely into boundleſs etherial ſpace, or into ſolid bodies; to ſee and know how the parts of the great univerſe are connected with each other, and by what amazing mechaniſm they are put and kept in regular and perpetual motion. But, oh vain and daring preſumption of thought! I moſt humbly ſubmit my future exiſtence to the ſupreme will of the One Omnipotent." Mr. Edwards died July 23, 1773, in his eighty-firſt year; after having been made fellow of the Royal and Antiquarian ſocieties of London; and alſo a member of many of the academies of ſciences and learning in different parts of Europe [I].

EDWARDS (THOMAS), a polite gentleman and elegant writer, poſſeſſed a ſmall paternal eſtate at Pitzhanger in Middleſex, where he reſided till his purchaſe at Turrick in Bucks; and was the laſt of his family, as appears by his 5th ſonnet in Dodſley's collection of poems, vol. ii. p. 326, where he pathetically laments the loſs of four brothers and as many ſiſters. His

[H] The Linnæan index, his papers from the Philoſophical Tranſactions, with the plates relative to theſe ſubjects all new engraved, were publiſhed by Mr. Robſon in 1776, in a proper ſize to bind with his other works. To the Linnæan Catalogue is prefixed a letter addreſſed to Mr. Robſon from Linnæus himſelf, wherein he concludes, "Evolvi immortale opus Edwardi, adpoſui raptim meas nomenclaturas ad mandatum tuum. Tibi fauſta omnia adprecor."

[I] See ſeveral more minute particulars of Mr. Edwards in the Anecdotes of Mr. Bowyer by Nichols.

education was at a private ſchool, nor was he ever a member of either of the univerſities. He ſtudied the law at Lincoln's-inn, and was called to the bar (his father was of that profeſſion), though diſcouraged from the practice of the law by a remarkable heſitation of ſpeech. He ſpent the latter part of his life at Turrick; died Jan. 8, 1757, aged 58, on a viſit to his friend Mr. Richardſon at Parſon's Green, unmarried; and was buried in the church-yard of Elleſborough in Buckinghamſhire. Mr. Edwards was equally diſtinguiſhed for his genius and the goodneſs of his heart. His Letter to the author of a late epiſtolary diſſertation addreſſed to Dr. Warburton, 8vo; and his Canons of Criticiſm, firſt printed in 1747 under the title of A ſupplement to Dr. Warburton's Shakeſpeare, 8vo. did him great credit both as a critic and as a ſcholar, and of courſe provoked the vengeance of Dr. Warburton, which he wreaked very illiberally in a note on the Dunciad (iv. 567); of which Mr. Edwards was more ſuſceptible than the circumſtance required. The gentleman, whoſe aſſiſtance Mr. Edwards acknowledges in the preface, was Mr. Roderick, fellow of Magdalen college in Cambridge, and of the Royal and Antiquarian ſocieties. He died July 20, 1756, not long before his friend, bequeathing to him ſuch of his papers as related to the Canons of Criticiſm. Thirteen ſonnets by Mr. Edwards are printed in Dodſley's collection, eight in Pearch's, and four in Nichols's. Forty-nine appear in the laſt edition of his Canons of Criticiſm, 1765. He was alſo author of a pretty jeu d'eſprit, called "The Trial of the letter T, alias Y," which is printed with his Canons of Criticiſm. A beautiful ode was addreſſed to him by Miſs Mulſo, now Mrs. Chapone, to which he replied in as elegant a ſonnet. Dr. Akenſide alſo addreſſed an ode to him.

EDWARDS (Thomas), a learned divine of the church of England, in the preſent century, was born at Coventry Aug. 10, 1729, the ſon of the rev. Thomas Edwards, M. A. vicar of St. Michael's in that city, and of Catharine his wife. His grammatical education he received partly under the tuition of Edward Jackſon, D. D. maſter of the free grammar ſchool in Coventry, but principally under the care of his own father; and ſuch was his eagerneſs for the acquiſition of knowledge, that he ſeldom engaged in the diverſions common to boys. In 1747, at the age of 18, he was matriculated at the univerſity of Cambridge, and entered of Clare hall, where he took the degree of B. A. in 1750, and of M. A. in 1754. He was likewiſe a fellow of his college. In the younger part of his life, he was a ſelf-taught muſician, and became no mean performer on the ſpinnet and the baſe-viol: but, finding that this amuſement encroached too much upon his ſtudies, he entirely relinquiſhed it. Sept. 22, 1751, he was ordained deacon, and Sept. 23, 1753, prieſt.

prieſt. In the ſpring of 1755, when Mr. Edwards was not yet 26 years of age, he gave a ſtriking proof of the diligence with which he had applied himſelf to the learned languages and the acquiſition of ſacred literature. This was his publication of a new engliſh tranſlation of the pſalms from the original hebrew, with notes, &c. 8vo. It was Mr. Edwards's deſign to make biſhop Hare's ſyſtem of hebrew metre better known, and to prove, that, by a judicious application of it, great light might be thrown upon the poetical parts of the hebrew ſcriptures. That our readers may be able in ſome little degree to judge how far Mr. Edwards ſucceeded in his tranſlation of the pſalms, we ſhall ſubjoin two ſhort ſpecimens of it [K]; which, we think, will give ſatisfaction, both from the eaſe of the language, and the juſtneſs of the verſion. Mr. Edwards's next publication was only a ſingle ſermon, which he had preached at St. Michael's in Coventry, Feb. 6, 1756. On the 2d of May, 1758, he was nominated, by the corporation of Coventry, maſter of the free grammar-ſchool, and preſented to the rectory of St. John Baptiſt in that city. This promotion was followed by his marriage, which took place the 27th of November, in the ſame year, with Ann Parrot, daughter of Stonyer Parrot, eſq. of Hawkeſbury, in the pariſh of Foleſhill, in the county of Warwick, by whom he had one ſon, Dr. Edwards of Cambridge. Early in 1759 Mr. Edwards gave to the public one of his principal works; and, indeed, in our opinion, the moſt uſeful of all his theological productions. This was "The doctrine of irreſiſtible grace proved to have no foundation in the writings of the new Teſtament." In treating upon this ſubject, our author purſued the plan which had been adopted by Clarke on the trinity, and Hoadley on the ſacrament, of arranging every text of

Pſalm I.

[K] 1. How happy the man, who followeth not the counſel of the wicked, nor perſiſteth in the way of ſinners, nor ſitteth in the aſſembly of ſcoffers:

2. But whoſe delight is in the law of Jehovah, and who is meditating upon his law day and night!

3. For, he is like a tree planted by ſtreams of water, which yieldeth its fruit in its ſeaſon, and whoſe leaf withers not; and he is proſperous in all his undertakings.

4. It is not ſo with the wicked; but they are like the chaff which the wind ſcatters: therefore

5. The wicked will not ſtand in judgment; nor ſinners in the aſſembly of the righteous.

6. For Jehovah approves the way of the righteous; but the way of the wicked will come to nothing.

Pſalm XXIII.

1. Jehovah is my ſhepherd, therefore I ſhall want nothing: he makes me lie down in green paſtures: he leads me to ſoft-flowing ſtreams.

2. He reſtoreth my ſoul; he conducteth me in the paths of righteouſneſs, for his name's ſake.

3. Even though I walked through a vale overſpread with a deadly ſhade, I ſhould not fear; for thou wouldſt be with me; thy crook and thy ſtaff would comfort me.

4. Thou furniſheſt out a table before me in the ſight of my enemies; thou anointeſt my head with unguents; and my cup overflows.

5. Doubtleſs thy goodneſs and favour will follow me all the days of my life; and I ſhall dwell in the houſe of Jehovah for ever.

ſcripture

ſcripture that was ſuppoſed to relate to the point in queſtion. He has ſhewn in the courſe of it, that he was well acquainted with the original languages of the old and new teſtament; that he was poſſeſſed of very conſiderable abilities as a critic; and that he was a ſincere and candid enquirer after truth. Our author's next publication, which appeared in 1762, was intituled: Prolegomena in libros veteris teſtamenti poeticos, &c. Subjicitur metricæ Lowthianæ confutatio, &c. This attack upon Dr. Lowth's "Metricæ Harianæ brevis confutatio," which had been annexed to the firſt edition of his admirable Prælectiones de ſacra poeſi Hebræorum, did not paſs unnoticed by that writer. In the ſecond edition of his Prælectiones he added a note, in which he ſtrenuouſly maintained his own opinion, in oppoſition to that of Mr. Edwards. In reply to this note our author publiſhed, in 1765, Epiſtola ad doctiſſimum Robertum Lowthium, S. T. P. &c. It is with regret we mention, that Mr. Edwards, on the preſent occaſion, indulged himſelf in ſome ſeverity of language, which the ſubject did not merit, and which ought not to have been uſed towards ſuch an antagoniſt as Dr. Lowth. The doctor thought the Epiſtola of conſequence enough to deſerve a reply; and here the controverſy ended, with the general opinion of the learned world in favour of Dr. Lowth's arguments. In 1766 Mr. Edwards was admitted to the degree of D. D. not long after which he publiſhed two diſſertations; one on religious bigotry and perſecution; the other on the principal qualifications for the interpretation of the N. T. 8vo. Dr. Edwards's next publication was in latin, being Duæ diſſertationes: in quarum priore probatur, variantes lectiones & menda, quæ in ſacram ſcripturam irrepſerunt, non labefactare ejus auctoritatem in rebus quæ ad fidem & mores pertinent: in poſteriore vero, prædeſtinationem Paulinam ad gentilium vocationem totam ſpectare, 8vo. In 1770 Dr. Edwards was preſented by the crown to the valuable vicarage of Nuneaton in Warwickſhire, whither he retired in 1779, and reſided there during the remainder of his life. In the ſame year he gave his laſt publication to the world: Selecta quædam Theocriti idyllia; 8vo. a work that reflects honour on the accuracy and extent of our author's claſſical literature. Though the original text of what is ſelected from Theocritus conſiſts only of about 350 lines, the notes are extended through upwards of 250 pages, beſides more than 20 pages, conſiſting of addenda, corrigenda, collationes, &c. In May 1784 Dr. Edwards loſt his wife, a lady of diſtinguiſhed good ſenſe and uncommonly engaging manners. The doctor, who had paſſed his life in his ſtudy, and was totally unacquainted with domeſtic concerns, and, indeed, with worldly affairs of every kind, never enjoyed himſelf after this event. What aggravated his diſtreſs was, that previouſly to Mrs. Edwards's

wards's death, he had been afflicted with a ſtroke of the palſy, from which however he ſo far recovered as to be capable of diſcharging part of his parochial duties. But, within a few months after her deceaſe, he had a ſecond ſtroke, for which he was adviſed to go to Bath, but he received no benefit from his journey. He departed this life at Nuneaton, June 30, 1785, in the 56th year of his age; and July 7, was interred in the church-yard belonging to the pariſh of Foleſhill, in the ſame grave with his wife. An inſcription on a mural marble contains nothing of moment, excepting the dates already ſpecified. In his temper Dr. Edwards was ſometimes ſubject to ſtarts of anger; but otherwiſe he was remarkably mild, benevolent and humane. His generoſity was great and extenſive; and his dealings with others were conducted on the principles of the moſt rigid honeſty and integrity. Such were his aſſiduity and ability in the inſtruction of youth, and ſo conſcientious his diſcharge of his parochial duties, that no praiſe can exceed his merits. He was fond of retirement, and went ſeldom from his place of abode; on which account, though he occaſionally correſponded with many of the literati, he was not in habits of much intimacy with any. The perſon with whom he had moſt converſed, was the late learned biſhop of Carliſle, Dr. Edmund Law. Their ſentiments were congenial, and their purſuits ſimilar; being principally devoted to the proſecution and promotion of ſacred literature.

EECKHOUTE (ANTHONY VAN DEN), ſon of Michael, born at Bruges, about the time of Deyſter, was his brother-in-law and fellow-traveller: this is all we can gather of the youth and early life of this painter; neither can we learn who was his maſter. During the ſtay of Van den Eeckoute in Italy, he painted pictures in conjunction with Deyſter; who made the figures, and our artiſt painted the flowers and the fruits. This union inſinuated itſelf into whatever they executed together, the ſame colouring, the ſame touches, &c. After two years, being returned to Flanders, Van den Eeckhoute purchaſed the office of conſeiller-orateur à la prévôté eccleſiaſtique, an honourable poſt, to which is attached the title of ſchepen; the biſhop of Bruges is the provoſt. Full of buſineſs in this ſtation, painting employed every moment he could extort from it, and almoſt as many pictures came from his hand, as if he had no other buſineſs to mind. Van den Eeckhoute, though patronized and cheriſhed in his native country, for his genius and talents, had the ingratitude to quit it, to forſake his family, and give up his proſpects of making a fortune, which ended in expoſing him to great dangers, and ſubmitting him to the horrid effects of jealouſy. He embarked for Italy, by violent winds he was carried to Liſbon, where his works were eagerly bought, and he gained a great deal of money. The beginning of his promotion has never appeared;

peared; he was of a handſome figure, with a mind cultivated by a good education, and of amiable manners; he had not paſſed two years in this city, when he married a young lady of quality and extremely rich. This ſplendid fortune raiſed him rivals, who were jealous of the proſperity he owed to love. Being out one day in his coach, he was ſhot with a ball, of which he inſtantly died in 1695. It is impoſſible for us, as it was to his relations, to learn the cauſes of this aſſaſſination, and who were the authors and perpetrators of it. His fortune went to his ſiſter the wife of Louis Deyſter. Van den Eeckhoute painted entirely in the ſtyle of the Italians. The ſtudies he had made of the fruits and flowers of that country were ſo numerous, that he made uſe of them on all occaſions; and yet diverſified them in an endleſs ſucceſſion. His colouring is excellent, and the effect of his pictures is ſurpriſing. The works of this artiſt are but little known except in Italy.

EECKOUT (GERBRANT VAN-DEN), a diſciple of Rembrandt, was born at Amſterdam the 19th of Auguſt 1621. His turn for painting was ſeconded by the inſtructions of Rembrandt, who took him to his houſe, and had the ſatisfaction ſo gratifying to an artiſt, of ſeeing his ſcholar make ſurpriſing progreſs in his ſchool. Eeckout quitted him to work for the public, who were eager after his works, becauſe they nearly rivalled thoſe of Rembrandt. He made a great number of portraits, great and ſmall, of ſtrong likeneſs, and great ſtrength of colour: that of his father, who was a capital goldſmith, aſtoniſhed Rembrandt himſelf. This department was leſs pleaſing to our young artiſt than that of hiſtory; he knew the diſparagements of it; and nothing but the proſpect of gain engaged him at times to undertake it. He painted hiſtory with great ſucceſs: his compoſitions are rich, and full of judgment. He ſurpaſſed all thoſe of his time in the rare talent of marking the different characters in his phyſiognomies. Two of his fineſt hiſtorical pictures are to be ſeen in Holland: one repreſenting the young Jeſus in the midſt of the doctors; and the other, the infant Jeſus in the arms of old Simeon: this latter was lately in the poſſeſſion of M. James Hinlopen. This painter was the faithful imitator of Rembrandt; no one ever approached him ſo near; he had his excellencies and his defects, his expreſſion and his force of colouring; but at the ſame time, his defect in correctneſs of drawing and in exactitude of coſtume. He changed his manner, as his maſter had done before him: in painting his grounds he made them much clearer than the former. He died the 22d July, 1674, a bachelor. The elector palatine is in poſſeſſion of the Jeſus among the doctors; M. Lormier, at the Hague, has a picture of Eeckout's, the ſubject of which is Abraham diſmiſſing Hagar and Iſhmael; and M. Bikker van Swieten has another of

his pictures. In the gallery of M. Half-Waſſenaar is the Continence of Scipio; in that of M. Van Bremen, A woman looking for the fleas of her dog; and in that of M. Leender de Neufville, at Amſterdam, A company of people making merry in a guard-houſe.

EGERTON (Thomas), an eminent and learned lawyer, and chancellor of England in the reign of James I. was the natural ſon of ſir Richard Egerton, of Ridley in Cheſhire, and born in that country about 1540. He was educated in Brazen-noſe-college Oxford, of which he was entered a commoner in 1556. He continued there three years, and laid a good foundation of ſolid learning; after which he removed to Lincoln's-inn, and made ſuch progreſs in the ſtudy of the law, that he became at length an eminent counſellor. In 1591 he was made ſolicitor-general by queen Elizabeth, and ſoon after choſen Lent-reader of the ſame inn. In 1592 he was made attorney-general, and afterwards knighted; two years after, maſter of the Rolls; and two years after that, keeper of the great ſeal; in which office he continued during the remainder of Elizabeth's reign. July 21, 1603, he was advanced to the dignity of a baron, by the title of Elliſmere; and on the 24th made chancellor of England. Nov. 1616 he was elected chancellor of the univerſity of Oxford, and advanced the ſame year to the dignity of viſcount Brackley. He enjoyed theſe laſt honours but a very ſhort time; for the ſame year alſo, upon the 15th of March, he died at York-houſe in the Strand, and was carried to Dodleſton in Cheſhire to be buried. His health declined through age a conſiderable time before his death; and not long before, weary of his office, as being unable to diſcharge the duties of it, he deſired the king's leave to retire. Upon which the king ſent ſecretary Winwood to him for the ſeal, with this meſſage, That himſelf would be the under-keeper, and not diſpoſe of it while his lordſhip lived to bear the name of chancellor. His poſterity now enjoy a large eſtate, with the title of duke of Bridgewater. Wood ſays, "he was a moſt grave and prudent man, a good lawyer, juſt and honeſt; of ſo quick an apprehenſion alſo and profound judgment that none of the bench in his time went beyond him." There was publiſhed of his, in 1609, a ſpeech made in the Exchequer-chamber touching the Poſtnati: and in 1651, Certain obſervations concerning the office of lord-chancellor. He left alſo four manuſcripts "of choice collections," ſays Wood, "and fit to be printed, concerning: 1. The prerogative royal; 2. The privileges of parliament; 3. Proceedings in Chancery; and, 4. The Power of the Star-chamber."

EGERTON (John), was the ſon of Henry Egerton, biſhop of Hereford (fifth ſon of John third earl of Bridgewater, by lady Jane Powlett, firſt daughter of Charles duke of Bolton),

who

who marrying lady Elizabeth Ariana Bentinck, daughter of William earl of Portland, had by her one daughter and five ſons, of whom John was the eldeſt. He was born in London, on the 30th of November 1721, was educated at Eton ſchool, and admitted a gentleman commoner in Oriel college, Oxford, upon the 20th of May 1740, under the tuition of the rev. Dr. Bentham, afterwards regius profeſſor of divinity in that univerſity, where he proſecuted his ſtudies extenſively and ſucceſsfully for ſix or ſeven years. He was ordained deacon privately by Dr. Benjamin Hoadley, biſhop of Worceſter, in Groſvenor chapel, within the precincts of Weſtminſter, on the 21ſt of Dec. 1745, and the following day he was ordained prieſt, at a general ordination holden by the ſame biſhop in the ſame place. On the 23d he was collated by his father to the living of Roſs in Herefordſhire, and on the 28th was inducted by Robert Breton archdeacon of Hereford. On the 3d of January 1746 (a ſhort time before his father's death, which happened on the 1ſt of April following), he was collated to the canonry or prebend of Cublington, in the church of Hereford. Upon the 30th of May 1746, he took the degree of bachelor of civil law, for which he went out grand compounder. On the 21ſt of November 1748 he married lady Anne Sophia, daughter of Henry de Grey, duke of Kent, by Sophia, daughter of William Bentinck, earl of Portland. He was appointed chaplain in ordinary to the king upon the 19th of March 1749; and was promoted to the deanery of Hereford on the 24th of July 1750. He was conſecrated biſhop of Bangor on the 4th of July 1756, at Lambeth; and had the temporalties reſtored to him upon the 22d, previouſly to which, on the 21ſt of May, the univerſity of Oxford conferred upon him the degree of LL. D. by diploma, and he was empowered to hold the living of Roſs, and the prebend of Cublington, with that biſhopric, in commendam, dated the 1ſt of July. On the 12th of November 1768, he was tranſlated to the ſee of Lichfield and Coventry, with which he held the prebend of Weldland, and reſidentiaryſhip of St. Paul's, and alſo the two preferments before mentioned. He was inducted, inſtalled, and enthroned at Lichfield by proxy, upon the 22d of November, and had the temporalties reſtored upon the 26th. On the death of Dr. Richard Trevor, he was elected to the ſee of Durham, upon the 8th of July 1771, and was confirmed on the 20th in St. James's church, Weſtminſter. Upon the 2d of Auguſt following he was enthroned and inſtalled at Durham by proxy. The temporalties of the ſee were reſtored to his lordſhip on the 15th of Auguſt, and on the 3d of September he made his public entry into his palatinate. On his taking poſſeſſion of the biſhopric, he found the county divided by former con-

teſted elections, which had deſtroyed the general peace: no endeavours were wanting on his part to promote and ſecure a thorough reconciliation of contending intereſts, on terms honourable and advantageous to all; and when the affability, politeneſs, and condeſcenſion, for which he was diſtinguiſhed, uniting in a perſon of his high character and ſtation, had won the affections of all parties to himſelf, he found leſs difficulty in reconciling them to each other, and had ſoon the high ſatiſfaction to ſee men of the firſt diſtinction in the county conciliated by his means, and meeting in good neighbourhood at his princely table. The harmony he had ſo happily reſtored, he was equally ſtudious to preſerve, which he effectually did, by treating the nobility and gentry of the county at all times with a proper regard, by paying an entire and impartial attention to their native intereſts, by forbearing to improve any opportunities of influencing their parliamentary choice in favour of his own family or particular friends, and by conſulting on all occaſions the honour of the palatinate. The ſame conciliating interpoſition he had uſed in the county, he employed in the city of Durham with the ſame ſucceſs. At the approach of the general election in 1780 he poſtponed granting the new charter, which would conſiderably enlarge the number of voters, till ſome months after the election, that he might maintain the ſtricteſt neutrality between the candidates, and avoid even the imputation of partiality; and when he confirmed it, and freely reſtored to the city all its antient rights, privileges, and immunities, in the moſt ample and advantageous form, he ſelected the members of the new corporation, with great care, out of the moſt moderate and reſpectable of the citizens, regardleſs of every conſideration but its peace and due regulation; objects which he ſteadily held in view, and in the attainment of which he ſucceeded to his utmoſt wiſh, and far beyond his expectation. A conduct equally calculated to promote order and good government, he diſplayed, if poſſible, ſtill more conſpicuouſly in the ſpiritual than in the temporal department of his double office. Towards the chapter, and towards the body of the clergy at large, he exerciſed every good office, making them all look up to him as their common friend and father: and to thoſe who had enjoyed the ſpecial favour of his predeceſſor, he was particularly kind and attentive, both from a ſenſe of their merit, and that he might mitigate in ſome degree their loſs of ſo excellent a friend and patron. In the diſcharge of all his epiſcopal functions, he was diligent and conſcientious. He was extremely ſcrupulous whom he admitted into orders, in reſpect of their learning, character, and religious tenets. In his viſitations, he urged and enforced the regularity, the decorum, and the well-being of the church, by a particular enquiry

quiry into the conduct of its miniſters, encouraging them to reſide upon their ſeveral benefices, and manifeſting upon all opportunities, a ſincere and active concern for the intereſts and accommodation of the inferior clergy. His charges were the exact tranſcripts of his mind. Objections have been made to ſome compoſitions of this kind, that they bear the reſemblance of being as ſpecious as ſincere, and are calculated ſometimes, perhaps, rather a little more to raiſe the reputation of their author as a fine writer, than to edify the miniſtry and advance religion. Of the charges his lordſhip delivered, it may truly be ſaid, that, upon ſuch occaſions, he recommended nothing to his clergy which he did not practiſe in his life, and approve of in his cloſet.

Some years before his death, his health not permitting him to go into the more diſtant parts of his dioceſe, he gave a commiſſion to Dr. Law, then biſhop of Clonfert and Kilmacduagh, aſſiſted by the archdeacon, to viſit and confirm in Northumberland, confining his perſonal attendance to the county of Durham. The preferments in his diſpoſal he gave with a truly paſtoral care: with many of them he rewarded the provincial clergy, on account of their learning and other merits. In a remarkable inſtance, in which he wiſhed to prefer a particular friend, he declined indulging his inclination, from a conviction, that the perſon he was deſirous to promote, was not entirely orthodox in his tenets; making a covenant with himſelf that his affection ſhould not preſs upon his duty. Such was the wiſe œconomy preſerved by his lordſhip, that the expence attending his hoſpitality and munificence was no obſtruction to his well-directed benefactions. Beſides many gifts and charities beſtowed on indigent clergymen and their families, and other deſerving characters in diſtreſs, with a delicacy that gave them a double value, and which, during his life, were induſtriouſly concealed, he continued to his death all the bounties he had annually given in his two former dioceſes of Bangor, and of Lichfield and Coventry, as well as all the numerous benefactions of his predeceſſors at Durham, increaſing thoſe to the ſons of the clergy, whom he was particularly ſolicitous to ſupport, and thoſe to the infirmary at Newcaſtle. To St. Anne's chapel in Aukland, to the ſchools of Wolſingham, Norton, and many other places, he gave particular benefactions; and, whenever it was practicable, he made it a condition of his conſent, upon the incloſure of waſte lands, that twenty or thirty acres ſhould be given to the living, where it was ſmall, over and above the allotment to which it was entitled. To the county, in general, he was a great benefactor, as well as to the copyholders in particular. He promoted the incloſure of Walling Fen in Howdenſhire, which

which could never have been accompliſhed without his interpoſition, on account of the many oppoſite intereſts concerned in it, by which ſix thouſand acres were drained and cultivated, and now preſent the agreeable and uſeful proſpect of numerous farms and cottages, a new town, and a navigation from Market Weighton to the Humber.

He applied to parliament to exonerate the copyholders of Lancheſter-fell, and Hamſteel's-fell, of the lord's right to the timber, a meaſure highly uſeful and liberal; in conſequence of which, many trees are planted on a ſurface of nearly thirty thouſand acres, and are become already ornamental to the country, and will in time be uſeful to the nation. He conſented to an act of parliament for infranchiſing certain copyholds in the manor of Howdenſhire, for the accommodation and convenience of the tenants, by enabling them to convey their lands with more eaſe and ſafety, and at the ſame time without prejudice to the lord. In the great flood of November 1771 the whole of the bridge over the Tyne, between Newcaſtle and Gateſhead, was either ſwept away, or ſo much damaged as to render the taking it down neceſſary. Of the expence of rebuilding it, the ſee of Durham was ſubject to one-third, and the corporation of Newcaſtle to the remainder. Parliament enabled the biſhop to raiſe, by life annuities chargeable upon the ſee, a ſum ſufficient for rebuilding his proportion. The ſurveyors for the biſhop and corporation diſagreeing, the bridge is not rebuilt upon a regular plan; which was ſo contrary to his lordſhip's wiſhes, that he offered to advance to the corporation the amount of his one-third, that they might undertake the management of the whole, and finiſh it uniformly; which propoſal was not accepted. In the progreſs of this buſineſs, he not only conſented that his expence ſhould be enlarged, but likewiſe that his income ſhould be diminiſhed; for he agreed to the widening of the new bridge, by which the expences of re-building were increaſed; and then, to alleviate the loſſes of his tenants who had houſes on the old bridge, he gave them full leaſes for building upon the new, without taking any fine: but as building upon the new bridge would impair the beauty of it, and be an inconvenience to the public, he gave up his own intereſts in the ſites of the houſes, on condition that his tenants ſhould have an equivalent on another ſpot, upon agreeing not to build upon the new bridge; and he then procured it to be enacted by parliament, that no houſes ſhould, in future, be built upon the new bridge, though the renewal of the leaſes of the buildings that otherwiſe might have been erected thereon, would have produced him a conſiderable income. The important rights of property, which had been long in diſpute between the ſee and the reſpectable family of

Clavering, were brought by his means to an amicable concluſion; and the rights of boundary, which his predeceſſors had long been litigating, were fully aſcertained: and when, by authority of parliament, he granted a leaſe of the eſtates in queſtion, for three lives, he gave the fine he received for the leaſe to his leſſee of the mines, in conſideration of the expences which were formerly incurred by him in defending the right. It may truly be conſidered as no ſmall proof of his moderation, that notwithſtanding for nearly ſeventeen years he held the biſhopric of Durham, in which the rights of property are ſo various and extenſive, the perſons with whom he had to tranſact buſineſs ſo numerous, and in their expectations, perhaps, not always reaſonable, he had during that whole period but one law-ſuit: and though there are in theſe times certainly no improper prejudices in favour of the claims of the church, that law-ſuit was, by a jury of the county, determined in his favour. It was inſtituted to prevent the *onus* of repairing the road between Aukland park and the river Wear from being fixed upon his ſucceſſors, to whoſe intereſts he was always properly attentive. He adjuſted the quota of the land tax of the eſtates in London belonging to the ſee, procuring to himſelf and his ſucceſſors an abatement of 13-20ths of what had been before unduly paid; and he greatly increaſed the rents of the epiſcopal demeſnes at Stockton. His additions and improvements at the epiſcopal palaces, offices, and grounds, did equal credit to his taſte and liberality. Excluſively of ſuch as he made in the caſtle and offices at Durham, by fitting up the great breakfaſt-room, now uſed as a drawing-room, and by enlarging and repairing the ſtables, and their dependencies; at Aukland-caſtle, where he chiefly reſided, his improvements were equally well judged, and much more various and expenſive. At the north-eaſt entrance of Auckland demeſne, which, in the approach from Durham, opens the extenſive and magnificent ſcene of the park and caſtle, he built a porter's lodge and a gateway, and ornamented theſe with large plantations: and the new apartments at the ſouth of the caſtle, which were begun by his predeceſſors, he completed, and made into a magnificent ſuite of rooms. The great room he fitted up, and new furniſhed the chapel. The ſteward's houſe, as well as the offices and ſtables, he enlarged, repaired, and altered into regular buildings; and he lowered the walls of the court and bowling-green, to the great beauty of the ſcenery from the houſe. With the monies ariſing from the ſale of the rents and fines in Howdenſhire, he bought the Park cloſes, the Haver cloſes, and other grounds adjoining to the park, with ſome houſes and tenements in Aukland; he conſiderably extended the park wall, intending to continue it round the whole: the kitchen garden he greatly enlarged, and

ſecured

ſecured it by a ſtone pier from the river Gaunleſs: he built another ſtone pier and wall, to cover part of the park from the ravages of the river Wear; he embanked againſt the Gaunleſs in its whole courſe through the park, and formed in it many beautiful falls. He ornamented the park and demeſne lands with various plantations, draining and improving the whole with much judgment, and eſpecially the park farm, which he incloſed. All the grounds he kept in the very neateſt order, employing the oldeſt and moſt indigent perſons in the neighbourhood. In Belbourne wood, he cut ſeveral walks and ridings, and totally rebuilt the lodge-houſe and farm, which preſents a beautiful object to the caſtle. Notwithſtanding all theſe expences, he was liberal and indulgent to his tenants, remitting many fines, and taking no more than one year's rent for a renewal of ſeven years, or one life; attempts, however, were ſometimes made to abuſe his lenity and indulgence [L].

He diſcharged all the duties of his high and arduous ſtation with a ſteadineſs that was very remarkable: he not only knew what was right, but acted conformably to that knowledge: though he ſet a proper value upon the opinions of mankind, no man was leſs under the influence of vain popularity; and when, upon reflection, he had thoroughly ſatisfied his own mind, regardleſs of the world and the world's law, he would never ſuffer the prejudices of others to ſuperſede and cancel the higher obligations of what he conceived to be his duty. This firmneſs of diſpoſition, advantageous in ſo many points of view, fitted him peculiarly for the adminiſtration of the great and various powers with which he was entruſted.

It is not always that men diſtinguiſhed in public, appear to advantage in their private characters. We ſhall conſider the life of our prelate in both theſe views, and each will throw a luſtre upon the other. In the following ſketch, we mean to delineate ſuch ſelect traits only as are not common to all other men, but were more peculiar in him. His perſon was tall and well formed, it had both elegance and ſtrength: his countenance was ingenuous, animated, and engaging. By nature, he was endowed with ſtrong and lively parts, a good temper, and an active diſpoſition. Deſcended from noble anceſtors, and initiated from his birth in the moſt honourable connections, his manners and ſentiments were caſt, from an early age, in the happieſt mould, and gave all the advantages of that eaſe

[L] A gentleman applied to his lordſhip to exchange a life, which he ſtated to be a very good one, and ſaid, that the reaſon which induced him to make this requeſt, was merely that he had a quarrel with the man, and wiſhed to have nothing to do even with his name; whereas the fact was, that the quarrel, if ever it had taken place, was certainly made up; and the man, whoſe life in the leaſe was deſired to be exchanged, was dying, and was attended by a phyſician, at the expence of the leſſee.

and propriety of behaviour, which were ſo very obſervable even in the moſt indifferent actions of his life. In his addreſs there was a peculiar mixture of dignity and affability, by which he had the remarkable art both of encouraging thoſe who were diffident, and checking thoſe who were preſumptuous. The vivacity of his ſpirits and converſation, and the peculiar propriety of his manners, made him univerſally admired and careſſed. His memory was accurate and extenſive. In deſcribing the characters, and in relating the anecdotes and tranſactions, with which he had been acquainted, he took particular delight; and this, when his health permitted, he did with much ſpirit, and often with the utmoſt pleaſantry and humour; but ſcrupulouſly taking care, that the deſire of ornamenting any narrative ſhould never, in the ſmalleſt degree, induce him to depart from the truth of it. With ſo rare and happy a talent for deſcription, with a mind ſtored with much information, and a memory very retentive, he was one of the moſt inſtructive and entertaining of companions: his converſation was enriched with pertinent and uſeful obſervations, and enlivened by genuine wit and humorous anecdote. He had a very peculiar art of extricating himſelf with much immediate addreſs from thoſe little embarraſſments which perplex and confound many, and which often occur in ſociety from the awkwardneſs of others, or from a concurrence of ſingular and unexpected circumſtances. When preſſed by improper queſtions [M], inſtead of being offended with them himſelf, or giving offence by his replies, he had a talent of returning very ready and very dextrous anſwers. In every ſort of emergency, as well in perſonal danger, as in difficulties of an inferior nature, he ſhewed an uncommon preſence of mind. He poſſeſſed a great reach of underſtanding, and was ſingularly gifted with a quick and ready judgment, deciding rightly upon the inſtant when it was neceſſary. No man was better qualified, or at the ſame time more averſe to give his opinion; which, upon many occaſions, he found a difficulty in avoiding, its value being ſo well known, that it was often ſolicited by his friends; and, when he was

[M] The following are two inſtances, among the many that might be alluded to: To a gentleman who indulged rather an unneceſſary curioſity, in enquiring of him what he inherited from his father? what was his wife's fortune? and what was the value of his living of Roſs? he anſwered to the firſt queſtion, "not ſo much as he expected; to the ſecond, "not ſo much as was reported;" and to the third, "more than he made of it." A gentleman requiring of him the renewal of a leaſe, upon terms far ſhort of its real value, and the biſhop refuſing, the gentleman aſſigned as a reaſon why the propoſal ought to be accepted, that his lordſhip was in ſuch a declining ſtate of health, as to render his life very precarious, implying that it was very improbable he ſhould live long: upon this the biſhop very readily remarked, "Since that was the caſe, the gentleman muſt be convinced, that his own intereſt was but a ſecondary conſideration to him, and his principal object muſt be to do no injury to his ſucceſſors."

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prevailed upon, he delivered it rather with the humility of one who aſked, than with the authority of one who gave advice. In forming his friendſhips, he was as cautious as he was ſteady and uniform in adhering to them. He was extremely partial to the friendſhips of his youth, and made a particular point of being uſeful to thoſe with whom he had been thus early connected. In all the domeſtic relations of life [N], he was exemplary as a huſband, a maſter, and a parent. Inſtead of holding over his children an authority founded upon intereſt, during his life he put them into poſſeſſion of a great part of ſuch fortunes as they would have inherited from him upon his death, willing to have their obedience proceed, not merely from a ſenſe of duty, but from gratitude, and from pure diſintereſted affection. Though he was ever diſinclined to write for the public [O], yet his merit as a ſcholar was, however, well known, and properly eſtimated, by ſuch of his private friends as were themſelves diſtinguiſhed by their erudition [P].

In the early part of his life he was fond of thoſe manly exerciſes which give ſtrength and vigour both to the body and mind, without ſuffering them to interrupt his ſtudies: a practice which, thus regulated, inſtead of being injurious, is ſerviceable to learning, and which men, eminent for their judgment, have lamented was not more cultivated and improved. His uſual relaxations were ſuch as yet exerciſed the underſtanding: cheſs was his favourite amuſement, and he played well at that game. The greek and latin tongues were familiar to him. He ſpoke the french and italian languages; and wrote and ſpoke his own with purity and preciſion. Of books he had a competent knowledge, and collected a good library. In every thing he had a pure taſte. In hiſtory, anecdotes and memoirs, in the belles-lettres, in the arts and ſciences, and in whatever elſe may be ſuppoſed to fall within the circle of polite education, he was by no means uninſtructed.

His health had been declining for many years, and though he was neither ſo old nor ſo infirm as to look upon death as a releaſe, he lived as if he hourly expected it. He died at his houſe in Groſvenor-ſquare, London, on the 18th of January

[N] His lordſhip was married a ſecond time, on the 31ſt of March 1782, to Mary, ſiſter of ſir Edward Boughton, bart. who ſurvived him without iſſue.

[O] He left nothing behind him in print, except three ſermons; one preached before the lords, the 11th of February 1757, being a general faſt; another before the lords, the 30th of January 1761; and a 3d before the ſociety for the propagation of the goſpel, on the 18th of February 1763.

[P] Amongſt many others, we may name archbiſhop Secker, Benſon biſhop of Glouceſter, Butler biſhop of Durham, the late lord Lyttelton, the late lord Egremont, the late Mr. George Grenville, Mr. William Gerard Hamilton, Mr. Anſty, Mr. Richard Owen Cambridge, Mr. Garrick, Mr. Stillingfleet, Mr. J. Nourſe, author of ſeveral pieces of poetry in Dodſley's collection, Dr. Croxall, ſir William Draper, &c. &c.

1787, and by his own expreſs deſire, was privately interred in St. James's church, under the communion table, near his father.

EGGELING (JOHN HENRY), born at Bremen in 1539, travelled over moſt of the kingdoms of Europe with a view to the completion of his taſte for the antiquities of Greece and Rome. On his return to the place of his nativity, he was appointed ſecretary of the republic; which poſt he filled with great credit till his death, which happened in 1713, at the age of 74. He publiſhed explications of ſeveral medals, and ſome monuments of antiquity.

EGINHART. See ÆGINHARD.

EGMONT (LAMORAL count), one of the principal lords of the Low Countries, born in 1522 of an illuſtrious family in Holland, ſerved with great diſtinction in the armies of the emperor Charles V. whom he followed into Africa in 1544. Being appointed general of horſe under Philip II. he ſignalized himſelf at the battle of St. Quentin in 1557, and that of Gravelines in 1558. But, after the departure of Philip for Spain, unwilling, as he ſaid himſelf, to fight for the re-eſtabliſhment of the penal laws, and the inquiſition, he took a part in the troubles which broke out in the Low Countries. He nevertheleſs made it his endeavour to diſpoſe the governeſs of thoſe provinces, and the nobles combined againſt her, to terms of peace and moderation. He even took an oath to that princeſs to ſupport the romiſh religion, to puniſh ſacrileges, and to extirpate hereſy. But his connections with the prince of Orange and the chief nobles of that party, brought him into ſuſpicion with the court of Spain. The duke of Alva having been ſent by Philip II. into the Low Countries to ſuppreſs the rebels, ordered his head to be ſtruck off at Bruſſels, the 5th of June 1568, as well as that of Philip de Montmorency, comte de Horn. The count Egmont was then in his 46th year; and ſubmitted to death with reſignation, profeſſing himſelf of the communion of the church of Rome. The ambaſſador of France wrote to his court, that "he had ſeen that head fall, which had twice made France to tremble." The very day that the count Egmont was executed, his wife, Sabina of Bavaria, came to Bruſſels, for the purpoſe of conſoling the counteſs of Aremberg on the death of her huſband. Juſt as ſhe was diſcharging this office of affection and charity, the afflicting tidings were announced to her of the condemnation of the count her huſband. The count of Egmont had written to Philip II. proteſting to him, "that he had never attempted any thing againſt the catholic religion, nor contrary to the duty of a good ſubject;" but this juſtification was deemed inſufficient. Beſides, it was thought neceſſary to make an example; and Philip II. obſerved

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on occaſion of the deaths of the counts Egmont and Horn, that he ſtruck off their heads, becauſe "the heads of ſalmons were of greater account than many thouſands of frogs." The poſterity of count Egmont became extinct in the perſon of Procopius Francis, count Egmont, general of the horſe, and of the dragoons of the king of Spain, and brigadier in the ſervice of the king of France, who died without children at Fraga in Arragon, in 1707, at the age of 38. Maximilian d' Egmont, count of Buren, a general in the army of Charles V. of the ſame family, but of a different branch, diſplayed his courage and conduct in the wars againſt Francis I. But he beſieged Terouane in vain, and died of a quinſey at Bruſſels in 1548. The preſident De Thou ſays, that he was great both in war and in peace, and praiſes his fidelity and magnificence. His phyſician, Andrew Veſalius, having, as it is pretended, foretold him the time of his death, he made a great feaſt for his friends, and diſtributed rich preſents among them. When the entertainment was over, he put himſelf to bed, and died, the ſtory ſays, preciſely at the time foretold him by Veſalius.

EGMONT (JUSTUS VAN) was born at Leyden in 1602. Who was his maſter is not known. He travelled early in life, and his longeſt ſtay was in France. He was painter to Lewis XIII, and Lewis XIV. and one of the twelve elders of the then eſtabliſhment of the royal academy of painting and ſculpture of Paris, Jan. 20, 1648. Van Egmont was one of thoſe who worked moſt in the undertakings of M. Vouet: he painted hiſtory in various dimenſions. He was a perſon of conſideration in his time, and eſpecially at court. It is not known what it was that induced this painter to leave France; however, it is certain that he returned to Antwerp, where he died, January 8, 1674, his wife the 19th of June 1685, and were both buried in the church of St. James.

EGNATIUS (JOHN BAPTIST), an eminent and learned man, was born at Venice of creditable but poor parents, in 1473. He was a diſciple of the famous Politian, who contributed ſo much to the revival of polite literature in Italy; and, after he was grown up, taught it himſelf with great reputation at Venice. He was ſo ſerviceable to the youth, that, when in his old age he deſired to be diſcharged from his functions, he was not permitted, becauſe of the detriment it would be to the ſtudents. At length he was releaſed; when the commonwealth of Venice conferred on him this glorious teſtimony of the ſenſe they had of his great learning and virtue, that though he was diſcharged from his employment, and did not teach and read lectures any longer, yet the ſame yearly ſtipend which he had always enjoyed, ſhould be continued to him; and, by a decree of the council of ten, it was ordered, that his eſtate ſhould be free

from all kinds of taxes. The works he publiſhed, which are numerous, give an imperfect notion of his merit: for, extraordinary as it may ſeem, the reverſe uſually happening among ſcholars, he ſpoke much better than he wrote; and ſhewed his excellent memory and extenſive learning much more in his lectures and converſations, than in his books. Sebaſtianus Conradus, who was one of his ſcholars, relates this of him in the beginning of his book "In quæſtura;" and adds the following curious particular to confirm it: Egnatius, delivering once an oration which he had learnt by heart, was juſt going to finiſh, when he ſaw the pope's nuncio coming in. He began his diſcourſe again, and repeated in other words what he had already ſaid, but with much greater eloquence than he had done the firſt time; upon which his friends adviſed him not to write his orations for the future. The ſame Conradus, in the place referred to above, tells us, that "what has been ſaid of Lucullus, may be ſaid of Egnatius. This great man had almoſt a divine memory: whatever he had read or heard he could relate by heart, and in a very agreeable manner, to thoſe who deſired to know it from him. And as he applied himſelf to know every thing with the utmoſt diligence, ſo, whatever queſtion came to be propoſed, he could, like Gorgias, treat of it at length, and uſed to do it: for he diſcourſed upon the civil law prudently, upon geography, aſtronomy, and the manners of different nations learnedly, upon poetry divinely, upon philoſophy wiſely, and upon religion piouſly. If any perſon deſired him to diſcourſe of things relating to any of theſe branches of literature, or to hiſtory and rhetoric, he did it willingly, and kindly, and eloquently, and fully. So that, beſides the young ſtudents, of whom there was always a great number at Egnatius's houſe, ſeveral of the moſt noble and eminent ſenators uſed to go to him almoſt every day, to confer with him upon the moſt weighty affairs; for which reaſon his houſe might truly be ſtyled the oracle of the commonwealth." Egnatius was as commendable for his virtue as for his learning; and his good morals were an honour to the eccleſiaſtical function, to which he had devoted himſelf; though a letter was publiſhed after his death, which charged him with want of religion. He died at Venice in 1553; and left his eſtate and fine library to three illuſtrious families. "By his laſt will," ſays Thuanus, "he made three patrician families his heirs, namely, thoſe of Molino, Lauredano, and Bragadeno. The chief of his eſtate conſiſted in a large library, which was well furniſhed with medals of gold, ſilver, and braſs, and with other antiques." From this we may conclude with probability, that he never was married; but with certainty, as we ſhould think, that he left no children.

EISEE

EISEE (CHARLES), expert in the art of drawing, died at Bruſſels Jan. 4, 1778, was leſs fortunate in his profeſſion than his talents deſerved: he died but moderately provided with neceſſaries. His deſigns for the plates of Fontaine's Tales, 1762, 2 vols. 8vo; for the Metamorphoſes of Ovid, 1767, 4 vols. 4to.; for the Henriade, 2 vols. 8vo. are much eſteemed by connoiſſeurs.

EISENGREIN (MARTIN), D. D. publiſhed many books in the xvith century, of which a catalogue may be ſeen in the epitome of Geſner's Bibliotheca. He was born at Stutgard in the county of Wirtemberg, was vice chancellor of the univerſity of Ingoldſtadt, and died in 1578; was of a very good family, the ſon of a very honeſt man, and was once of the proteſtant religion. He had even declared in a public work, that he would perſevere in it conſtantly and unalterably; and dedicated his book to Vergerius, to congratulate him on his having acknowledged the true church, and abandoned the party of Antichriſt. Yet not long afterwards he threw himſelf into the romiſh communion, about the year 1560, and expreſſed much bitterneſs againſt the proteſtants. He attacked them in ſeveral tracts, in which he handled the controverſy with all the violence, and in all the common-place language of the time. George Leibler, profeſſor of medicine in the academy of Tubingen, refuted one of his tracts.

EISENSCHMIDT (JOHN GASPAR), M. D. was born at Straſbourg in 1656. In a journey he made to Paris he formed an intimacy with ſeveral of the learned, and particularly with Du Verney and Tournefort. He was admitted of the academy of ſciences on the re-eſtabliſhment of that ſociety, and died in 1712, at the age of 56, at Straſbourg, where he ſettled on returning from his travels. He publiſhed: 1. A treatiſe on the weights and meaſures of various nations, and of the value of the coins of the antients. 2. A treatiſe on the figure of the earth, intituled: Elliptico-Sphéroide. He cultivated the mathematics, without neglecting medicine.

ELBENE (ALPHONSUS d'), a learned biſhop of Albi, born at Florence of an illuſtrious family, prudently governed his church in very calamitous times. He died Feb. 8, 1608, in an advanced age, leaving ſeveral works. The principal are: 1. De regno Burgundiæ & Arelatis, 1602, in 4to. 2. De familia Capeti, 1595, 8vo. &c. They are at preſent ſcarcely known but by their titles. He is not to be miſtaken for Alphonſus d' Elbene, his nephew, who ſucceeded him in the archbiſhopric of Albi, of which he had been archdeacon. This prelate, a zealous catholic, was obliged to quit his ſeat, on account of the troubles that haraſſed Languedoc. He died at Paris, counſellor of ſtate, in the year 1661.

ELBŒUF

ELBŒUF (RENE DE LORRAINE, marquis d'), was 7th ſon of Claud duke of Guiſe, who came and ſettled in France; he was the ſtock from whence iſſued the branch of the dukes of Elbœuf, and died in 1566. Charles II. his grandſon, who deceaſed in 1657, had married Catharine Henrietta, daughter of Henry IV. and Gabrielle d' Eſtrées, who died in 1663. They both took part in the intrigues of the court, under the miniſtries of the cardinals de Richelieu and Mazarin. Cardinal de Retz thus characterizes the duke d' Elbœuf: "He had courage only becauſe it is impoſſible for a prince of the houſe of Lorraine to be without it. He had all the wit that a man who has more art than judgment can have: it was the moſt florid nonſenſe imaginable." His poſterity in the male line ended in his grandſon Emanuel Maurice, duke of Elbœuf; who, after having ſerved the emperor in the kingdom of Naples, returned to France in 1719, where he terminated his long career in the 86th year of his age, without leaving any offſpring by either of his two wives. This prince having built himſelf a country palace or chateau near Portici, and being deſirous to ornament it with antient marbles; a countryman of Portici brought him ſome very fine pieces which he had found as he was digging his well. The duke d' Elbœuf bought the ground of the countryman, and ſet people to work. By digging they procured him more marbles; and, what was of far greater value, ſeven ſtatues, of grecian ſculpture, of which he made a preſent to the king of Naples. Theſe excavations were the firſt beginnings of the diſcovery of the city of Herculaneum. The title of duke d'Elbœuf has paſſed to the branch of Harcourt and of Armagnac, deſcended from a brother of Charles II. abovementioned.

ELBRUCHT (JOHN VAN), was born at Elbourg, near to Campen, about the year 1500; under whom he ſtudied is not known. He ſettled at Antwerp, and was admitted into the company of painters in 1535. There is ſtill in the church of Notre-dame of that town a picture of his making, the altar-piece of the chapel of the fiſhmongers; it repreſents the miraculous draught of fiſhes: behind the altar candleſticks are three ſmall pieces by him, on ſubjects taken from the goſpel. This painter was well ſkilled in human figures, landſcapes, and was excellent at repreſenting a ſtormy ſea.

ELEANOR, ducheſs of Guienne, ſucceeded her father William IX. in 1137, at the age of 15, in the fine duchy which at that time comprehended Gaſcony, Saintonge, and the comté de Poitou. She married the ſame year Lewis VII. king of France, a prince more addicted to trifles than to the cultivation of the virtues. This monarch cropped his hair and ſhaved his beard, on the repreſentations of the famous Peter Lombard, who perſuaded him that God hated long hair. Eleanor, a lively, light, and

playful princeſs, raillied him on his ſhort hair and ſhorn chin. Lewis anſwered her gravely, that it was not becoming to joke on ſuch ſubjects. A woman who begins to find her huſband ridiculous, will ſoon think him odious, eſpecially if ſhe has any tincture of gallantry in her compoſition. Lewis having conducted his wife to the holy land, ſhe made herſelf amends for the tireſomeneſs of this long journey, in the company of her uncle Raymond, prince of Antioch, and a young Turk, named Saladin, of a very agreeable figure. The king ought either to have ſhut his eyes to theſe affronts, or have applied a remedy on the ſpot. On his return to France, he made her bitter reproaches on this ſubject. Eleanor replied to them with great haughtineſs, and concluded by making him a propoſal of divorce. The means were at hand, ſhe ſaid, inaſmuch as ſhe thought to marry a prince, and found that by miſtake ſhe was united with a monk. Their quarrels grew more and more ſharp; and at laſt they got their marriage diſſolved under pretence of conſanguinity, in 1152. Eleanor, now freed from her firſt union, contracted a ſecond, ſix weeks after, with Henry II. duke of Normandy, afterwards king of England, to whom ſhe brought in dowry Poitou and Guienne. Thence aroſe thoſe wars that ravaged France for 300 years; in which upwards of three millions of Frenchmen loſt their lives, and nearly as many Engliſh; and all becauſe an archbiſhop was angry at long hair, becauſe a king cropped his, and ſhaved his beard, and becauſe his wife thought him a ridiculous figure, with his ſhort hair and a ſhaven chin. Eleanor had four ſons and a daughter by her ſecond ſpouſe. In the year 1162 ſhe yielded Guienne to Richard, her ſecond ſon, who did homage for it to the king of France. She died in 1204, with the reputation of being witty and coquettiſh. We are told by Matthew Paris, that this princeſs wrote very ingenious letters to pope Celeſtine III. and to the emperor Henry IV. But the letters to the pontiff are attributed to Peter de Blois, and are even inſerted in his works. There is reaſon to believe that this writer compoſed the others; but it is always much for a queen to diſtinguiſh men of ſenſe, and to employ them. Larrey publiſhed a curious hiſtory of this famous princeſs, at Rotterdam, in 1691, 12mo.

ELIAS (Matthew), born in the village of Peene, near Caſſel, in 1658, of parents extremely poor, ſeemed deſtined to riſe in the world by ſlow degrees. His mother, who was a widow, lived in the country on what ſhe earned by waſhing linen; her whole wealth conſiſted in a cow, which her little boy uſed to lead to pick up its paſture by the ſide of the ditches. One day Corbéen, a famous painter of landſcapes and hiſtory, going to put up ſome pictures which he had made for Caſſel,

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as he went along the road, he took notice of this lad, who had made a fortification of mud, and little clay figures that were atacking it. Corbéen was immediately ſtruck with the regularity and taſte that was evident in the work. He ſtopped his chaiſe, and put ſeveral queſtions to the lad, whoſe anſwers increaſed his aſtoniſhment. His figure and countenance added to the impreſſion; and the painter aſked him whether he would go and live with him, and he would endeavour to put him in a way of getting his bread: the boy ſaid he would willingly accept of his offer, if his mother would but agree to it. Elias failed not to be at the ſame place on the day appointed, accompanied by his mother; he ran before the chaiſe; and Corbéen told the woman to bring her ſon to him at Dunkirk, where he lived. The boy was received, and the maſter put him to ſchool, where he ſtudied the languages, without letting him proceed any farther: he himſelf taught him to draw and to paint. The ſcholar ſurpaſſed his fellow-ſtudents: he acquired the eſteem of the public, and gained the favour of his maſter to ſuch a degree, that he ſent him to Paris at the age of 20. Elias tranſmitted his works to his maſter and benefactor. With great gentleneſs of character, he poſſeſſed the good quality of being always grateful; he thus repaid his maſter for his kindneſs to him, as Corbéen frequently confeſſed. Elias, after having been ſome while at Paris, married. He made a journey to Dunkirk for the purpoſe of viſiting his maſter, and it was while there that he painted a picture for the altar of St. Barbara's chapel, in which he repreſented the martyrdom of that ſaint; a fine compoſition. On his return to Paris, he was appointed profeſſor at St. Luke, and ſucceſſively obtained ſeveral other poſts. He was much employed, and compoſed ſome theſes, and ſeveral ſubjects taken from the life of St. John Baptiſt de la Barriere, author of the reform of the Feuillants. All theſe ſubjects were painted on glaſs by Simpi and Michu, and are in the windows of the cloiſter. Elias, now become a widower, took a journey to Flanders, in hopes of diſpelling his grief. Being arrived at Dunkirk, the brotherhood of St. Sebaſtian engaged him to paint their principal brethren in one piece: he executed this great picture, with a number of figures as large as life, and in ſmaller dimenſions. The company of taylors having built a chapel in the principal church, Elias was employed to paint the picture for the altar, in which he repreſented the baptiſm of Chriſt; in the foreground is St. Lewis at prayers, for obtaining the cure of the ſick. Being now on the point of returning to Paris, he was ſo earneſtly ſolicited to remain in his native country, that at length he yielded to the entreaties of his numerous friends. He was now oppreſſed with employment: he executed a grand picture for the high altar of

the Carmelites; it was a votive piece of the city to the virgin Mary. This picture is of a fine compoſition, of an excellent harmony, and of a ſtyle of colouring more true and more warm than was uſual with him: the artiſt, as is often the practice, has introduced his own portrait. Elias was complimented on this alteration in his colouring; by which he was encouraged to redouble his care. He executed for the pariſh church of Dunkirk an altar-piece of the chapel of St. Croix: the ſubject is the finding of the croſs; it is placed facing the altar for which it is intended. He made a Transfiguration for the altar of the pariſh church of Bailleul. In that of the jeſuits at Caſſel, a miracle of St. Francis Xavier, &c. The abbot of Bergues St. Winox employed our artiſt a long time in ornamenting the refectory of his houſe. Among his great works he made ſome portraits in a capital manner. In his greateſt ſucceſſes, Elias never made any change in his conduct, but always continued to lead the ſame regular life; he was ſeen no where but at church and in his work-room, into which he rarely admitted viſitors. He was much eſteemed for the mildneſs of his diſpoſition. Deteſting thoſe malicious reports which are but too common among rival artiſts, he minded only his buſineſs. Not deſirous of having pupils, he rather diſſuaded young men from cultivating an art that was attended with ſo much trouble, than encouraged them to enter upon it: thoſe that knew him beſt, always ſpoke of this artiſt as a model of good conduct. He continued working to the end of his days, which happened at Dunkirk the 22d of April 1741, in the 82d year of his age. He had but one ſon, who died at Paris, doctor of the Sorbonne. Neither had he more than one pupil, Carlier, who was living at Paris in 1760.

Elias, on his firſt coming to Paris, had a crude and trivial colouring. A picture of his is ſtill to be ſeen of his early time: it is in the church of Notre-dame de Paris, on the left hand, on entering by the grand portico, in one of the low aiſles. He afterwards acquired a good colouring: his draperies are likewiſe more ample, and approach nearer to nature: his drawing is ſufficiently correct; he compoſed well, but with a labour truly aſtoniſhing; he was long in producing a ſketch, and it was in order to conceal this labour, that he could not endure to have any body near him when at work. Some of his portraits are well executed, and great likeneſſes; excepting his women, whom he dreſſed without ſelection and without taſte. His performances done ten years before his death, are formal: the women, in his hiſtorical pieces, are ill dreſſed about the head, and ill draperied. This blemiſh is ſeen in the two pictures in the church of the Carmelites at Dunkirk; one, St. Lewis ſetting out for the holy land, the other is the ſacrifice of Elijah. We will juſt

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mention a few more of the pictures of this artist: At Dunkirk, in the church of the capuchins, the guardian angel conducting a child in the path of virtue; and, on the two sides of the altar, one a benediction of the bread, and the other the distribution. The altar-picture of the poor Clairisses, representing the angel appearing to Joseph in a dream. At Menin, St. Felix refuscitating a dead child; a picture at the monastery of the capuchins. At Ypres, in the church of the carmelites, four large pictures representing, one the manna; another Moses striking the rock; the distribution of bread; and the resurrection of Lazarus. In the refectory of the abbey of Bergues, St. Winox, Christ fastened to the cross, Magdalen at the feet; on one side the brazen serpent worshipped by the Israelites; on the other side the manna; St. Benedict and Totila; St. Winox distributing bread to the hungry; the sacrifice of Abraham. In the quarter of the abbey, several portraits, and two whole lengths of a foot square: one of the abbot Vander Haege, and the other of Ryckewaert.

ELIAS (Levita), a rabbi of the 16th century, by birth a German, passed the greater part of his life at Rome and at Venice, where he taught the hebrew tongue to many of the learned of these two cities, and even to some cardinals. Of all the critics that have arisen among the modern jews, generally addicted to superstition, he is the most enlightened. He justly rejects, as ridiculous fables, the greater part of their traditions. To him the learned are obliged for: 1. Lexicon Chaldaicum; Isnæ 1541, fol. 2. Traditio doctrinæ, in hebrew; Venice 1538, 4to. with the version of Munster; Bâle 1539, 8vo. 3. Collectio locorum in quibus Chaldæus paraphrastes interjecit nomen Messiæ Christi; lat. versa a Genebrardo, Paris 1572, 8vo. 4. Several hebrew grammars, 8vo. necessary for such as would dive into the difficulties of that language. 5. Nomenclatura Hebraïca, Isnæ 1542, 4to. The same in hebrew and latin, by Drusius; Franeker 1681, 8vo.

ELICH (Lewis Philip), in latin Elichius, lived at the beginning of the xviith century. It is probable that he was born at Marpurg. He there maintained a public dispute de Magia Diabolica, and would have printed a book on the same subject, with a preface full of immoral and impious stuff, if the magistrates had not taken care to prevent it; who, on searching his house, found several books on which he had written scandalous notes. The books were confiscated, and he was cited before the judges; to whom he promised upon oath and in writing, that he would renounce such frivolous studies for the future; nevertheless he published his book at Frankfort in 1607, under the title of: De dæmonomagia, de dæmonis cacurgia, et lamiarum energia, with a very angry preface against the academical senate of Marpurg.

Marpurg. In this work he arrogantly contends againſt thoſe who doubt of the truth of what is related of witches, and of their being really conveyed through the air to their ſabbatical meetings. He particularly attacks Tobias Tandler, profeſſor of medicine at Wirtemberg, who had publiſhed an oration De faſcino et incantatione, in the year 1606. This Tandler reprinting it in 1607, with ſome other tracts of the ſame nature, added a ſhort reply to the calumnies of Elichius, from whence the materials of this article are taken. Elichius being informed that he was to be called to account for his book, made his eſcape, and turned roman catholic. This, however, is but a ſmall part of the ill that is ſaid of him by Tobias Tandlerus, in Repulſione calumniarum Elichü. He publiſhed at Frankfort, in 1609, another book, intituled: Innocentius; ſive de miſeria hominis libri tres, in ignominiam et confuſionem ſuperborum editi.

ELICHMAN (John), a native of Sileſia, practiſed phyſic at Leyden, and was remarkable for underſtanding ſixteen languages. He was ſo well ſkilled in the perſian, that, in the judgement of Salmaſius, Europe has never produced a man who equalled him in that point, and perhaps never will. He was of opinion, that the german and the perſian languages were derived from the ſame original; and he gave ſeveral reaſons for it. He wrote a letter in Arabic, "De uſu linguæ arabicæ in medicina," which was printed at Jena in 1636. His diſſertation "De termino vitæ ſecundum mentem orientalium" appeared in 1639; and would have been much larger than it is, if he had not died while he was writing it. His latin tranſlation of the Picture of Cebes was printed at Leyden in 1640, together with the arabic verſion, and the greek, under the care of Salmaſius, who prefixed thereto a very ample preface.

ELIEZER, a rabbi, believed by the jews to be antient, making him contemporary with Chriſt, but who, according to pere Morin, was only of the viith or viiith century. There is by him a book intituled; The Chapters, or Sacred Hiſtory, which Vorſtius has tranſlated into latin, with notes, 1644, 4to. It is famous among the Hebraiſts.

ELIOT (Thomas), an engliſh writer of note in the reign of Henry VIII. He was born in Suffolk, and became ſheriff of Cambridge, where he had been many years ſettled. The only work of his which deſerves our thanks at this day is his latin and engliſh dictionary, the firſt of the kind publiſhed in England. B. Cooper, T. Gouldman and Littleton were much indebted to his labours. He died in 1546.

ELIOTT (Sir John.) The birth-place of Sir John Eliott was Peebles in North Britain. Though at the beginning not juſtifying any looking towards ambition, he received from his family, humble and ill provided as it was, that ſufficiency of ſchool acquirement

acquirement which, if in general only ſomething between ignorance and learning, enables any mind of good underſtanding to ſtep, upon occaſion, from one to the other. The ſecond huſband of his mother was diſcreetly choſen from the miniſtry of the ſcottiſh church; and thus ſcholaſtic aids were ſo well given on one ſide, and ſo well taken on the other, that when but thirteen years old, Eliott had much latin, and no little greek! A knack at languages was one of his happy peculiarities. When more advanced in life, he got, with much ſpeed and little pains, into french, italian and ſpaniſh. French, like latin, he ſpoke very glibly, but with little fineſſe, either in idiom or accent. Of ſpaniſh he had ſufficient for all ordinary communications. And he was, from it, a welcome gueſt at the ambaſſador's P. Maſſerano; and had a daily cover at his table. But few Engliſhmen have had motives to go far in ſpaniſh; Eliott ranked with the beſt, after lord Grantham, but not after Mr. Cumberland. When his father-in-law had imparted, as he thought, ſchool learning enough, John Eliott ſerved a practitioner in medicine; and after the uſual time, we find him an aſſiſtant in one of the ſhops in the Hay-market, London. Not long ſatisfied with a ſituation certainly ſo much below what beſitted him, he went to ſea. The death of his principal ſoon raiſed him from a mate to the ſurgeoncy of the ſhip. The day after this advance, a rich prize was taken. With his ſhare of this prize; with the connections formed in the voyage; and with the experience got on a large view of life; and in ſituations where nature has but little uſe of diſguiſes, Eliott returned to London, and at once ſettled as a phyſician. Here again time and chance immediately befriended him. Sir William Duncan took him up; and with ſomething more than national predilection. He gave him introductions. He got him favour. And not long after, when in conjunction with George Grenville, Duncan, plunging into a mad project of planting greek wine in America, left England, he every where puſhed Eliott as his ſucceſſor, and to him transferred all the buſineſs that was thus transferable. The compariſon with Duncan was in Eliott's favour; in addreſs and manner, particularly to women, Eliott excelled. He therefore kept, for ſome time, all the buſineſs that he got. He was one of the moſt conſpicuous and buſy town-doctors. None went to more ſhewy houſes; none was more ſhewy, in the houſe he went to. He drove very faſt; he went very far; with much emolument to himſelf; with as little injury to others, as might be! For, to do him juſtice, he was a very ſimple practitioner; and free from all hazardous experiments. And he further merited the vogue he had by moderation in medicine, as to quantity; by exactneſs in little things; and by diſcipline in diet. According to the fortune of phyſicians, which Johnſon

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ſo well offers as a good ſubject for a memoir, which gave Hunter 8000l. in one year, and in another year ſcarce as many ſcore —according to this mutability, we are not to wonder at finding Eliott, for a little while, in ſtill water. But he ſoon moves on; and, till he voluntarily left buſineſs in his laſt illneſs, was in continual haſte and hurry.—His fees amounted to four or five thouſand pounds a year. Through Madame Schwellenbergen and lord Sackville, he became a baronet. And by that intereſt, yet more aided by lady Melbourne and the duke of Queenſberry, he got the employment of the prince. The confidence of the prince, it is but fair to ſay, he got by his own powers. This, if Horace is to be believed, is one ſtrong preſumption in his favour. And further of the miſcellaneous powers of his mind, an advantageous eſtimate may be made from his common companions. He who could live with M'Pherſon, Horace Walpole, Caleb Whitefoord, Aſtle, Townley, Dr. Armſtrong, Dr. Douglas (of St. Paul's), and Henderſon (the actor), could have no want of converſation talents: in converſation, certainly, he could do ſomething himſelf; he had much reliſh of what was done by others. He was cheerful; he was the cauſe of cheerfulneſs in other men. He was no exception to the ſuppoſed rule, that Nature enriching Scotland, perhaps, with better gifts, has been penurious to its natives in humour. Few queſtions came much amiſs to him. He was rich in hiſtorical anecdote: he was eaſy in the introduction of it. His chief ſkill was in penetrating the characters of men, and knowing how to apply to them. The love of bullion was not at all wanting; but it was not unbecoming. If he did not ſpare the wealthy, his practice was gratuitous to the poor. And what he got aſſiduouſly, he ſpent ſumptuouſly. If he had no great ſuperfluity of taſte, he yielded ſufficiently to thoſe who had. For in all viſible efforts of expence, equipage, table, books and pictures, there was choice as well as coſtlineſs apparent. He was naturally temperate. And though the pleaſures of the table were very probably the efficient cauſe of his death, he ſacrificed his ſtrength, robuſt as it was, leſs to appetite than to ſentiment. He was proud of hoſpitality; of hoſpitality, as much at large, as in "the days of good neighbours." He delighted in doing the honours of his table. Every man is too apt to delight in what he does well. Thus, after gratifying curioſity, and yielding this tranſient warning againſt impropriety of enjoyment, the leading inference from this little narrative applies to the hopes of life, and the ability of forcing fortune; that there is no depreſſion of lot from which marketable talents may not emerge; and that, after becoming preparation for knowledge and virtue, too much time cannot be given to the arts of addreſs, and the powers of pleaſing. The concluding ſcenes of this life yield little other product than the well

known truth, that health prodigally waſted cannot often be retrieved. Sir John Eliott, it may be thought, loſt not a moment in the diſcovery of his illneſs; nor left untried any poſſible experiment for its removal. Bath, Briſtol, Wales, and a ſea voyage from Graveſend to Torbay, from Torbay to the Weſtern Iſlands, all were tried—but tried in vain; for he died ſuddenly, after a ſhort interval of apparent recovery: Cruikſhank, the anatomiſt, was not employed, as he ſhould have been, to aſcertain the event: but it was thought to proceed from a rupture in one of the larger veſſels: he was buried at Hatfield, the church neareſt to Brocket Hall, where he died: his will very ſenſibly directing, that the funeral charges ſhould not exceed 20l. [q]

ELIOTT (GEORGE AUGUSTUS), the gallant defender of Gibraltar, was the ſon of ſir Gilbert Eliott of Stobbs in Roxburghſhire. The antient and honourable family of Eliott of Stobbs, as well as the collateral branch of Eliott of Minto in the ſame county, and, of Eliott of port Eliott, in Cornwall, are originally from Normandy. Their anceſtor M. Aliott came over with William the conqueror, and held a diſtinguiſhed rank in his army. There is a traditionary anecdote in the family relating to an honourable diſtinction in their coat, which, as it correſponds with hiſtory, bears the probability of truth. We mean not to paſs it for more than it is worth; but only mention it as a curious fact, delivered down and recorded as a memorial of their antiquity. When William ſet foot on the engliſh land, he ſlipped and fell on the earth. On ſpringing up again, he exclaimed, that it was a happy omen; he had taken ſeiſin of the country whereof he was to become lord. Upon this, Aliott drew his ſword, and ſwore by the honour of a ſoldier, that he would maintain, at the hazard of his blood, the right of his lord to the ſovereignty of the land of which he had thus taken poſſeſſion. On the event of conqueſt, king William added

[q] The following are the leading circumſtances of the late ſir John Eliott's will:

To his ſon in India—he bequeathed his eſtate in Peebles—on condition that he pays his eldeſt ſiſter 6000l. at the end of ſix years. This eſtate is very valuable on account of its ſuperiorities, as they are called, which give great parliamentary intereſt. It was bought a great bargain of the duke of Queenſberry. The eldeſt daughter had a 50l. a year during her minority. To her mother 80l. a year.—To his ſix other children, ſmall annuities; the ſame to ſix other ladies. All theſe annuities eventually to centre in the eldeſt ſiſter or brother. Mr. Davenport the ſurgeon; Mr. Davidſon, of Red-lion-ſquare; Mr. M'Pherſon, and Mr. Lyon, were the executors. To Mr. M'Pherſon he left his *Variorum Claſſics*—To the two Fordyces, ſir William and George, a buſt and an ink-ſtand. To Mr. Michie, the Eaſt India director, ſome rum of forty years old—becauſe he loves ſome punch after ſupper. To Davenport, ſome drawings—To Lyon, ſome Madeira—To Mr. Davidſon, the houſe in Cecil-ſtreet, with furniture, books, and pictures, on condition of his paying annuities to the amount of 280l. per annum. The Rubens pictures of horſes, valued at near 2000l, Mr. Delme claims, as having not given them to ſir John—but lent them. Mr. M'Pherſon claims his picture—Mrs. Abingdon, Mrs. Henderſon, &c. theirs.

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to the arms of Aliott, which were a baton or, on a field azure, an arm and ſword as a creſt, with the motto, "Per ſaxa, per ignes, fortiter & recte."

Sir Gilbert Eliott, of Stobbs, had nine ſons, of whom our general was the youngeſt; and two daughters. His eldeſt brother, ſir John Eliott, left the title and eſtate to his ſon ſir Francis Eliott, nephew to the general.

George Auguſtus Eliott was born about the year 1718, and received the firſt rudiments of his education under a private tutor retained at the family ſeat. At an early age he was ſent to the univerſity of Leyden, where he made a rapid progreſs in claſſical learning, and ſpoke with elegance and fluency the german and french languages. Being deſigned for a military life, he was ſent from thence to the celebrated ecole royale du genie militaire, at La Fere in Picardy. This ſchool was rendered the moſt famous in Europe by means of the great Vauban, under whom it was conducted. It was afterwards committed to the management and care of the comte d'Houroville. Here it was that the foundation was laid of that knowledge of tactics in all its branches, and particularly in the arts of engineering and fortification, which afterwards ſo greatly diſtinguiſhed this officer. He completed his military courſe on the continent by a tour for the purpoſe of ſeeing in practice what he had been ſtudying in theory. Pruſſia was the model for diſcipline, and he continued for ſome time as a volunteer in this ſervice. Such were the ſteps taken by the young men of faſhion in that day to accompliſh themſelves for the ſervice of their country. Many of his contemporaries were then ſimilarly engaged, nobly abandoning the enjoyments of eaſe and luxury at home, for the opportunity of ſeeing actual ſervice.

Mr. Eliott returned in his ſeventeenth year to his native country of Scotland, and was in the ſame year, 1735, introduced by his father, ſir Gilbert, to lieutenant colonel Peers of the 23d regiment of foot, or royal Welch fuzileers, then lying in Edinburgh. Sir Gilbert preſented him as a youth anxious to bear arms for his king and country. He was accordingly entered as a volunteer in that regiment, and continued for a twelvemonth or more. At this time he gave a promiſe of his future military talents, and ſhewed that he was at leaſt a ſoldier au cœur. From the 23d he went into the engineer corps at Woolwich, and made great progreſs in that ſtudy, until his uncle, colonel Eliott, brought him in as adjutant of the 2d troop of horſe grenadiers.—In this ſituation he conducted himſelf with the moſt exemplary attention, and laid the foundation of that diſcipline which has rendered thoſe two troops the fineſt corps of heavy cavalry in Europe, the hanoverian body guards, and the muſketeers of France, not excepted. With theſe troops

he went upon ſervice to Germany, in the war before laſt, and was with them in a variety of actions. At the battle of Dettingen he was wounded. In this regiment he firſt bought the rank of captain and major, and afterwards purchaſed the lieutenant colonelcy from colonel Brewerton, who ſucceeded to his uncle. On arriving at this rank he reſigned his commiſſion as an engineer, which he had enjoyed along with his other rank, and in which ſervice he had been actively employed very much to the advantage of his country. He had received the inſtructions of the famous engineer Bellidor, and made himſelf completely maſter of the ſcience of gunnery. Had he not ſo diſintereſtedly reſigned his rank in the engineer department, he would now by regular progreſſion have been at the head of that corps. Soon after this he was appointed aid-du-camp to king George II. and was already diſtinguiſhed for his military ſkill and diſcipline. In the year 1759 he quitted the ſecond troop of horſe grenadier guards, being ſelected to raiſe, form, and diſcipline the firſt regiment of light horſe, called after him Eliott's. As ſoon as they were raiſed and formed, he was appointed to the command of the cavalry, in the expedition on the coaſts of France, with the rank of brigadier general—and after this he paſſed into Germany, where he was employed on the ſtaff, and greatly diſtinguiſhed himſelf in a variety of movements, while his regiment diſplayed a ſtrictneſs of diſcipline, an activity, and enterpriſe, which gained them ſignal honour; and indeed they have been the pattern regiment, both in regard to diſcipline and appointment, to the many light dragoon troops that have been ſince raiſed in our ſervice. From Germany he was recalled for the purpoſe of being employed as ſecond in command in the memorable expedition againſt the Havannah. It was poſſible to find an officer in the ſunſhine of the court to whom, under the patronage of a prince, the trappings of the chief command might be given; but an Eliott was wanted to act, as well as an Albemarle to ſhine, and for him they were forced to go to the duſty plains of Germany. The circumſtances of that conqueſt are well known. It ſeems as if our brave veteran had always in his eye the gallant Lewis de Velaſco, who maintained his ſtation to the laſt extremity, and, when his garriſon were flying from his ſide, or falling at his feet, diſdained to retire or call for quarter, but fell glorioufly exerciſing his ſword upon his conquerors.

Our readers will pardon us for the recital of a ſhort anecdote which occurred immediately after the reduction, as it ſhews, that in the very heat and outrages of war the general was not unmindful of the rights of humanity. He was particularly eminent among the conquerors of the Havannah, for his diſintereſted procedure, and for checking the horrors of indiſcriminate plunder.

plunder. To him, therefore, appeals were moſt frequently made. A Frenchman, who had ſuffered greatly by the depredations of the ſoldiery, made application to him, and begged, in bad engliſh, that he would interfere to have his property reſtored. The petitioner's wife, who was preſent, a woman of great ſpirit, was angry at the huſband for the interceſſion, and ſaid, "Comment pouvez vous demander de grace à un homme qui vient vous dépouiller? N'en eſperez pas." The huſband perſiſting in his application, his wife grew more loud in the cenſure, and ſaid, "Vous n'étes pas François!" The General, who was buſy writing at the time, turned to the woman, and ſaid ſmiling, "Madame, ne vous échauffez pas; ce que votre mari demande lui ſera accordé!"—"Oh, faut-il pour ſurcroit de malheur," exclaimed the woman, "que le barbare parle le François!" The general was ſo very much pleaſed with the woman's ſpirit, that he not only procured them their property again, but alſo took pains to accommodate them in every reſpect. This has been through life the manly characteriſtic of the general: if he would not ſuffer his troops to extend, for the ſake of plunder, the ravages of war, he never impoveriſhed them by unjuſt exactions. He would never conſent that his quarter-maſter's place ſhould be ſold, "not only," ſays he, "becauſe I think it the reward of an honeſt veteran ſoldier; but alſo becauſe I could not ſo directly exerciſe my authority in his diſmiſſion ſhould he behave ill."

On the peace, his gallant regiment was reviewed by his majeſty in Hyde-park—when they preſented to the king the ſtandards which they had taken from the enemy. The king, gratified with their high character, aſked general Eliott, what mark of his favour he could beſtow on his regiment equal to their merits. He anſwered, that his regiment would be proud if his majeſty ſhould think that by their ſervices they were entitled to the diſtinction of Royals. It was accordingly made a royal regiment, with this flattering title, The 15th, or king's royal regiment of light dragoons. At the ſame time the king expreſſed a deſire to confer a mark of his favour on the brave general; but he declared, that the honour and ſatisfaction of his majeſty's approbation of his ſervices were his beſt reward.

During the peace he was not idle. His great talents in the various branches of the military art gave him ample employment; and in the year 1775 he was appointed to ſucceed general A'Court as commander in chief of the forces in Ireland. But he did not continue long on this ſtation; not even long enough to unpack all his trunks; for finding that interferences were made by petty authority derogatory of his own, he reſiſted the practice with becoming ſpirit; and not chooſing to diſturb the government of the ſiſter kingdom, on a matter perſonal to himſelf,

ſelf, he ſolicited to be recalled, and accordingly was ſo, when he was appointed to the command of Gibraltar, in a fortunate hour for the ſafety of that important fortreſs. The ſyſtem of his life, as well as his education, peculiarly qualified him for this truſt. He was perhaps the moſt abſtemious man of the age. His food was vegetables, and his drink water. He neither indulged himſelf in animal food nor wine. He never ſlept more than four hours at a time; ſo that he was up later and earlier than moſt other men. He had ſo inured himſelf to habits of hardneſs, that the things which are difficult and painful to other men, were to him his daily practice, and rendered pleaſant by uſe. It could not be eaſy to ſtarve ſuch a man into a ſurrender, nor eaſy to ſurpriſe him. His wants were eaſily ſupplied, and his watchfulneſs was beyond precedent. The example of the commander in chief in a beſieged garriſon has a moſt perſuaſive efficacy in forming the manners of the ſoldiery. Like him his brave followers came to regulate their lives by the moſt ſtrict rules of diſcipline before there aroſe a neceſſity for ſo doing; and ſevere exerciſe, with ſhort diet, became habitual to them by their own choice. The military ſyſtem of diſcipline which he introduced, and the preparations which he made for his defence, were contrived with ſo much judgment, and executed with ſo much addreſs, that he was able, with a handful of men, to preſerve his poſt againſt an attack, the conſtancy of which, even without the vigour, was ſufficient to exhauſt any common ſet of men. Collected within himſelf, he in no inſtance deſtroyed, by premature attacks, the labours which would coſt the enemy time, patience and expence to complete; he deliberately obſerved their approaches, and ſeized on the proper moment, with the keeneſt perſpection, in which to make his attack with ſucceſs. He never ſpent his ammunition in uſeleſs parade, or in unimportant attacks. He never relaxed from his diſcipline by the appearance of ſecurity, nor hazarded the lives of his garriſon by wild experiments. By a cool and temperate demeanour, he maintained his ſtation for three years of conſtant inveſtment, in which all the powers of Spain were employed. All the eyes of Europe were on his garriſon, and his conduct juſtly raiſed him to a moſt elevated place in the military annals of the preſent day.

On his return to England, the gratitude of the britiſh ſenate was as forward as the public voice in giving him that diſtinguiſhed mark his merit deſerved, to which his majeſty was pleaſed to add that of knight of the Bath and an elevation to the peerage, by the title of lord Heathfield, baron Gibraltar, on June 14, 1787, and permitting his lordſhip to take alſo the arms of the fortreſs he had ſo bravely defended, to perpetuate to futurity his noble conduct. He married Ann, daughter of ſir Francis Drake, of Devonſhire, who died in 1769, leaving his lordſhip a ſon,

a ſon, Francis Auguſtus, lieutenant colonel of the 6th regiment of horſe, who, after the death of his father, ſucceeded to his titles, and eſtates both real and perſonal; except 20,000l. which he left to his daughter, Mrs. Fuller, married to John Trayton Fuller, eſq. of Bailey park, Suſſex; 600l. to lieutenant Kockler, of the artillery; to Mr. Mackay, his ſecretary, 400l. and a few ſmall legacies to ſome uſeful perſons, who were dependent on his lordſhip at Gibraltar. He cloſed a life of military renown at the moſt critical ſeaſon for his memory. He had acquired the brighteſt honours of a ſoldier, the love and reverence of his country; and he fell in an exertion beyond his ſtrength, from an anxiety to cloſe his life on the rock where he had acquired his fame. He died in the 73d year of his age on the 6th of July, 1790, at his chateau at Aix-la-Chapelle, of a ſecond ſtroke of the palſy, after having enjoyed for ſome weeks paſt a tolerably good ſhare of health, and an unuſual flow of ſpirits. Two days before his death, he dined with his friend Mr. Barclay; and was in a few days to have ſet out with that gentleman for Leghorn, on his way to Gibraltar. His remains were brought to Dover from Oſtend, in the Race-horſe packet; whence they were conveyed to Heathfield, in Suſſex, and there depoſited, in a vault built for that purpoſe, over which a handſome monument is erected.

ELIZABETH, queen of England, and (which intitles her to a place in this work) a moſt extraordinary perſon, was the daughter of Henry VIII, by his ſecond wife Anne Boleyn, and born Sept. 7, 1533. Upon that king's marriage with Jane Seymour in 1535, ſhe was illegitimated, together with her ſiſter-in-law Mary; and the ſucceſſion to the crown eſtabliſhed on the king's iſſue by this third wife. Her mother, at her death, had earneſtly recommended her to the care of Dr. Parker, a great reformer, and afterwards archbiſhop of Canterbury; who had the management of her education, and inſtructed her well in the principles of the chriſtian religion. She ſpent her younger days in the condition of a private perſon, obſerving an exact obedience to the law, and continued unmoleſted; but, when her ſiſter Mary aſcended the throne, ſhe was impriſoned upon a ſuſpicion of being concerned in the promotion of Jane Grey; and, in March 1554, committed to the Tower. She was near loſing her life; for biſhop Gardiner was intirely fixed againſt her, ſuppoſing the re-eſtabliſhment of popery but half done while that princeſs lived. But Philip of Spain interceded for her, and preſerved her; and, when he perceived that he was likely to have no iſſue by queen Mary, he had certainly very good reaſons for ſo doing. For he conſidered, that the queen of Scotland, ſoon after married to the dauphin, was next in ſucceſſion to Elizabeth; ſo that, if ſhe were removed, the crown of England might become an

acceſſion to that of France. Now Philip was not ſuch a bigot to the catholic religion, though his wife was, but that his hatred againſt France was much greater than his zeal for it; and to this ſingle cauſe it was owing that the princeſs Elizabeth eſcaped with her life, who nevertheleſs underwent great ſufferings and much ill uſage, and paſſed the greateſt part of this reign under the continual apprehenſions of loſing it.

This princeſs began to reign in 1558. She was then twenty-five years of age, and highly accompliſhed both in body and mind. Her perſon was graceful, her mien noble, her ſhape fine, and her ſtature and gait both agreeable and majeſtic. Her face had not all the regularities of a perfect beauty; yet her complexion was fair, her eyes lively and ſparkling, and her whole countenance had ſomething in it ſo bright and dazzling, as ſcarcely ſuffered ſmaller imperfections to be ſeen. Her mind was heroical and magnanimous, her underſtanding pregnant and penetrating, enlarged, and poliſhed by all the advantages of a refined education. She wrote letters in engliſh and italian, when ſhe was not full fourteen years of age; and, before ſhe was ſeventeen, ſhe became perfect in the latin, greek, french, italian, and not unacquainted with the reſt of the european tongues. She proceeded farther than to the knowledge of mere languages; ſhe cultivated philoſophy, rhetoric, hiſtory, divinity, poetry, muſic, and, in ſhort, every thing which could improve and adorn the mind. Thus accompliſhed, ſhe aſcended the throne; where ſhe was no ſooner fixed, than ſhe began to project ſchemes about reſtoring the proteſtant religion: to which ſhe was induced by intereſt as well as principle. The pope treated her in ſuch a manner, as obliged her to turn her eyes upon the proteſtant party: ſhe perceived very clearly, that, if ſhe ſhould avow popery, ſhe muſt confeſs that ſhe owed the crown to a downright uſurpation: ſhe would be forced to own that her father's divorce from Catharine of Arragon was void, and conſequently that Anne Boleyn could be no other than Henry the VIIIth's concubine; and this would be ſufficient to annul her pretenſions to the crown. She was therefore obliged to oppoſe popery, in order to aſſert that the pope did wrongfully condemn Anne Boleyn's marriage. In the mean time, many writers have been of opinion, and Bayle amongſt them, that ſhe was not ſuch a bigot to proteſtantiſm, but that ſhe would have continued popery, which was then the eſtabliſhed religion of the country, if it had equally contributed to eſtabliſh her upon the throne.

The queen, while ſhe was princeſs, had a private propoſal of marriage made her by the king of Sweden; but ſhe declared, "ſhe could not change her condition," though it was indeed then very bad. Upon her becoming queen, Philip of Spain, her

ſiſter's

ſiſter's huſband, made an offer of himſelf to her, and promiſed to get a diſpenſation from the pope, to remove all obſtacles of relationſhip, &c. but ſhe declined this propoſal. In the firſt parliament of her reign, the houſe of commons addreſſed her, and repreſented to her, how neceſſary it was for the happineſs of the nation, that ſhe ſhould think of marrying: to whom ſhe replied, that, by the ceremony of her inauguration, ſhe was married to her people, and her ſubjects were to her inſtead of children; that they would not want a ſucceſſor, when ſhe died; and that, for her part, ſhe ſhould be very well contented to have her tomb-ſtone tell poſterity, "Here lies a queen, who reigned ſo long, and lived and died a virgin." Several matches were propoſed afterwards, and ſeveral great perſonages were deſirous of uniting themſelves to this illuſtrious princeſs; but ſhe rejected them all, and maintained her celibacy to the laſt. The Duke of Anjou ſeems to have bid the faireſt to have obtained her; for, coming into England in 1581, he was received with all imaginable pomp and affection [R].

Nothing has puzzled the writers of ſecret hiſtory more, than to account with any certainty for Elizabeth's invincible averſion to the matrimonial ſtate. She was young, when overtures of this kind were firſt made to her; had a good perſon; took pains to ſet it off to the beſt advantage; and, as all allow, was fond of being admired; nay, ſo fond, that ſhe was abſolutely jealous of the perſon, as well as of the power, of Mary queen of Scots, for fear ſhe ſhould be thought a finer woman than herſelf. Add to this, that ſhe was no prude; does not appear to have had any remarkable coldneſs of conſtitution; on the contrary, was gay, had always ſome favourite or other, ſuch as Leiceſter, Eſſex, &c. whom ſhe choſe out of the braveſt, the moſt perſonable, the moſt acompliſhed lords of her kingdom [S].

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[R] "Inſomuch," ſays Echard, "that in November, as ſoon as ſhe had celebrated her coronation-day, ſhe was ſo far carried by the force of modeſt love, that, in the midſt of amorous converſation, ſhe drew her ring from her finger, and put it upon his, upon certain conditions between themſelves. All that were near unanimouſly concluded the marriage in effect completed; which variouſly affected the minds of the courtiers: ſome were tranſported with joy, ſome ſeized with admiration, and ſome dejected with grief. Leiceſter, Hatton, and Walſingham, violently exclaimed, as if the queen, the kingdom, and religion, were all at once ruined. The ladies and maids of honour, moſt intimate with her majeſty, were filled with ſighs, and covered with tears; and they ſo terrified and diſcouraged her, that ſhe could enjoy no reſt that night. The next day ſhe ſent for the duke of Anjou, and cauſing all company to depart, ſhe held a long diſcourſe with him in private. At length he withdrew himſelf into his chamber; where, in a rage, throwing the ring from him, and taking it again, he, with ſome ſevere ſcoffs, exclaimed againſt the levity of women, and the inconſtancy of iſlanders." Hiſt. of England, vol. i: p. 840.

[S] Melvil relates, that, at the ceremony of making lord Robert Dudley earl of Leiceſter and baron of Denbigh, which was done at Weſtminſter with great ſolemnity, "the queen herſelf aſſiſted at the ceremonial, he kneeling before her with great gravity. But," ſays he, "ſhe could

In ſhort, Elizabeth ſeemed to indulge a ſpirit of gallantry and amour with the male ſex ſo far, that her chaſtity, which is always decried by the popiſh writers, is treated by one of the reformed religion as a very problematical and diſputable thing [T].

It is our firm perſuaſion however, that, notwithſtanding the liberties ſhe might allow herſelf of this kind, ſhe did not actually offend in point of chaſtity; and that we may give the engliſh reader what light we can into an affair about which his own hiſtorians have thought fit to be ſilent, we lay before him what a foreigner has ſaid upon it [U]. Others have mentioned ſome phyſical cauſes, which ſhew the abſolute neceſſity the queen was under of poſitively refuſing to engage in matrimony, though poſſibly ſhe might not have, as there is the greateſt reaſon to think ſhe had not, any natural averſion to a huſband.

It cannot be expected, that we ſhould recount all the glorious actions of this princeſs's reign, ſince it is not our purpoſe to write hiſtories of nations, but memoirs of particular perſons; and therefore we ſhall regard her rather as a woman than a queen. It is certain, that never woman reigned with more glory than ſhe did; nay, that there have been but few great kings, whoſe reigns can be compared with hers. It is the moſt beautiful period in the engliſh hiſtory; and it was the nurſery of ſome of the ableſt ſtateſmen and warriors that England ever produced. Pope Sixtus V. had a particular eſteem for her, and placed her among the three perſons, who alone, in his opinion, deſerved to reign: the other two were himſelf and Henry IV. of France.

could not refrain from putting her hand in his neck, ſmilingly tickling him, the french ambaſſador and I ſtanding by." Melvil, who was ſent to the court of Elizabeth by Mary queen of Scots, gives us alſo, in the ſame page, another proof of this princeſs's affection towards the earl of Leiceſter: for, upon his having occaſion to mention "my lord of Bedford and my lord Robert Dudley, ſhe obſerved," ſays he, "that I made but ſmall account of my lord Robert, ſeeing that I named the earl of Bedford before him; but ſaid, that, ere long, ſhe would make him a far greater earl, and that I ſhould ſee it done before my return home. For ſhe eſteemed him as her brother and beſt friend, whom ſhe herſelf would have married, had ſhe ever minded to have taken a huſband. But, being determined to end her life in virginity, ſhe wiſhed, &c." Melvil's memoirs, p. 49. See the articles DEVEREUX and DUDLEY, lord Robert.

[T] The author here meant is the hiſtorian Gregorio Leti, whoſe words are as follow: "I do not know whether ſhe was ſo chaſte as is reported; for, after all, ſhe was a queen, ſhe was beautiful, young, full of wit, delighted in magnificent dreſs, loved entertainments, balls, pleaſures, and to have the beſt-ſhaped men in her kingdom for her favourites. This is all I can ſay of her to the reader." Hiſt. d'Eliz. tome ii.

[U] With regard to the duke of Alençon, Mezeray ſays, "the affair went ſo far, that the queen gave him a ring as a pledge of her word: but the intrigues of thoſe who were againſt this match, and her women, who knew the danger ſhe would be in if ſhe had any children, made ſuch an outcry about it, and importuned their miſtreſs with ſo many clamours, that ſhe aſked him the ring again." The abbot Siri relates, that "ſhe commanded her officers not to ſuffer any perſon to touch her body, nor to ſee it naked after her death, for reaſons which they, who know the hiſtory of this princeſs, will eaſily gueſs." Abregé Chronol. under the year 1581.

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"Your queen," ſaid he once to an Engliſhman, "is born fortunate: ſhe governs her kingdom with great happineſs: ſhe wants only to be married to me, to give the world a ſecond Alexander." Leti, who has recorded this anecdote, informs us alſo, that this pope held a ſecret correſpondence with Elizabeth: of which he has given ſeveral inſtances, in his life of Sixtus, and this among the reſt. Several of the engliſh papiſts, of whom Anthony Babington, a gentleman of Dethick in Derbyſhire, was the chief, engaged, as they were always doing in ſome ſhape or other, in a conſpiracy againſt the queen. Their purpoſe was to aſſaſſinate her, and immediately to ſhout "Long live our queen, Mary of Scotland!" who was to have been taken out of her priſon, and ſet upon the throne. Babington and three others applied for an abſolution from the pope in articulo mortis, in caſe they did not ſucceed in their undertaking; which the pope granted, and, as was reported, ſent an immediate account of it to the queen, with advice to take proper care of herſelf.

This conſpiracy of Babington was the introductory ſcene to an action, which has been thought to be the greateſt blemiſh upon Elizabeth's reign; and that was the execution of Mary queen of Scots, in 1586. This unfortunate lady, born in 1541, and the only remaining child of James V. of Scotland, having been expelled by her ſubjects, and deprived not only of her royal authority, but alſo of her liberty and eſtate, came poor and deſolate into England, truſting to Elizabeth's promiſes of protection and kindneſs. The queen received her very well, and ordered at firſt that ſhe ſhould be treated like a queen: but afterwards ſhe kept her a cloſe priſoner, and, under pretence that Mary had conſpired againſt her life, ſhe had her tried, condemned and executed; "by which action," ſays one of her panegyriſts, "ſhe tainted her reign with the innocent blood of a princeſs whom ſhe had received into her dominions, and to whom ſhe had given ſanctuary [x]." And what aggravates Elizabeth's guilt, is the extreme diſſimulation ſhe uſed in the management of this affair. For ſhe no ſooner received the news of Mary's execution, than ſhe abandoned herſelf to grief and melancholy, put on deep mourning, ſeverely rebuked her council, commanded them out of her preſence, and ordered her ſecretary Daviſon, who, without knowing it, was made her agent and inſtrument in this affair, to be tried in the Star-chamber. It has been ſaid upon this occaſion, that the queen of Scots kept the queen of England in continual fear of loſing her crown; and that, if the queen of Scots was to be deſtroyed, it was neceſſary to do it with as little odium to the queen of England as poſſible: this has been urged in de-

[x] Bohun, Caractere de la reine Elizabeth, p. 404.

fence,

fence, as well of the act itſelf, as of the diſſimulation which ſhe ſhewed afterwards; particularly againſt Daviſon, whom, though an able and honeſt ſervant, ſhe diſgraced and ruined for having cauſed the execution of Mary, as it were without her knowledge and contrary to her intentions. But if this apology be admitted, it ſeems to follow, that, in order to be a good queen, Elizabeth muſt have been but an indifferent woman: and perhaps it is doing no great injuſtice to her character, to ſay, that ſhe was ſo.

Her reign continued 44 years, 4 months and 6 days: and though it abounded in great actions, which carried the britiſh name to the higheſt pitch of glory, and was covered with innumerable bleſſings, yet it ended in a moſt diſmal melancholy. She died March 24, 1603, in her 70th year. We have enumerated circumſtances enough of her life, to give a tolerable idea of the woman; ſo that there is no occaſion to draw out her character in form. We will conclude our account with a paragraph from the late lord Bolingbroke, who, in his "Idea of a patriot king," has written of her in the following manner: "Our Elizabeth was queen in a limited monarchy, and reigned over a people at all times more eaſily led than driven; and at that time capable of being attached to their prince and their country by a more generous principle than any of thoſe which prevail in our days, by affection. There was a ſtrong prerogative then in being, and the crown was in poſſeſſion of greater legal power. Popularity was however then, as it is now, and as it muſt be always in mixed government, the ſole true foundation of that ſufficient authority and influence which other conſtitutions give the prince gratis, and independently of the people, but which a king of this nation muſt acquire. The wiſe queen ſaw it; and ſhe ſaw too, how much popularity depends on thoſe appearances that depend on the decorum, the decency, the grace, and the propriety of behaviour, of which we are ſpeaking. A warm concern for the intereſt and honour of the nation, a tenderneſs for her people, and a confidence in their affections, were appearances that ran through her whole public conduct, and gave life and colour to it. She did great things: and ſhe knew how to ſet them off according to their full value, by her manner of doing them. In her private behaviour ſhe ſhewed great affability, ſhe deſcended even to familiarity; but her familiarity was ſuch, as could not be imputed to her weakneſs, and was therefore moſt juſtly aſcribed to her goodneſs. Though a woman, ſhe hid all that was womaniſh about her: and, if a few equivocal marks of coquetry appeared on ſome occaſions, they paſſed like flaſhes of lightning, vaniſhed as ſoon as they were diſcerned, and imprinted no blot on her character. She had pri-

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vate friendſhips, ſhe had favourites: but ſhe never ſuffered her friends to forget ſhe was their queen; and when her favourites did, ſhe made them feel that ſhe was ſo.

We have given our reader to underſtand, that we conſider queen Elizabeth, rather as a very great, than as a very good, woman; nevertheleſs, we are ready to acknowledge, that calumny hath caſt its venom on her in the higheſt degree imaginable. This was unavoidable, conſidering the ſevere laws ſhe was obliged to put in execution againſt the papiſts. Some were capitally puniſhed; and a great many underwent the hardſhips of a priſon, or the inconveniences of baniſhment. Theſe were the perſons chiefly, who compoſed libels againſt Elizabeth's reputation: and they have repreſented her as a monſter of cruelty, avarice, and laſciviouſneſs. See, notwithſtanding, what a glorious character a jeſuit has given of her in a book, which he publiſhed in the very city of Paris: "Elizabeth," ſays he, "was a perſon, whoſe name immediately imprints in our minds ſuch a noble idea, that it is impoſſible well to expreſs it by any deſcription whatſoever. Never did a crowned head better underſtand the art of government, and commit fewer errors in it, during a long reign. The friends of Charles V. could reckon his faults: Elizabeth's enemies have been reduced narrowly to ſearch after hers; and they, whoſe greateſt concern it was to caſt an odium upon her conduct, have admired her. So that in her was fulfilled this ſentence of the goſpel, that the children of this world are often wiſer in their views and deſigns, than the children of light. Elizabeth's aim was to reign, to govern, to be miſtreſs, to keep her people in ſubmiſſion, neither affecting to weaken her ſubjects, nor to make conqueſts in foreign countries; but yet not ſuffering any perſon to encroach in the leaſt upon the ſovereign power, which ſhe knew perfectly well how to maintain, both by policy and by force. For no perſon in her time had more wit, more ſkill, more judgement than ſhe had. She was not a warlike princeſs; but ſhe knew ſo well how to train up warriors, that England had not for a long time ſeen a greater number of them, nor more experienced." Pere d'Orleans, hiſt. des revolutions d'Anglet.

ELIZABETH of Auſtria, daughter of the Emperor Maximilian II, and wife of Charles IX, king of France, was married at Mezieres, Nov. 26, 1570. She was one of the moſt beautiful perſons of her time, but her virtue even ſurpaſſed her beauty. The deplorable and fatal night of St. Bartholomew afflicted her extremely: on hearing the news of what had paſt, when ſhe roſe in the morning; bathed in tears, ſhe threw herſelf at the foot of her crucifix to aſk mercy of God on the perpetrators of ſo atrocious a deed, and which ſhe deteſted with horror. Elizabeth had but very little ſhare in what paſſed in France un-

der the tumultuous reign of Charles IX. She attended to nothing but her domeſtic concerns, and to conduct her family by the principles of prudence and honour for which ſhe was highly remarkable. Senſible to the irregularities of her huſband, whom ſhe loved and honoured extremely, ſhe never let him perceive thoſe jealous diſquietudes which often augment and ſeldom remedy the evil. She was mild and patient; Charles was lively and impetuous; the ardour of the king was moderated by the ſerenity of Elizabeth: accordingly ſhe never loſt his affection and his eſteem, and he recommended her, when dying, to Henry IV, then king of Navarre, with the utmoſt tenderneſs: "Take care of my daughter and my wife, ſaid he; my brother, take care of them, I recommend them to the generoſity of your heart." During his illneſs, Elizabeth ſpent all the time when ſhe was not attending upon him, in prayers for his recovery. When ſhe went to ſee him, ſhe did not place herſelf by his bedſide, as ſhe had a right to do; but kept at a little diſtance, and in perſpective. By her modeſt ſilence, by her tender and reſpectful looks, ſhe ſeemed to cover him in her heart with the love ſhe bore him: "then, adds Brantôme, ſhe was ſeen to ſhed tears ſo tender and ſo ſecret, that a common ſpectator would have known nothing of it; and wiping her watry eyes, excited the livelieſt emotions of pity in all that were preſent: for, continues he, I was a witneſs to it." She ſtifled her grief; ſhe dared not let her tenderneſs appear; fearing leſt the king ſhould perceive it. The prince could not avoid ſaying, when ſpeaking of her, that he might boaſt of having an amiable wife, the moſt diſcreet and the moſt virtuous woman, not in all France, not in all Europe, but in the whole world. He was nevertheleſs as reſerved with her, as the queen-mother, who apprehending that ſhe might have ſome power over the king, doubtleſs employed her influence in preventing that prince from repoſing in her confidence, which would have diſconcerted her ſchemes. While ſhe was at the court of France, ſhe honoured with a tender affection Margaret queen of Navarre, her ſiſter-in-law, though of a conduct ſo totally oppoſite to hers; and, after her return to Germany, Elizabeth always kept up an epiſtolary correſpondence with her. She even ſent her, as a pledge of her friendſhip, two books of her own compoſing: the one, on the word of God; the other, on the moſt conſiderable events that had happened in France in her time. This virtuous princeſs, after the death of the king her huſband, retired to Vienna, where ſhe died in 1592, aged only 38, in a convent of her own foundation.

ELIZABETH (Petrovna), daughter of tzar Peter the great, by the revolution of 1741 renewed in her perſon the line of that monarch on the throne of Ruſſia. Elizabeth was born in the year 1709; and, when arrived at years of ma-

turity, was extremely admired for her great perſonal attractions. Her beauty as well as her exalted rank and large dowry occaſioned her ſeveral offers, none of which however took effect; and ſhe died in celibacy. During the life of her father Peter I. a negotiation had commenced for her marriage with Lewis XV. but although not ſeriouſly adopted by the court of France, it was never relinquiſhed until the daughter of Staniſlaus, titular king of Poland, was publicly affianced to the young monarch. By the will of Catharine, Elizabeth was betrothed to Charles Auguſtus, biſhop of Lubec, duke of Sleſwick and Holſtein, and brother to the late king of Sweden; but he died before the completion of the ceremony. In the reign of Peter II. ſhe was demanded by Charles margrave of Anſpach; in 1741, by the perſian tyrant Kouli Kan; and at the time of the revolution, the regent Ann endeavoured to force her to eſpouſe prince Louis of Brunſwic, for whom ſhe entertained a ſettled averſion. From the period of her acceſſion ſhe renounced all thoughts of the connubial ſtate, and adopted her nephew Peter. Her diſlike to marriage, however, certainly did not proceed from any rooted averſion to the other ſex; for ſhe would freely and frequently own to her confidants, that ſhe was never happy but when ſhe was in love [r]; if we may dignify by that name a capricious paſſion ever changing its object. The ſame characteriſtic warmth of temper hurried her no leſs to the extremes of devotion: ſhe was ſcrupulouſly exact in her annual confeſſions at eaſter of the wanderings of her heart; in expreſſing the utmoſt contrition for her frequent tranſgreſſions; and in punctually adhering both in public and private to the minuteſt ceremonies and ordinances of the church. With reſpect to her diſpoſition and turn of mind; ſhe is generally ſtyled the humane Elizabeth, as ſhe made a vow upon her acceſſion to inflict no capital puniſhments during her reign; and is reported to have ſhed tears upon the news of every victory gained by her troops, from the reflection that it could not have been obtained without great bloodſhed. But although no criminal was formally executed in public; yet the ſtate priſons were filled with wretched ſufferers, many of whom, unheard of and unknown, periſhed in damp and unwholſome dungeons: the ſtate inquiſition, or ſecret committee appointed to judge perſons ſuſpected of high treaſon, had conſtant occupation during her reign; many upon the ſlighteſt ſurmiſes were tortured in ſecret: many underwent the knoot, and expired under the infliction. But the tranſaction which reflects the deepeſt diſgrace upon her reign, was the public puniſhment of two ladies of faſhion; the

[r] Elle étoit voluptueuſe à l'excès, née de ſang voluptueux, & elle diſoit ſouvent à ſes confidentes, qu'elle n'étoit contente que tant qu'elle étoit amoureuſe; mais elle étoit avec cela fort inconſtante, & changeoit ſouvent de favoris.

counteſſes

counteſſes Beſtuchef and Lapookin: each received fifty ſtrokes of the knoot in the open ſquare of Peterſburg: their tongues were cut out; and they were baniſhed into Siberia. One of theſe ladies, Madame Lapookin, eſteemed the handſomeſt woman in Ruſſia, was accuſed of carrying on a ſecret correſpondence with the French ambaſſador; but her real crime was, her having commented too freely on the amours of the empreſs. Even the bare recital of ſuch an affecting ſcene, as that of a woman of great beauty and high rank publicly expoſed and ſcourged by the common executioner, muſt excite the ſtrongeſt emotions of horror; and forbid us to venerate the memory of a princeſs, who, with ſuch little regard to her own ſex, could iſſue thoſe barbarous commands. But let us at the ſame time lament the inconſiſtency of human nature; and, in conſidering the character of Elizabeth, let us not deny that her heart, perhaps naturally benevolent, was eventually corrupted by power, and ſteeled with ſuſpicion; and that although mercy might predominate whenever it did not interfere with her paſſions and prejudices; yet ſhe by no means deſerves the appellation of humane, the moſt noble attribute of a ſovereign when it interpoſes to temper and mitigate the ſeverity of juſtice. Elizabeth died in 1761, in the 21ſt year of her reign, and in the 53d year of her age; ſhe expired in December (the 25th), the ſame month in which ſhe was born, and in which ſhe acceded to the throne. It is aſſerted on unqueſtionable authority, that it was impoſſible to obtain this tzarina's conſent for the execution of a felon who had even committed the moſt horrid ſpecies of premeditated murder, and that the maſter of the police uſed ſecretly to order the executioner to knoot to death thoſe delinquents who were found guilty of the moſt atrocious crimes. It is a pity that ſhe did not reſerve her humanity, which in this inſtance was cruelty to her people, for more reſpectable objects. By way of concluſion to the preſent article it will not be unapt to add the following anecdote, eſpecially as it muſt at the ſame time give pleaſure to the reader. Although the ſovereign of this empire is abſolute in the moſt unlimited ſenſe of the word; yet the prejudice of the Ruſſians in regard to the neceſſity of torture (and a wiſe legiſlator will always reſpect popular prejudices, be they ever ſo abſurd and unreaſonable) was ſo deeply rooted by immemorial uſage, that it required great circumſpection in the preſent tzarina not to raiſe diſcontents by an immediate abolition of that inhuman practice. Accordingly, the cautious manner in which it was gradually ſuppreſſed, diſcovered no leſs judgment than benevolence. In 1762, Catharine II, ſoon after her acceſſion, took away the power of inflicting torture from the vayvodes, or inferior juſtices, by whom it had been ſhamefully abuſed. In 1767, a ſecret order was iſſued to the judges in the ſeveral provinces, that whenever they ſhould think torture requiſite

quiſite to force a criminal to confeſſion, they ſhould draw up the general articles of the charge, and lay the caſe before the governor of the province for his conſideration: and all the governors had received previous directions to determine the caſe according to the principles laid down in the 3d queſtion of the 10th chapter of her majeſty's inſtructions for a code of laws; wherein torture is proved to be no leſs uſeleſs than cruel [z]. This, therefore, was a tacit abolition of torture, which has been ſince formally and publicly annulled. The prohibition of this horrid ſpecies of judicature, throughout the vaſt dominions of the ruſſian empire, forms a memorable æra in the annals of humanity.

ELLER DE BROOKHUSEN (JOHN THEODORE), firſt phyſician to the king of Pruſſia, was born in 1689, at Pletzkau in the principality of Anhalt-Bernburg, and died at Berlin in 1760, at 71. To the title of firſt phyſician which Frederic William had given him in 1735, Frederic II, his ſon, in 1755 added that of privy counſellor and director of the royal academy of Pruſſia. We have by him a treatiſe in latin of the knowledge and treatment of diſeaſes, principally of the acute ſpecies; which was tranſlated into french by M. le Roy, phyſician, 1774, 12mo. The doctrine here laid down is good in the main, and founded on important obſervations in practice. The death of the author deprived the public of thoſe he had made on chronical diſeaſes; and it is a loſs: for he joined to a long courſe of practice, the ſagacity, the dexterity and the patience ſo neceſſary to an obſerver.

ELLIGER (OTTOMAR), the ſon of an able phyſician, was born at Gottemburg the 18th of September, 1633, according to Houbraken, and in 1632 by Weyermann's account. Ottomar's father centred all his views in making his ſon a ſcholar; he had remarked in him a great ſhare of ſagacity. He put him to ſtudy the languages under the moſt famous profeſſors. It was ſoon perceived that he relaxed in his progreſs in every other of his leſſons, in proportion as his taſte for painting was unfolded: in the very claſſes and ſchool-hours he was ſecretly practiſing with the crayon. Chaſtiſements were even found ineffectual to his correction, notwithſtanding the obſtinacy of his mother in not altering her purpoſe. A lucky accident delivered our young man from this diſagreeable ſituation. One day a poor perſon deſired to ſpeak in private with the phyſician: the beggar diſplayed to him his extreme diſtreſs in ſeveral languages. The wife of the phyſician, who was preſent at this converſation, ſaid to her huſband, Since I ſee that there are men of learning in indigence as well as painters, I think it altogether indifferent to which profeſſion my ſon applies; let him ſatisfy his own inclination. This little adventure enriched the art of painting with an able

[z] Queſtion iiime. "La queſtion ne bleſſe-t-elle pas la juſtice, et conduit-elle au but, &c.?" See Inſtructions de Catharine II, &c. p. 51 to 55.

artiſt and a number of fine pictures. Elliger was placed at Antwerp in the ſchool of Daniel Seghers, the jeſuit; where he learnt to paint flowers and fruit, and at length equalled his maſter. He was called to the court of Berlin, where he was highly honoured for his talents. The elector Frederic William appointed him his principal painter. This prince found great amuſement in converſing with Elliger, and his ſmart replies on all occaſions pleaſed him ſo much, that he made frequent viſits to his lodgings. This agreeable life, in which he found much profit as well as pleaſure, continued till his death; the year of which is not known. Elliger was a very good painter in his way; and his works are as much ſought after as thoſe of his maſter. The greater part of them are in Germany, where they are preſerved with the utmoſt care.

ELLIGER (Ottomar), was born at Hamburgh, Feb. 16, 1666, the ſon of a ſkilful painter at the court of the elector of Brandenburg, and made the ſubject of the foregoing article. He learned of his father the firſt elements of painting; from whom he went to Amſterdam and ſtudied under Michael Van Muſſcher. Struck with the beauty of the works of Laireſſe, he was fortunate enough to gain admiſſion to his ſchool: this was in the year 1686. None could be more aſſiduous than this diſciple in following the leſſons of his maſter, whether in copying his works and thoſe of others, or in painting from nature. The genius of the young painter was encouraged by Laireſſe: one year of his inſtructions qualified him for compoſing freely, without following any other model than nature, and without having in view the manner of any one; his own is grand and noble, and his back grounds are of a fine architecture: among them are to be found the moſt valuable remains of the Ægyptians, the Greeks, and the Romans. If the ſcene of his compoſition was to be laid in one of theſe countries, he likewiſe introduced bas-reliefs relative to the time: he was a man of genius, and had a mind well ſtored with literature; his pictures are intereſting both to painters and ſcholars. At Amſterdam he painted ſeveral cielings and large ſubjects for ornaments to the public halls and grand apartments. The elector of Mentz took ſo much pleaſure in contemplating his works, that he ordered of him two very large pictures, one repreſenting the death of Alexander, the other the nuptials of Thetis and Peleus; theſe two numerous and finely executed compoſitions are highly celebrated. The elector was ſo ſatisfied with them, that he amply paid the artiſt, and made him a rich preſent beſides: he alſo appointed him his principal painter, but which title Elliger refuſed, as well as the penſion that was attached to it, preferring his liberty, as he ſaid, to an honourable bondage; and ſoon after retired to his own country. Typography was embelliſhed with the ingenious compoſitions of his hand; but this took up ſo much of his time, that he had but little

little for applying to grand works; he made pictures in ſmall ſizes, not unworthy of being placed in the firſt cabinets: this good artiſt may juſtly boaſt alſo of the Banquet of the gods, a large picture ſufficient of itſelf to immortalize his name. But this man, ſo amiable and ſo much eſteemed, ſoon fell into intemperance and contempt. His works no longer reſemble thoſe of his former years; the colouring bad, and ſcarcely any of them riſing above mediocrity, they teach us that genius cannot conſiſt with debauchery. He died in the 66th year of his age, the 24th of November, 1737. In the cabinet of M. Half-Waſſenaer, at the Hague, was lately a very fine picture of Elliger repreſenting Alexander dying.

ELLIS (CLEMENT, M. A.) He was born in Cumberland, 1630, and brought up under his uncle, Dr. Potter, biſhop of Carliſle. When the biſhop died, Mr. Ellis was ſent to queen's college in Oxford, where he took his degrees, and was choſen one of the fellows of that ſociety. In 1660 he complied with the reſtoration, and was preſented to the valuable living of Kirk-by-weſtern, in Nottinghamſhire, where he diſcharged the duties of the paſtoral office with the ſtricteſt fidelity. In 1693 he was appointed, by archbiſhop Sharp, a prebendary in the collegiate church of Southwell, which emolument was beſtowed upon him merely on account of his merits. He died in 1700, aged 70. Among other things he wrote the following: 1. The genteel ſinner; 2. The ſcripture catechiſt; and 3. The ſelf-deceiver.

ELLIS (JOHN), was the ſon of Mr. James Ellis, by Suſannah his wife, and was born in the pariſh of St. Clement Danes, 22d March, 1698. His father was a man of an eccentric character, roving, and unſettled. At one time he was clerk to his uncle and guardian, ſerjeant Denn, recorder of Canterbury, and kept his chambers in Gray's inn, on a ſtarving allowance, as Mr. Ellis uſed to declare, for board-wages. Leaving his penurious relation, who ſpent what his father left him in a litigious proceſs, he obtained a place in the poſt-office at Deal in Kent, from whence he was advanced to be ſearcher of the cuſtoms in the Downs, with a boat; but being impoſed upon, as he thought, in ſome way by his patron, he quitted his employment and came to London. He was repreſented by his ſon as particularly ſkilful in the uſe of the ſword, to which qualification he was indebted, through the means of a nobleman, for one of his places. He was alſo much famed for his agility, and could at one time jump the wall of Greenwich park, with the aſſiſtance of a ſtaff. At the trial of Dr. Sacheverel he was employed to take down the evidence for the doctor's uſe. His wife, Suſannah Philpot, our author's mother, was a diſſenter, with all the fanatical prejudices of the times in which ſhe lived. When Dr. Sacheverel preſented her huſband with his print, framed and glazed, ſhe

daſhed it on the ground, and broke it to pieces, calling him at the ſame time a prieſt of Baal; and at a late period of our author's life it was remembered by him, that ſhe cauſed him to undergo the diſcipline of the ſchool, for only preſuming to look at a top on a Sunday which had been given to him the day preceding. The qualifications which Mr. Ellis's father poſſeſſed, it will be perceived, were not thoſe which lead to riches; and indeed ſo narrow were his circumſtances, that he was unable to give his ſon the advantages of a liberal education. He was firſt ſent to a wretched day-ſchool in Dogwell-court, White Fryars, with a brother and two ſiſters; and afterwards was removed to another, not much ſuperior, in Wine-office-court, Fleet-ſtreet, where he learned the rudiments of grammar, more by his own application than by any aſſiſtance of his maſter. He uſed however to acknowledge the courteſy of the uſher, who behaved well to him. While at this ſchool he tranſlated "Marſton Moore; ſive, de obſidione prælioque Eboracenſi carmen. Lib. 6. 4to. 1650. Written by Payne Fiſher;" which, as it has not been found among his papers, we ſuppoſe was afterwards deſtroyed. At what period, or in what capacity he was originally placed with Mr. John Taverner, an eminent ſcrivener [A] in Threadneedle-ſtreet, we have not learned; but in whatever manner the connection began, he in due time became clerk or apprentice to him, and during his reſidence had an opportunity of improving himſelf in the latin tongue, which he availed himſelf of with the utmoſt diligence. The ſon of his maſter, then at Merchant Taylors' ſchool, was aſſiſted by his father in his daily ſchool-exerciſes; which being conducted in the preſence of the clerk, it was ſoon found that the advantage derived from the inſtructions, though miſſed by the perſon for whom it was intended, was not wholly loſt. Mr. Ellis eagerly attended, and young Taverner being of an indolent diſpoſition frequently aſked his aſſiſtance privately; which at length being diſcovered by the elder Taverner, was probably the means of his firſt introduction to the world, though it cannot be ſaid much to his advantage, as old Taverner had the addreſs to retain him in the capacity of his clerk during his lifetime, and at his death incumbered him with his ſon as a partner, by whoſe imprudence Mr. Ellis was a conſiderable ſufferer both in his peace of mind and his purſe, and became involved in diſficulties which hung over him a conſiderable number of years. His literary acquiſitions ſoon, as it might be expected, introduced

[A] This Mr. Taverner was couſin to Mr. William Taverner, proctor in Doctor's Commons, who died October 20, 1772. Lord Orford, in his Anecdotes of painting, ſays, "he painted landſcapes for his amuſement, but would have made a conſiderable figure amongſt the renowned profeſſors of the art." The Earl of Harcourt and Mr. Fr. Fauquier have each two pictures by him, that muſt be miſtaken for and are worthy of Gaſpar Pouſſin.

him

him to the acquaintance of thoſe who had ſimilar purſuits. In the year 1721, the rev. Mr. Fayting, afterwards of Merchant Taylors' ſchool, rector of St. Martin Outwich, and prebendary of Lincoln, being then about to go to Cambridge, ſolicited and obtained his correſpondence, part of which was carried on in verſe. With this gentleman, who died 22d Feb. 1789, in his 86th year, Mr. Ellis lived on terms of the moſt unreſerved friendſhip, and on his death received a legacy of 100l. bequeathed to him by his will. At a period rather later, he became alſo known to the late Dr. King of Oxford. Young Taverner, who probably was not at firſt intended for a ſcrivener, was elected from Merchant Taylors' ſchool to St. John's-college Oxford, and by his means Mr. Ellis was made acquainted with the tory orator. By Dr. King he was introduced to his pupil lord Orrery; and Mr. Ellis at one time ſpent fourteen days in their company at college, ſo much to the ſatisfaction of all parties, that neither the nobleman nor his tutor ever afterwards came to London without viſiting, and inviting Mr. Ellis to viſit them. In the years 1742 and 1743, Dr. King publiſhed "Templum Libertatis," in two books, which Mr. Ellis tranſlated into verſe with the entire approbation of the original author. This tranſlation ſtill remains in MS. Of his poetical friends, however, the late Moſes Mendez, eſq. appears to have been the moſt intimate with him. Several marks of that gentleman's friendſhip are to be found ſcattered through his printed works; and about 1749 he addreſſed a beautiful epiſtle to him from Ham, never yet publiſhed. In 1744 Mr. Mendez went to Ireland, and on July 5 ſent a poetical account of his journey to Mr. Ellis. This epiſtle was afterwards printed in 1767, in a collection of poems, and in the ſame miſcellany Mr. Ellis's anſwer appeared. Soon after Mr. Mendez addreſſed a poetical epiſtle to his friend, Mr. S. Tucker, at Dulwich, printed in the ſame collection.

Mr. Ellis, though there is good reaſon to believe that he never diſcontinued writing verſes for more than ſeventy years, was not one of thoſe poets who are led by their attention to the muſes to neglect their private affairs. As a ſcrivener he was employed by a number of families, to whom he afforded great ſatisfaction in conducting his buſineſs; and his friends and acquaintance were ſuch as did credit to him as a citizen, and honour, as a man. Dr. Johnſon once ſaid to Mr. Boſwell, "It is wonderful, ſir, what is to be found in London. The moſt literary converſation that I ever enjoyed was at the table of Jack Ellis, a money-ſcrivener behind the Royal Exchange, with whom I at one period uſed to dine generally once a week [B]." But though Mr. Ellis

[B] Boſwell's life of Johnſon, ii. 54. Mr. Ellis, concluding, "I have viſited him this day, (Oct. 4, 1790) in his 93d year,

lis for ſo long a courſe of years never diſcontinued writing, he was by no means eager after the fame derived from publiſhing. The greater part of his performances ſtill remain in manuſcript. He was, however, not inſenſible to the praiſes of his friends, and, being bleſſed with a very retentive memory, would with little ſolicitation repeat poems of conſiderable length with great accuracy. The writer of this has heard him recite, with much energy and vivacity, poems of not leſs than a hundred lines, after the age of 88 years. The work which he appears to have taken the moſt pains with, is a tranſlation of Ovid's epiſtles, which he left ready for the preſs. Dr. Johnſon frequently recommended the publication of this performance; and Dr. King, who read it with ſome attention, commended it in very warm terms, and declared, as the tranſlator uſed to mention with a laudable degree of exultation, "that he differed from other tranſlators ſo much as to warrant him to ſay, what he read was not Ellis, but Ovid himſelf."

In 1720 Mr. Ellis wrote a poem intitled "The ſouth ſea dream," in hudibraſtic verſe. In 1739 he tranſlated a whimſical performance from the latin, which he received from Cambridge, intituled "The ſurpriſe; or, the gentleman turned apothecary." This was a tale written originally in french proſe, and afterwards tranſlated into latin. Mr. Ellis's verſification of it was printed in 12mo, and is to be found in ſome of the libraries of the curious. Of the tranſlation of Dr. King's Templum Libertatis in 1742, we have already ſpoken. In 1758 he was prevailed upon to permit the publication of his traveſty of Maphæus [c].

In

year, and found his judgment diſtinct and clear, and his memory, though faded ſo as to fail him occaſionally, yet as he aſſured me, and I indeed perceived, able to ſerve him very well, after a little recollection. It was agreeable to obſerve, that he was free from the diſcontent and fretfulneſs which too often moleſt old age. He in the ſummer of this year walked to Rotherhithe, where he dined, and walked home again in the evening.

[c] Which appeared in that year with the following title:

The canto added by Maphæus
To Virgil's twelve books of Æneas,
From the original bombaſtic,
Done into engliſh Hudibraſtic,
With notes beneath, and latin text,
In every other page annexed.

Maphæus was born at Lodi in the Milaneſe, in the year 1407, and was ſecretary of the briefs to pope Martin V. and afterwards datary. He was likewiſe endowed with a canonry of St. Peter's, with which he was ſo well contented, that he refuſed a rich biſhoprick. Popes Eugenius the IVth and Nicholas the Vth, out of regard for his learning, and affection to his perſon, continued him in his office of datary. He died at Rome in the year 1459. In the collection called "Mendez's Poems," is a tranſlation by that author.

In the ſame year he contributed three ſmall pieces to Mr. Dodſley's collection of Poems, which were printed with his name in the ſixth volume of that work; and one of them, "The cheat's apology," was afterwards ſet to muſic, we believe by Mr. Hook, and ſung with great applauſe at Vauxhall by Mr. Vernon. "Tartana; or, the plaiddie," built upon a jacobite poem. When we have added to theſe a number of verſes compoſed at various times for Meſſrs. Boydell, Bowles, and other venders of prints, we have enume-

rated

In the year 1750, Mr. Ellis was elected into the common council, and continued from that time to be regularly re-choſen on St. Thomas's day, to that immediately preceding his death. For many years he had been appointed deputy of the ward, and it was at his own requeſt that he was not re-choſen juſt before his death. He had alſo the honour of being choſen four times maſter of the ſcrivener's company; which body had ſo great a reſpect for him, that they cauſed his picture to be painted, from which a print was made at their expence by Mr. Pether in the year 1781.

Mr. Ellis always enjoyed a good ſtate of health, to which his temperance, exerciſe, and cheerfulneſs, without doubt contributed. He had, however, a defect in his eye-ſight, which was attended with ſo remarkable a circumſtance, that we deem it not improper to relate it below in his own words from a letter ſent to his friend Dr. Johnſon, whoſe ſight being alſo defective, he was very curious to have a particular account of it [D].

After the age of 80 he frequently walked thirty or more miles in a day; but at the age of 85 he met with an accident which threatened at firſt very ſerious conſequences. A friend going to ſee him home in an evening took hold of his arm to lead him, in doing which he was unfortunately puſhed ſo as to ſtrike his

rated the whole of his printed works. His manuſcripts, which he bequeathed to one of his executors, are numerous: beſides the tranſlation of Ovid's epiſtles, there are ſome parts of the metamorphoſes, a verſification of Æſop, and Cato, and many ſmall original compoſitions.

[D] TO MY MUCH ESTEEMED FRIEND DR. S. JOHNSON.

WORTHY SIR,

IN my late converſation with you at your houſe, on my congratulating you on your recovery of health, as I chanced to mention a remarkable alteration I had found of my eye-ſight for the better, by a removal of it from my right eye to my left, (for they were always unequal in faculty from my cradle, when injured by the ſmall-pox), you was pleaſed to expreſs a curioſity to know when and how I received this extraordinary event; then, thanks in the firſt place to the Almighty goodneſs! I ſhall give you the beſt account of it I can, viz.

In or about the beginning of September 1773, Mr. Sewell, bookſeller, in Cornhill, and I, at his requeſt, went by water in a hoy to Margate in Kent, where we took lodging for the few days we intended to ſtay; and, after a night's reſt, in the morning took a walk over the marſh or common to Ramſgate, where after viewing the pier, lighthouſe, and nunnery, as they call it, we went to dinner in the town of Ramſgate, where we ſtaid till night, when by moonlight we ſet out on return to Margate, Mr. Sewell being my guide; but he ſtopping a few minutes to ſpeak with a farmer, whom we met, I went on alone; when to my ſurpriſe, though I plainly ſaw the foot-path, I could not well keep it, but was apt to deviate to the right hand: whereupon turning and viewing the moon behind me, I diſcerned it ſharply with my left eye, and only a dim glimpſe of its light with my right, which I had ever before with the help of ſpectacles uſed to draw pictures in miniature, writing, &c. My companion overtaking me, I was conſtrained to make uſe of his arm to keep me in the path to our lodgings at Margate, where that night and the next day the ſpires and other objects appeared out of place, till after much care, and ſteadily looking at objects before my departure homeward, I looked on my face in a glaſs, and ſaw my left eye fixed ſtraight, and my right eye dimly and almoſt dark waving off. And thus with my left eye reſtored, and as it were a new eye, I write this, and do all my writing buſineſs, and ſubſcribe myſelf in the 86th year of my age, the 10th day of May 1784,

dear Sir,

your moſt devoted friend,

and humble ſervant,

JOHN ELLIS."

leg againſt the corner of the Bank buildings. By this unlucky accident, the ſkin from the knee to the ancle was entirely ſtripped off, and the ſurgeons apprehended the wound would prove mortal. Contrary however to all expectation, it granulated and healed as in a young man; and no further conſequence enſued than that his walks of thirty miles a day were reduced to about twenty.

The laſt year of his life was that which his friends look back to with concern. Having entruſted a ſum of money to an artful perſon who was declared a bankrupt, he became alarmed, and apprehenſive that he ſhould be left to want in his old age. With a degree of delicacy which belongs only to thoſe who think above the vulgar, it is feared that he ſuffered theſe doubts to prey upon his mind, without diſcloſing the ſtate of it to any of thoſe whoſe aſſiſtance he had every reaſon to rely on. At length an accident brought his ſituation to the notice of one of his friends, and meaſures were taken to make him eaſy in his circumſtances for the remainder of his life, by means which would certainly have been effectual. From this time he reſigned the conduct of himſelf to his friends, and reſumed his accuſtomed cheerfulneſs. He received viſits, and converſed with the ſame gaiety he had been uſed to in his beſt days; and, from the vigour of his conſtitution, afforded hopes that he would paſs a few years with comfort. Theſe expectations were not realized: Nature at length gave way. On the 17th of December 1791, he had a fit, from which he recovered, and was well enough on the 20th to remove to lodgings which had been taken for him. For a few days he ſeemed to be well, and at eaſe both in mind and body, but ſhortly after appeared to have caught a cold, and gradually grew worſe. On the 30th he was cold, his lips black, and his countenance much altered. To a friend who called on him he ſaid, he had loſt his feeling; and being told it was probable it would return, he replied, "That I don't know." His friend then ſaid, "As it has always been your maxim, ſir, to look on the brighteſt ſide, we may draw this concluſion, that if you have no feeling, you feel no pain;" to which he anſwered with great earneſtneſs, "'Tis very true." The next day about 12 o'clock, ſitting in his chair, he without any ſtruggle leaned his head back and expired. On the 5th day of January he was buried in the pariſh church of St. Bartholomew, Exchange, according to the directions of his will, and was attended by the majority of the common council, who voluntarily attended as pall-bearers to pay reſpect to his memory.

Mr. Ellis, in his perſon, was below the middle ſize, with hard features, which at the firſt appearance were rather forbidding, but on a nearer acquaintance he was hardly ever known to fail of conciliating the regard of thoſe whom he deſired to pleaſe. He lived a bachelor, as he uſed often to declare, from a diſ-

a diſappointment early in life; but he was particularly attentive to the fair ſex, whoſe favour he ſeemed earneſt to acquire; and in general was ſucceſsful to obtain. Temperate, regular, and cheerful, he was always a pleaſing companion, and joined in the converſation of his friends with eaſe, freedom, and politeneſs. He abounded in anecdote, and told a ſtory with great ſucceſs. He was charitable to the poor and unfortunate, and benevolent in an extraordinary manner to ſome of his relations, who wanted his aſſiſtance. Bred in all the fanatic gloom of a ſectary, he early acquired a diſguſt to the cant and hypocriſy which he could not avoid obſerving; and, from diſliking the obnoxious parts of his early religious practice, he carried his averſion, perhaps, further than ſome of his friends would be willing to defend. His opinions, whatever they were, he never obtruded, or oſtentatiouſly brought forward for the purpoſe of controverſy. His averſion to ſectaries he ſeems to have retained to the end of his life [E]. As a man of buſineſs he was careful and attentive, and from his accuracy afforded no opportunity for controverſies among his clients on the ſcore of errors or miſtakes. He was always careful of the intereſts of his female clients. All the ſeaſons of relaxation from buſineſs he employed in walking; and when he was queſtioned on his omitting to go to church, his uſual reply was, "Nathan walked with the lord." To conclude, his talents were employed uſefully and innocently to himſelf and to the public, and he left behind him the character of a ſtrictly upright, honeſt, and independent man, in every ſituation in which providence had placed him.

ELLYS (Dr. ANTHONY), an engliſh biſhop, who deſerves to be recorded, not for being a biſhop, but for better things. He was born in 1693, and educated at Clare-hall, Cambridge. In 1724 he became vicar of St. Olave, Jewry, and rector of St. Martin, Ironmonger-lane. In 1725 he was preſented by chancellor Macclesfield, to whom he is ſaid to have been chaplain, to a prebendal-ſtall at Glouceſter: and in 1728, when George II. went to Cambridge, was favoured with the degree of doctor in divinity. In 1752 he was promoted to the ſee of St. David's. He died at Glouceſter in 1761, and was buried in the cathedral there, with a neat pyramidal monument and

[E] The following anecdote he uſed frequently to tell his friends. Dr. Wright, paſtor of the meeting at Black Fryars, took a leaſe of the ground and rebuilt the meeting-houſe there. A communicant, aunt to Mr Ellis, putting forth her hand to partake of the ſacrament, the paſtor interpoſed, ſaying, "Thou haſt no part in this matter: Jeſus knows his own flock." This harſh uſage, which aroſe from a goſſiping ſtory that the lady had made a preſent to the parſon of the pariſh, had ſuch an effect upon her, that ſhe became deſponding, and afterwards went mad. Mr. Ellis procured her reception into Bedlam, and became ſecurity for her, where ſhe died. On this occaſion he wrote a ſatirical poem, intituled "Black Fryars Meeting," which was printed in Miſt's journal; and which irritated ſome of the congregation to break the printer's windows.

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an inſcription over him. Beſides three occaſional ſermons (one before the commons on Jan. 30, 1749; another before the lords on Jan. 30, 1754; and another before the Society for the propagation of the goſpel in foreign parts, in 1759), he had publiſhed, in 1736, "A plea for the ſacramental teſt, as a juſt ſecurity to the church eſtabliſhed, and very conducive to the welfare of the State," 4to; and "Remarks on Hume's eſſay on miracles," without name or date. He left alſo behind him ready for the preſs, "Tracts on the liberty ſpiritual and temporal of proteſtants in England, addreſſed to J. N. eſq. at Aix-la-Chapelle:" the firſt part whereof was printed in 1763, the ſecond in 1765. In theſe tracts, as the editors of them truly obſerve, he "diſcovers not only fine parts, extenſive knowledge, and ſound judgment, but a heart overflowing with benevolence and candour, and a moſt chriſtian temper: for he always thought a perſon, though on the right ſide of the queſtion, with principles of perſecution, to be a worſe man than he that was on the wrong."

ELMACINUS (GEORGE), author of a hiſtory of the ſaracens, or rather a chronology of the mohammedan empire, was born in Ægypt, towards the middle of the xiiith century. His hiſtory comes down from Mohammed to the year of the hegira 512, that is, to A. D. 1118: in which he ſets down year by year, in a very conciſe manner, what concerns the ſaracen empire; and intermixes therewith ſome paſſages of the eaſtern chriſtians, keeping principally to Arabia, Syria, Ægypt, and Perſia. His qualities and merit muſt needs have been very conſpicuous and taking, ſince, though he profeſſed chriſtianity, he filled a poſt of diſtinction and truſt near the perſons of the mohammedan princes. Thoſe, who conſider the meaſures he ought to keep in that poſt, will not think it ſtrange, that he has ſpoken honourably of the caliphs, and has never made uſe of any injurious terms with reſpect to the mohammedan religion. Some however would be extremely offended at him, and allow him to be but an indifferent chriſtian, when he ſpeaks honourably, as he often does, of the followers of Mohammed; they would ſtill leſs approve of him, when he calls that impoſtor, "Mohammed of glorious memory." It might be eaſy to ſuſpect, from ſuch language as this, that Elmacinus was himſelf a mohammedan; but that cannot be. For he has not only omitted to prefix to his work the formal declaration of being a muſſulman, which the mohammedan writers are wont to make; he has not only taken great care to inſert in his Annals ſeveral things, relating to the chriſtians, and turning to their praiſe, which a muſſulman would avoid as a crime; but he has given at the end of his work a ſhort account of his family; which ſhews inconteſtably that he was a chriſtian. He was ſon to

Yaſer

Yaſer al Amid, who was ſecretary to the council of war under the ſultans of Ægypt, of the family of the Jobidæ, for forty-five years together; and in 1238, when his father died, ſucceeded him in his place.

His hiſtory of the ſaracens has been tranſlated from arabic into latin by Erpenius, and printed in thoſe two languages at Leyden 1625, in folio. Erpenius died before the publication; and Golius took care of it, writing alſo a preface. Elmacinus began his work at the creation of the world; and Hottinger had in manuſcript that part which reaches from thence to the flight of Mohammed. The tranſlation of Erpenius is full of miſtakes, eſpecially as to geography and proper names; on which account, however, he deſerves ſome excuſe, if we conſider the difficulty of reading the arabic manuſcripts truly, and that he was the firſt who made any tolerable progreſs in this kind of learning. The french tranſlation made by Peter Vattier, and printed at Paris in 1657, is not a whit better. Note, the arabic text was printed apart in 12mo, at the ſame time with the folio edition; and dedicated by Erpenius's widow to Andrews, biſhop of Wincheſter.

ELMENHORST (GEVERHART), of Hamburgh, died in 1621, applied himſelf to criticiſm, and attained to a ſignal ability in that art. We have his notes on Minutius Felix, and on ſeveral other antient authors. He publiſhed at Leyden, in 1618, the picture of Cebes, with the latin verſion and the notes of John Caſel.

ELMENHORST (HENRY), author of a german treatiſe on public ſpectacles, printed at Hamburgh in 1688, 4to. He endeavours to prove, that, as they are managed at preſent, ſo far from being contrary to good manners, they have a tendency to refine and improve them. The reader may ſee this matter better diſcuſſed in a letter of the famous citizen of Geneva to M. d'Alembert, and in the anſwer to that letter.

ELPHINSTONE (WILLIAM). He was born in the county of Stirling 1432, and educated in St. Salvator's College in St. Andrews, and afterwards ſtudied the civil and canon laws in the univerſity of Paris. Returning to his native country he entered into holy orders, and obtained the archdeaconry of the ſee of St. Andrews, with the provoſtſhip of St. Giles in Edinburgh. His next preferment was to the biſhoprick of Aberdeen, where are ſtill many marks of his munificence. In 1483 he was ſent ambaſſador to France; and in 1489 he went in that character to the court of Henry VII. of England. In 1495 he was appointed lord chancellor of Scotland, and ſat frequently as ſpeaker in the parliament of that kingdom. In 1500, when James IV. of Scotland founded king's college in Aberdeen, biſhop Elphinſtone conducted the works, and became a muni-

ficent benefactor to it. After the battle of Flanders 1513, he ſunk in his ſpirits for the loſs of his ſovereign and the flower of the nobility, and died ſoon after aged 81. He wrote the hiſtory of Scotland, a copy of which in MS. is now in the Bodleian library at Oxford.

ELSHEIMER (ADAM), a celebrated painter, born at Frankfort upon the Maine in 1574, was a taylor's ſon, and at firſt a diſciple of Philip Uffenbach, a German: but an ardent deſire of improvement carrying him to Rome, he ſoon became an excellent artiſt in landſcapes, hiſtories, and night-pieces, with little figures. His works are very few; and, for the incredible pains and labour which he beſtowed upon them, valued at ſuch prodigious rates, that they are hardly any where to be found but in the cabinets of princes. He was a perſon by nature inclined to melancholy, and through continued ſtudy and thoughtfulneſs ſo far ſettled in that unhappy temper, that, neglecting his domeſtic concerns, debts came thick upon him, and impriſonment followed; which ſtruck ſuch a damp upon his ſpirits, that though he was ſoon releaſed, he did not long ſurvive it, but died in 1610, or thereabout. The Italians had a great eſteem for him, and lamented the loſs of him exceedingly. James Erneſt Thomas, of Landaw, was his diſciple; and his pictures are ſo like Elſheimer's, that they are often taken the one for the other.

ELSTOB (WILLIAM), eminent for his ſkill in the ſaxon language, was ſon of Ralph Elſtob merchant at Newcaſtle, and born in 1673. He was educated at Eton, and admitted of Catherine-hall, Cambridge: but, the air of that country not agreeing with him, he removed to Queen's college, Oxford; and was thence choſen fellow of Univerſity college, where he was joint-tutor with Dr. Clavering, afterwards biſhop of Peterborough. He was rector of the united pariſhes of St. Swithin and St. Mary Bothaw, London, 1702; where he died in 1714. He tranſlated into latin the ſaxon homily of Lupus, dated 1701, with notes, for Dr. Hickes; and into engliſh ſir John Cheke's latin tranſlation of Plutarch de ſuperſtitione, printed at the end of Strype's life of Cheke; out of the MS. of which Ob. Walker, when maſter of Univerſity college, had cut ſeveral leaves containing Cheke's remarks againſt popery. He publiſhed Aſcham's latin letters, 1703, at Oxford, 8vo; and was author of "An eſſay on the great affinity and mutual agreement of the two profeſſions of law and divinity," with a preface by Dr. Hickes. He had many deſigns in view; but his moſt conſiderable was an edition of the ſaxon laws, with great additions, and a new latin verſion by Somner, notes of various learned men, and a prefatory hiſtory of the origin and progreſs of the engliſh laws down to the conqueror, and to Magna Charta: which plan was afterwards completed by Dr. David Wilkins in 1721.

ELSTOB

ELSTOB (Elizabeth), ſiſter of the above, and a famous ſaxoniſt alſo, was born in 1683. Her mother, to whom ſhe owed the rudiments of her extraordinary education, dying when ſhe was but eight years old, her guardians diſcouraged her progreſs in literature, as improper for her ſex: and, after her brother's death, ſhe met with ſo little patronage, and ſo many diſappointments, that ſhe retired to Eveſham in Worceſterſhire, where ſhe with difficulty ſubſiſted ſome time by keeping a ſmall ſchool. Three letters of hers to the lord treaſurer Oxford are extant among the Harleian MSS. from which it appears that he ſolicited and obtained for her the queen's bounty towards printing the ſaxon homilies; and Mr. Bowyer, in 1713, printed for her "Some teſtimonies of learned men, in favour of the intended edition of the ſaxon homilies, concerning the learning of the author of thoſe homilies, and the advantages to be hoped for from an edition of them." Whether this bounty was the ſame with an annuity of 21l. which ſhe had from queen Caroline, our account does not explicitly ſet forth; but, after the death of this queen, ſhe was ſo low in her finances, as to be forced, though a miſtreſs of eight languages beſides her own, to ſubmit to be a governeſs of children. For this purpoſe ſhe was taken into the family of the ducheſs dowager of Portland, in 1739; and continued there till ſhe died, May 30, 1756. The homily of St. Gregory's-day, publiſhed by her brother, in the ſaxon language, 1709, 8vo. has her engliſh tranſlation beſides his latin one. She appears to have written the preface too, in which ſhe anſwers the objection made to women's learning by producing "that glory of her ſex," as ſhe calls her, Mrs. Anna Maria à Schurman. In 1715 ſhe publiſhed a ſaxon grammar; and ſhe had other deſigns upon the anvil. Mr. Rowe Mores deſcribes her as "the indefeſſa comes of her brother's ſtudies, and a female ſtudent in the univerſity: of a genteel fortune, but purſuing too much the drug called learning, and thus not careful enough of a one thing neceſſary. We have viſited her in her ſleeping-room at Bulſtrode, ſurrounded with books and dirtineſs, the uſual appendages of folk of learning: but would any one ſee her as ſhe was, when the favourite of Dr. Hudſon and the oxonians, they may view her portraiture in the initial G of The engliſh ſaxon homily on the birthday of St. Gregory."

ELSWICH (John Herman d'), a lutheran, was born at Renſburg in Holſtein, in 1684. He entered into orders at Stade, and there died in 1721, at the age of 37. He publiſhed: 1. The book of Simonius, de litteris pereuntibus, with notes. 2. Launoius, de varia Ariſtotelis fortuna; to which he has added, Schediaſma de varia Ariſtotelis in ſcholis proteſtantium fortuna; et Joannis Joſii diſſertatio de hiſtoria peripatetica, &c.

ELSYNGE (Henry), an engliſh gentleman, clerk of the houſe of commons in the reign of Charles I, was born at Batterſea

terſea in Surry in 1598; being the eldeſt ſon of Henry Elſynge, eſq. who was clerk of the houſe of lords, and a perſon of great abilities. He was educated at Weſtminſter ſchool; and thence, in 1621, removed to Chriſt-church in Oxford, where he took the degree of B. A. 1625. Then he travelled abroad, and ſpent at ſeveral times above ſeven years in foreign countries: by which he became a very accompliſhed perſon, and was greatly eſteemed by men of the higheſt quality and beſt judgment. He was in particular ſo much valued by archbiſhop Laud, that his grace procured him the place of clerk of the houſe of commons, to which he proved of excellent uſe, as well as a ſingular ornament. For he was very dextrous in taking and expreſſing the ſenſe of the houſe; and alſo ſo great a help to the ſpeaker and to the houſe in ſtating the queſtions and drawing up the orders free from exceptions, that it much conduced to the diſpatch of buſineſs, and the ſervice of the parliament. His diſcretion alſo and prudence were ſuch, that, though the long parliament was by faction kept in continual diſorder, yet his fair and temperate carriage made him commended and eſteemed by all parties, how furious and oppoſite ſoever they were among themſelves. And therefore for theſe his abilities and good conduct, more reverence was paid to his ſtool, than to the ſpeaker Lenthall's chair; who, being obnoxious, timorous, and intereſted, was often much confuſed in collecting the ſenſe of the houſe, and drawing the debates into a fair queſtion; in which Elſynge was always obſerved to be ſo ready and juſt, that the houſe generally acquieſced in what he did of that nature. At length, when he ſaw that the greater part of the houſe were impriſoned and ſecluded, and that the remainder would bring the king to a trial for his life, he deſired, the 26th Dec. 1648, to reſign his place. He alleged for this his bad ſtate of health; but moſt people underſtood his reaſon to be, and he acknowledged it to Whitelock and other friends, becauſe he would have no hand in the buſineſs againſt the king. After which, quitting his advantageous employment, he retired to his houſe at Hounſlow in Middleſex, where he preſently contracted many bodily infirmities, of which he died in 1654. He was a man of very great parts, and very learned, eſpecially in the latin, french, and italian languages: he was, what was far above all theſe accompliſhments, a very juſt and honeſt man; and Whitelock relates, that the great Selden was particularly fond of him, which is no ſmall circumſtance to his honour.

He was the author of: 1. The ancient method and manner of holding parliaments in England, 1663. Reprinted often ſince. Wood ſuppoſes that this work is moſtly taken from a manuſcript, intituled, Modus tenendi parliamentum apud Anglos, &c. "Of the form and manner of holding a parliament, in

in England, and all things incident thereunto, digeſted and divided into ſeveral chapters and titles, anno 1626." Written by our author's father, who died while his ſon was upon his travels. 2. A tract concerning the proceedings in parliament: never publiſhed. The manuſcript was ſome time in the poſſeſſion of ſir Matthew Hale, who bequeathed it by his will to Lincoln's-inn library. 3. He left alſo behind him ſome tracts and memorials, which his executors thought not perfect enough to be publiſhed. 4. Wood aſcribes moreover to him, "A declaration or remonſtrance of the ſtate of the kingdom, agreed on by the lords and commons aſſembled in parliament, 19 May, 1642." But this piece is not thought to have been his, on account of that virulence running through it, which was not natural to him. The reader may find it in the 4th volume of Ruſhworth's collections, and in Huſband's collection of remonſtrances, &c. 1643, 4to.

ELWES (JOHN), was the ſon of an eminent brewer in Southwark, which was formerly repreſented in parliament by his grandfather. Their names were Meggot, which was changed for Elwes by the ſubject of the preſent article, in conſequence of his becoming heir to his uncle ſir Harvey Elwes. Mr. Meggot died when his ſon was only four years of age: however, while very young, Mr. Elwes, was ſent to Weſtminſter-ſchool, where he continued about ten or twelve years. What progreſs he made at that ſeminary, we know not (ſays the ingenious writer of his life); but it is certain, that after he left it, no part of his time was ever devoted to reading: and when he died, if all the books he had in his poſſeſſion had been collected together, they would not have ſold for two pounds. His mind ſeems to have been too much engaged with the thoughts of amaſſing riches, to ſeek for any kind of inſtruction: his acquaintance even with figures was very trifling; and this may in ſome meaſure account for the ignorance in which he generally was reſpecting the ſtate of his own affairs. On quitting Weſtminſter-ſchool, Mr. Elwes went abroad, and reſided ſome time at Geneva, where he engaged in purſuits much more congenial with his diſpoſition than ſtudy. Great part of his time was employed in learning to ride, under the riding maſter of the academy there; who could then boaſt of three of the beſt riders perhaps in Europe, Mr. Worſley, Mr. Elwes, and ſir Sydney Meadows. Of the three, Mr. Elwes was accounted the greateſt adept; the young horſes were always aſſigned to him, and he became rough rider to the other two. On his return to England, after an abſence of three years, he went to pay a viſit to his uncle, ſir Harvey Elwes; whoſe attachment to money was ſo great that few people ever outdid him in that reſpect. As it was neceſſary that the nephew ſhould on this account diſguiſe himſelf

himſelf a little (for being then young he dreſſed agreeably to the faſhion of the times), he uſed to ſtop at a little inn at Chelmsford, where he put on a ſmall pair of iron buckles, darned worſted ſtockings, an old worn-out coat, and a tattered waiſtcoat. Thus equipped, he rode forward to the houſe of his uncle, who was happy to find his relation ſo ready to copy his example, and to adopt his avaricious propenſity. Sir Harvey Elwes, who was indeed a moſt ſingular character, on the death of ſir Jervaiſe Elwes, found himſelf in the nominal poſſeſſion of ſome thouſands a-year; though his income in reality was not above an hundred, as ſir Jervaiſe had left all his eſtates very much encumbered. Sir Harvey, however, when he arrived at Stoke, the family eſtate, declared that he would never leave it till he had cleared the paternal eſtate; and he lived to accompliſh this object, and to realize above an hundred thouſand pounds beſides. In order to effect this he devoted his whole life to the arts of ſaving; and the inſtances of his penurioufneſs exceed thoſe of the miſer in the comedy. When the weather did not tempt him to go abroad, he would walk to and fro in his antient hall, to ſave the expence of a fire. His very clothes coſt him nothing; for he took them out of an old cheſt, where they had lain ſince the days of ſir Jervaiſe. His houſehold he maintained chiefly upon game, or fiſh, which he procured from his own ponds; and the cows that grazed before his door furniſhed milk, cheeſe, and butter for the whole family. What little matter of fuel he really burnt was ſupplied by his woods. When ſir Harvey died, the only tear that was ſhed over his grave fell from the eye of his ſervant, who had long and faithfully attended him, and to whom he bequeathed a farm of 50l. per annum, to him and his heirs for ever. His fortune, which at this period could not be leſs than two hundred and fifty thouſand pounds (for his annual expenditure never exceeded one hundred and ten), devolved to Mr. Meggot, the ſubject of this memoir; who, by his will, was directed to aſſume the name and arms of Elwes.

At the time when Mr. Elwes ſucceeded to this property, he had advanced beyond the fortieth year of his age, and was ſuppoſed to be poſſeſſed of as much of his own. For fifteen years previous to this event he was well known in the faſhionable circles of the metropolis. He had a great turn for gaming; and it was only late in life, and from paying always, and being often not paid, that he conceived a diſguſt at this amuſement. Though frequently engaged in ſuch ſcenes of diſſipation, Mr. Elwes ſeldom neglected any opportunity of ſaving or of adding, if it were but a ſingle penny, to his fortune. After ſitting up a whole night at play, for thouſands, in elegant apartments, ornamented with the moſt ſplendid decorations, and with waiters at his call, he would walk out about four in the morning, and proceed to

Smithfield, to meet his own cattle which were coming to market from Thaydon-hall, in Eſſex, where he had a farm. Forgetful of the ſcenes which he had juſt left, this ſingular man would ſtand there often in the cold and the rain, diſputing with a carcaſs butcher, for perhaps a ſhilling. Sometimes, when the cattle happened not to arrive at the hour he expected, he would walk on, in the mire and dirt, to meet them; and more than once he has gone the whole way to his farm, without ſtopping, which was ſeventeen miles from London.

In the penury of Mr. Elwes there was ſomething very extraordinary; for he not only voluntarily denied himſelf every earthly comfort whatever, but he often endangered his health rather than expend a ſingle farthing to ſhelter himſelf from thoſe inconveniences which ſelf-preſervation induces moſt men to avoid. He would walk home in the rain in London, ſooner than pay a ſhilling for a coach; he would ſit in wet cloaths, ſooner than have a fire to dry them; he would eat his proviſions in the laſt ſtage of putrefaction, ſooner than have a freſh joint from the butcher's; and he wore a wig for a fortnight, which the gentleman (from whoſe life of him we have extracted theſe memoirs) ſaw him pick up from a rut in a lane, while riding in company with him. When this inordinate paſſion for ſaving did not interfere, Mr. Elwes would perform kind offices, and even go a great way to ſerve thoſe who applied to him.

In the year 1774, at about the age of ſixty, Mr. Elwes was choſen member of parliament for Berkſhire, and continued to ſit in the houſe of commons for about twelve years. During the whole of which time his conduct was conformable to the ſtricteſt rules of integrity; and in every vote which he gave, he proved himſelf to be, what he really was, an independent country gentleman. Mr. Elwes came into parliament without expence; and he performed his duty as a member would have done in the pure days of our conſtitution. What he had not bought, he did not attempt to ſell; and he went forward in that ſtraight and direct path which can alone afford ſatisfaction to a reflecting mind.

The ſpring of 1786 Mr. Elwes paſſed alone at his ſolitary houſe of Stoke. Here he was taken ill; and as he would have no aſſiſtance, and had not even a ſervant, he lay neglected and almoſt forgotten nearly a fortnight: however, by the ſtrength of his conſtitution he recovered, and came to London. Sometime in 1788, being then about ſeventy-ſix, Mr. Elwes began to feel, for the firſt time, ſome bodily infirmities from age: he now too experienced periodical attacks from the gout; on which occaſions, with his uſual perſeverance, and with all his accuſtomed antipathy to apothecaries and their bills, he would ſet out to walk, as far and as faſt as he could. On the 18th of November,

1789, Mr. Elwes diſcovered ſigns of that utter and total weakneſs which, in eight days carried him to the grave. On the evening of the 21ſt he was conveyed to bed, and on the morning of the 26th expired without a groan; leaving a fortune amounting perhaps to five hundred thouſand pounds, beſides entailed eſtates.

The character of a perſon whoſe paſſions are all abſorbed in that of avarice, can exhibit very little variety. The predominant feature of that of Mr. Elwes (ſays his biographer) was a love of money; but, as his deſire of ſaving never induced him to commit an unjuſt action, or to enter into any injurious contract, it appears to have been a weakneſs calling for our pity, rather than a vice deſerving contempt. As a member of parliament, his conduct was pure and unſullied: he never condeſcended to become the tool of any party; and, influenced by no authority whatever, he always gave his vote according to the dictates of his conſcience. In private life he was principally an enemy to himſelf. To others he lent much; to himſelf, he denied every thing: and the mildneſs of his manners, added to the finiſhed politeneſs of his addreſs, was more than a counterbalance for all his ſingularities.

ELXAI or ELXÆUS, a Jew, and author of a ſect, known in the ſecond age of the church by the name of Elxaians or Elceſaites. Though he was a Jew he did not very ſtrictly obſerve the law, which he blended with a multitude of fictions drawn from the oriental philoſophers. He forbad men to direct their prayers towards the eaſt, and was for having every one turn his face towards Jeruſalem, in whatever country he might be. He compoſed a book, as he pretended, by inſpiration; in which he taught a prayer in barbarous terms, the meaning of which he forbad enquiring into; but it is tranſlated by Epiphanius, "The unworthineſs, the condemnation, the oppreſſion, and the trouble of my anceſtors are paſſed, through the perfect miſſion which is come." He profeſſed himſelf an enemy to virginity and continence, and obliged thoſe of his ſect to marry. He began to diſſeminate his opinions in the reign of Trajan. Danæus makes it 243. The ſect ſpread itſelf in Palæſtine, about Jordan, and in Arabia near the dead ſea. It was not entirely extinct till the end of the fourth century.

ELYOT (Sir THOMAS), a gentleman of eminent learning, was deſcended of a good family in the county of Suffolk, and ſon of ſir Richard Elyot. He was of St. Mary-hall in Oxford, where he made a great progreſs in logic and philoſophy: but, what year he was entered there, we ſcarcely know, more than we do that of his birth: it is however ſuppoſed about 1514. After he had ſpent ſome years at the univerſity, he travelled into foreign countries; and upon his return was introduced to court. His uncommon genius and extenſive learning recommending him

him to Henry VIII (who, to give him his due, was a tolerable patron of men of letters), his majeſty conferred upon him the honour of knighthood, and employed him in ſeveral embaſſies. He ſent him, particularly, to Rome in 1532, about the divorce of queen Catharine; and afterwards to the emperor Charles V, about 1536. Elyot was, as Wood obſerves, an excellent grammarian, poet, rhetorician, philoſopher, phyſician, coſmographer, and hiſtorian; and diſtinguiſhed as much for his candour, and the innocence and integrity of his life, as for his accompliſhments. He was admired and beloved by all the men of learning who were his contemporaries; and his memory is celebrated in their reſpective works, particularly by Leland. He was interred in the church of Carleton in Cambridgeſhire (of which county he had been ſheriff), on the 25th of March 1546; and a monument was ſoon after erected over his grave. Beſides ſeveral manors which he had in Cambridgeſhire, he had one or more in Hampſhire. He wrote and tranſlated ſeveral works: 1. The caſtle of health, 1541. 2. The governor, in three books, 1544. 3. Of the education of children. 4. Banquet of ſapience. 5. Preſervative againſt the fear of death. 6. De rebus memorabilibus Angliæ. 7. An apology for good women. 8. Bibliotheca Eliotæ, or, Elyot's library or dictionary, 1541: which work was afterwards augmented and improved by Cooper. He tranſlated alſo from greek into engliſh, The image of governance, compiled of the arts and ſciences, by the emperor Alexander Severus, 1556: from latin into engliſh, St. Cyprian's ſermons of the mortality of man, 1534; and The rule of a chriſtian life, by Picus earl of Mirandula, printed there the ſame year.

ELYS (EDMUND), ſon of a clergyman in Devonſhire, was educated at Baliol college, Oxford. In 1655, about the time when he took the degree of B. A. being then fellow of the college, he publiſhed a ſmall volume of divine poems, and another in 1658. The ſame year, he publiſhed "Miſcellanea," in latin and engliſh verſe, and ſeveral ſhort eſſays in latin proſe. This book was reprinted in 1662. In the preface, and again in the body of the work he ſpeaks with great ſenſibility of ſome perſons who had decried his performances, and aſperſed his character on account of ſome levities and follies of youth. In 1659 he ſucceeded his father in the rectory of Eaſt Allington, in Devonſhire. His conduct appears to have been irreproachable after he entered into orders. By his writings he has given ſufficient teſtimony of his parts, induſtry, and learning. The moſt remarkable of his numerous works, which are mentioned by Wood, is the pamphlet he publiſhed againſt Dr. Tillotſon's ſermons on the incarnation; and the moſt eſtimable is his volume of letters, &c. as ſome of them are written to eminent

perſons, particularly Dr. Sherlock and Dr. Bentley. There are alſo letters from Dr. Henry More, Dr. Barlow, and others, to Edmund Elys. He was living, and in ſtudious retirement, in 1693, at which time he was a nonjuror.

ELZEVIRS, celebrated printers at Amſterdam and Leyden, who greatly adorned the republic of letters by many beautiful editions of the beſt authors of antiquity. They fell ſomewhat below the Stephens's in point of learning, as well as in their editions of greek and hebrew authors; but as to the choice of good books they ſeem to have equalled, and in the neatneſs and elegance of their ſmall characters, greatly to have exceeded them. Their Virgil, Terence, and greek teſtament, have been reckoned their maſter-pieces; and are indeed ſo very fine, that they juſtly gained them the reputation of being the beſt printers in Europe. There were five of theſe Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in 1595, and was remarkable for being the firſt who obſerved the diſtinction between the v conſonant and u vowel, which had been recommended by Ramus and other writers long before, but never regarded. Daniel died in 1680, or 1681; and though he left children who carried on the buſineſs, paſſes nevertheleſs for the laſt of his family who excelled in it. The Elzevirs have printed ſeveral catalogues of their editions; but the laſt, publiſhed by Daniel, is conſiderably enlarged, and abounds with new books. It was printed at Amſterdam, 1674, in 12mo. and divided into ſeven volumes.

EMELRAET, a famous painter and native of Flanders, was born about the commencement of the laſt century, travelled much and lived a long time at Rome. Being returned to Flanders, he ſettled at Antwerp, where he was fully employed in working for the churches and in painting the landſcapes in the pictures of other artiſts. He paſſed for one of the beſt landſcape painters of the flemiſh ſchool, eſpecially in large. The moſt capital of his works is in the church of the bareſoot carmelites at Antwerp; in the ſame place are likewiſe many large and fine landſcapes, the figures of which are by Eraſmus, Quellin, and other able painters.

EMERI (SEBASTIAN), advocate in the parliament of Paris in the xvith century, deſerves to be recorded for his independent ſpirit in refuſing to charge himſelf, at the time of the difference between the ducheſs of Angoulême and the conſtable of Bourbon, with the intereſts of that princeſs, and even writing a ſevere ſatire againſt Poyet, who was afterwards chancellor of France, becauſe, upon that occaſion, he had baſely offered incenſe to fortune. This piece made a great noiſe, and cauſed the author to be diſgraced, and to be ordered away from court. He retired into the Bourbonnois; and, out of vexation that he could

could no more return to court, entered into the order of St. Francis, which he quitted afterwards for the carthuſian order, of which he was ſome years after preſſed to become general; but this he ſo reſolutely refuſed, that they were obliged to leave him to his cell, of which he made it an inviolable rule never to interrupt the ſolitude by any communication with ſeculars. M. Emeri, counſellor in the parliament of Paris, was of this family. He inherited the eſtate of M. Emeri his uncle, who died counſellor of the court of aids in the year 1703, and whoſe father had the ſame office.

EMERSON (WILLIAM), a very eminent mathematician, was born May 14, 1701, at Hurworth, a village about three miles ſouth of Darlington on the borders of the county of Durham, at leaſt it is certain he reſided here from his childhood. His father, Dudly Emerſon, taught a ſchool, and was a tolerable proficient in the mathematics; and without his books and inſtructions perhaps his ſon's genius might never have been unfolded. Beſides his father's inſtructions, our author was aſſiſted in the learned languages by a young clergyman, then curate of Hurworth, who was boarded at his father's houſe. In the early part of his life, he attempted to teach a few ſcholars; but whether from his conciſe method (for he was not happy in expreſſing his ideas), or the warmth of his natural temper, he made no progreſs in his ſchool; he therefore ſoon left it off, and ſatisfied with a ſmall paternal eſtate of about 60l. or 70l. a year, was as independent as if he had enjoyed as many thouſands, and devoted himſelf to a ſtudious life, which he cloſely purſued in his native place through the courſe of a long life, being moſtly very healthy, till towards the latter part of his days, when he was much afflicted with the ſtone; towards the cloſe of the year 1781, being ſenſible of his approaching diſſolution, he diſpoſed of the whole of his mathematical library to a bookſeller at York, and on May the 26th 1782, his lingering and painful diſorder put an end to his life at his native village, being near 81 years of age; in his perſon he was rather ſhort, but ſtrong and well-made, with an open countenance and ruddy complexion. He was never known to aſk a favour, or ſeek the acquaintance of a rich man, unleſs he poſſeſſed ſome eminent qualities of the mind. He was a very good claſſical ſcholar, a tolerable phyſician, ſo far as it could be combined with mathematical principles, and teach a demonſtration, as Keil and Morton had endeavoured to bend to their hypotheſes. The latter he eſteemed above all others as a phyſician—the former as the beſt anatomiſt. He was very ſingular in his behaviour, dreſs, and converſation. His manners and appearance were that of a rude and rather booriſh countryman, he was of very plain converſation, and indeed ſeemingly rude, commonly mixing oaths in his ſen-

tences, though without any ill intention. He had ſtrong good natural mental parts, and could diſcourſe ſenſibly on any ſubject; but was always poſitive and impatient of any contradiction. He ſpent his whole life in cloſe ſtudy and writing books; from the profits of which he redeemed his little patrimony from ſome original incumbrance. He had but one coat, which he always wore open before, except the lower button; no waiſtcoat; his ſhirt quite the reverſe of one in common uſe, no opening before, but buttoned cloſe at the collar behind; a kind of flaxen wig which had not a crooked hair in it; and probably had never been tortured with a comb from the time of its being made. This was his dreſs when he went into company. A hat he would make to laſt him the beſt part of his lifetime, gradually leſſening the flaps, bit by bit, as it loſt its elaſticity and hung down, till little or nothing but the crown remained. No change was ever made during more than ten years. Many people affirmed he never had any other for twice that period. He never rode although he kept a horſe. He was frequently ſeen to lead the horſe, with a kind of wallet ſtuffed with the proviſions he had bought at the market. He always walked up to London when he had any thing to publiſh, reviſing ſheet by ſheet himſelf: truſting no eyes but his own, was always a favourite maxim with him. He never advanced any mathematical propoſition that he had not firſt tried in practice, conſtantly making all the different parts himſelf on a ſmall ſcale, ſo that his houſe was filled with all kinds of mechanical inſtruments together or disjointed. De Moivre, Mac Laurin, and other mathematicians uſed to ſay, "He had no learning, poor man!" He would frequently ſtand up to his middle in water while fiſhing; a diverſion he was remarkably fond of. He uſed to ſtudy inceſſantly for ſome time, and then for relaxation take a ramble to any pot ale-houſe where he could get any body to drink with and talk to. The duke of Mancheſter was highly pleaſed with his company, and uſed often to come to him in the fields and accompany him home, but could never perſuade him to get into a carriage. On theſe occaſions he would ſometimes exclaim, "Damn your whim-wham; I had rather walk." When he wrote his ſmall Treatiſe on Navigation, he and ſome of his ſcholars took a ſmall veſſel from Hurworth, and the whole crew ſoon got ſwampt; when Emerſon, ſmiling and alluding to his treatiſe, ſaid, "They muſt not do as I do, but as I ſay." He was a married man; and his wife uſed to ſpin on an old-faſhioned wheel, whereof a very accurate drawing is given in his mechanics. He was deeply ſkilled in the ſcience of muſic, the theory of ſounds, and the various ſcales both ancient and modern, but was a very poor performer. He carried that ſingularity which marked all his actions even into this ſcience. He had, if we may be allowed

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the expreſſion, two firſt ſtrings to his violin, which, he ſaid, made the E more melodious when they were drawn up to a perfect uniſon. His virginal, which is a ſpecies of inſtrument like the modern ſpinnet, he had cut and twiſted into various ſhapes in the keys, by adding ſome occaſional half-tones in order to regulate the preſent ſcale, and to rectify ſome fraction of diſcord that will always remain in the tuning. He never could get this regulated to his fancy, and generally concluded by ſaying, "It was a damned inſtrument, and a fooliſh thing to be vexed with."

The following is as accurate a liſt of Mr. Emerſon's works, as we have been able to obtain: 1. The doctrine of fluxions, 8vo. about 1748. 2. The projection of the ſphere, orthographic, ſtereographic, and gnomonical; both demonſtrating the principles, and explaining the practice of theſe ſeveral ſorts of projections. 8vo. 1749. 3. The elements of trigonometry; containing the properties, relations, and calculations of ſines, tangents, ſecants; or the doctrine of the ſphere, and the principles of plain and ſpherical trigonometry: all plainly and clearly demonſtrated. 8vo. 1749. 4. The principles of mechanics; explaining and demonſtrating the general laws of motion, the laws of gravity, motion of deſcending bodies, projectiles, mechanic powers, pendulums, centers of gravity, or ſtrength and ſtreſs of timber, hydroſtatics, and conſtructions of machines. 8vo. 1754. 5. Navigation, or the art of ſailing upon the ſea; containing a demonſtration of the fundamental principles of this art: together with all the practical rules of computing a ſhip's way, both by plane ſailing, Mercator, and middle latitude, founded upon the foregoing principles. With many other uſeful things thereto belonging. To which are added, ſeveral neceſſary tables. 12mo. 1755. 6. A treatiſe of algebra, in two books. 8vo. 1765. 7. The arithmetic of infinites, and the differential method, illuſtrated by examples. The elements of the conic ſections, demonſtrated in three books. 8vo. 1767. 8. Mechanics, or the doctrine of motion; comprehending the general laws of motion; the deſcent of bodies perpendicularly, and down inclined planes, and alſo in curve ſurfaces; motion of pendulums, centres of gravity, equilibrium of beams of timber, and their forces and directions; mechanical powers; comparative ſtrength of timber, and its ſtreſs; the powers of engines, their motion and friction, &c. 8vo. 1769. 9. The elements of optics, in four books. 8vo. in 1768. 10. A ſyſtem of aſtronomy. Containing the inveſtigation and demonſtration of the elements of that ſcience. 8vo. 1769. 11. The laws of centripetal and centrifugal force. 8ov. 1769. 12. The mathematical principles of geography. 8vo. 1770. 13. Tracts. 8vo. 1770. 14. Cyclomatheſis; or an eaſy introduction to the ſeveral branches of the mathe-

matics. 10 vols. 8vo. 1770. 15. A ſhort comment on ſir Iſaac Newton's principia, containing notes upon ſome difficult places of that excellent book. To which is added, a defence of ſir Iſaac againſt the objections that have been made to ſeveral parts of the principia and optics, by Leibnitz, Bernoulli, Euler, &c. and a confutation of the objections made by Drs. Rutherford and Bedford againſt his chronology. 8vo. 1770. 16. Miſcellanies: or, a miſcellaneous treatiſe, containing ſeveral mathematical ſubjects. 8vo. 1776.

EMILIANO (JOHN), an italian philoſopher and phyſician of the xvith century, acquired a reputation in the medical art, which he practiſed with ſucceſs, as a great naturaliſt. He is, principally known by a tract printed at Venice, in 1584, 4to. under the title of, Hiſtoria naturalis de ruminantibus, & ruminatione.

EMILIUS (PAULUS). He was deſcended from an antient equeſtrian family in Rome; and, before the 30th year of his age, went through ſome of the moſt honourable offices in the commonwealth. His firſt riſe in the ſtate was to the place of edile, which, at that time, and for many ages afterwards, was conſidered as very honourable. Rome was then engaged in a moſt expenſive and bloody war with the Macedonians, and Paulus Emilius was to have been ſent againſt them; but troubles breaking out in Spain, he put himſelf at the head of a ſmall but well choſen band of veterans, and marched againſt the inſurgents. Having reſtored peace in Spain, he returned to Rome, and was choſen conſul with the unanimous approbation of the ſenate and people, who valued him more for his intrinſic merit and illuſtrious actions, than for the dignity of his family. The Romans having been very unſucceſsful in the macedonian war, Paulus Emilius was ſent to command their armies, and he not only defeated Antiochus, but likewiſe obliged that ambitious prince to ſue for peace in the moſt abject and humiliating manner. The diſſenſions among the Greeks were fomented by the Romans, whoſe valour, at leaſt during the growing years of their republic, generally flowed from the moſt profound political knowledge, and wiſdom. Paulus Emilius was one of thoſe great geniuſes who knew how to mix with valour the moſt conſummate wiſdom. Calm and unruffled in his natural temper, he was neither elevated by ſucceſſes, nor depreſſed by loſſes and diſappointments. This appeared in his conduct when he returned from Macedonia to Rome. He had eſtabliſhed peace in Greece, and like a true patriot he ſet himſelf to reform ſuch abuſes as had crept into the roman government during his abſence. And here it may not be amiſs to obſerve, that although Rome was under a republican form of government, where parties

ties are generally formed from motives of jealouſy, yet they were ſeldom ſo ungrateful to their commanders, as their neighbours the Greeks; and much leſs ſo than the Carthaginians. They ſubmitted to the dictates of Paulus Emilius as if he had been their ſovereign; nor did the ſenate think any honours too great for him. He repaired the capitol, and ordered plays to be exhibited for the amuſement of the youth; thereby intending to inſpire them with true notions of honour, and make them ſerviceable to their country in the field. It may be juſtly ſaid of him, that he pointed out the way for that greatneſs which afterwards diſtinguiſhed the Romans from all other people in the world; and although he did not live to ſee it completed, yet his name was held in ſuch eſtimation, that his conduct was held up as a noble pattern for all his ſucceſſors to copy after. He died at Rome in the 72d year of his age; and his body was attended to the funeral pile by all ranks of citizens, who embraced that opportunity of teſtifying their regard for their diſintereſted patriot and benefactor.

EMLYN (THOMAS), a learned and pious engliſh divine, memorable for his ſufferings on the ſcore of heterodoxy, was deſcended of a ſubſtantial and reputable family, and born at Stamford in Lincolnſhire, May 27, 1663. His parents were frequenters of the eſtabliſhed church, and particularly acquainted with Cumberland, then a miniſter at Stamford, afterwards biſhop of Peterborough; but being inclined to the ſentiments of the non-conformiſts, they choſe to bring up their ſon to the miniſtry among them. For this purpoſe, after he had been at a private ſchool four years, he was ſent in 1678 to an academy in Northamptonſhire, where he continued four years more. He went in 1679 to Cambridge, and was admitted of Emanuel college; but ſoon returned to the academy. In Auguſt 1682 he removed to Mr. Doolittle's ſchool near London; and in December following made his firſt eſſay as a preacher, at Mr. Doolittle's meeting-houſe near Cripplegate. In the year 1683, Mr. Emlyn became chaplain to the counteſs of Donegal, a lady of great quality and eſtate in the north of Ireland, but then living in Lincoln's-inn-fields. While the family reſided there, he was the ſorrowful ſpectator of the tragical and affecting execution of the renowned patriot, lord William Ruſſel. It was obſerved, by Mr. Emlyn, that even the guards themſelves, diſcovered in their melancholy and dejected countenances, their deep concern and grief at the fatal blow given to that noble lord, and through him to the liberties of the nation. The next year, 1684, Mr. Emlyn went over with the counteſs and the reſt of her family to Belfaſt in Ireland, where ſhe was ſoon after married to ſir William Franklin, and lived in great ſtate and ſplendour. Here our chaplain had a very liberal and handſome

ſome allowance, uſually wore the habit of a clergyman, and was treated by ſir William and the counteſs with every mark of civility. Indeed they ſhewed to him the reſpect of an equal, and required their ſervants and attendants to behave to him with the ſame regard as to themſelves. He had too much good ſenſe to make an improper uſe of this encouragement. Sir William Franklin, who had a good eſtate in the weſt of England, offered him a conſiderable living there; but this offer he declined, not being ſatisfied with the terms of miniſterial conformity, though at time he had no ſcruples on the ſubject of the trinity. He was far, however, from being ſtiff in trifles, or bigoted to any party. He conſtantly attended the ſervice of the church both parts of the day; and when in the evening he preached in the counteſs's-hall, he had the miniſter of the pariſh, Mr. Claude Gilbert, for a hearer, with whom he lived in great intimacy, and for whom he often officiated in the pariſh-church. Indeed, without any ſubſcription, he had from the biſhop of the dioceſe a licence to preach *facultatis exercendæ gratiâ*; inſomuch, that it was reported that he had entirely left the diſſenters, and was gone over to the eſtabliſhment. While Mr. Emlyn was in this ſtation, he made a journey to Dublin, where he preached once to the congregation of which Mr. Daniel Williams and Mr. Joſeph Boyſe were then paſtors; and ſo acceptable were his ſervices to the audience, that the people were hence afterwards induced to invite him thither. Towards the latter end of king James's reign, the north of Ireland was thrown into ſuch confuſion and diſorder, that the family of ſir William Franklin, and the counteſs of Donegal, broke up; an event which was accelerated by ſome domeſtic differences. Mr. Emlyn, therefore, returned to London, where he arrived in December, 1688. Mr. (afterwards Dr.) Daniel Williams had ſome time before retreated to the ſame place, having quitted the paſtoral care of the congregation at Dublin, which he could never be perſuaded to reſume. When this determination was known, and Mr. Emlyn had not yet left Ireland, Mr. Boyſe ſounded him by letter, to know whether he was diſpoſed to become Mr. Williams's ſucceſſor, and wiſhed him to take Dublin in his way to England. He declined the propoſal. In Mr. Emlyn's journeyings between Ireland and London, he ſeveral times accepted of invitations to preach in the pariſh-churches of ſome towns through which he paſſed. At Liverpool in particular, as he was ſtanding at the door of his inn one Saturday evening, the miniſter of the place, concluding by his garb that he was a clergyman, requeſted him to give his pariſhioners a ſermon the next day, which he accordingly did. What was very remarkable, when he paſſed that way again ſome time afterwards, the miniſter being dead, ſeveral of the people, who had

had heard him before, desired him to preach for them the next Sunday, which service he performed so much to their satisfaction, that they offered to use their interest with their patron to procure him the living; an offer with which his views of things did not permit him to comply. After Mr. Emlyn had returned to London, being out of employment, he was invited by sir Robert Rich, one of the lords of the admiralty, in May, 1689, to his house near Beccles, in Suffolk, and was by him prevailed upon to officiate as minister to a dissenting congregation at Leostoff in that county. This place he supplied for about a year and a half, but refused the invitation of becoming their pastor, having determined not to accept the pastoral care, where he was not likely to settle for life, or at least for a long continuance. Here also he cultivated a friendly correspondence with the parish-minister, frequently taking several of his people along with him to church, and accompanying the minister in collecting public charities; by which means a perfect harmony subsisted between the members of the establishment and the dissenters. During Mr. Emlyn's residence at Leostoff, he contracted a close and intimate acquaintance with Mr. William Manning, a worthy non-conformist minister at Peasenhall in that neighbourhood. Being both of them of an inquisitive temper, they frequently conferred together, and jointly examined into the principal points of religion, mutually communicating to each other their respective sentiments. This correspondence, notwithstanding the great distance to which they were afterwards separated, was carried on by letters as long as Mr. Manning lived. Dr. Sherlock's "Vindication of the Trinity," having been published about this time, their thoughts were much turned to the consideration of that subject; and the more they enquired into it, the more did they see reason first to doubt, and afterwards to differ from the received doctrine in that article. Mr. Manning embraced the socinian opinion, and strove hard to bring Mr. Emlyn into the same way of thinking; but he could not be brought to doubt either of the pre-existence of Jesus as the *Logos*, or that by him God had created the material world. The interpretations which the socinians gave of the scriptures appeared to our divine so forced and unnatural, that he could by no means accede to them; nor did he ever, in the succeeding part of his life, change his sentiments upon the subject. Nevertheless, upon occasion of his carrying a letter from Mr. Whiston to the prolocutor of the lower house of convocation, in 1711, he was, without any regard to truth, reflected on as a socinian preacher.

When James II. had fled from Ireland to France, and affairs were tending to a settlement in the former kingdom, the protestant congregations began to re-assemble in large numbers.

Upon

Upon this occaſion, Mr. Boyſe again preſſed Mr. Emlyn to accept the paſtoral care, jointly with himſelf, of the diſſenting ſociety, in Wood-ſtreet, Dublin. The invitation being earneſtly recommended by Mr. Nathanael Taylor, an eminent miniſter in London, Mr. Emlyn thought proper to comply with it, after having taken a conſiderable time for deliberation. Accordingly, in May, 1691, he removed to Dublin. Here he ſoon came into great reputation as a preacher. He had not only a portly preſence, a ſtrong clear voice, and a graceful delivery, but his diſcourſes were for the moſt part rational and perſuaſive, and always accompanied with ſomething ſerious and pathetic. This he deemed the right mode of inſtruction, and often lamented that an addreſs to the affections was ſo much neglected by rational divines. Controverſial points he ſcarcely ever introduced into the pulpit. Few excelled him in prayer; and he was exemplary in the private duties which were incumbent upon him as a chriſtian miniſter. Mr. Emlyn being thus ſettled in Dublin, contracted an acquaintance there with Mrs. Eſther Bury, who though an uſual attendant on the church-ſervice, had been induced, by the fame of his preaching, to become his hearer. She was one of the daughters and coheireſſes of Mr. David Sollom, a gentleman of good eſtate in the county of Meath. At this time ſhe was the wife of Richard Cromleholme Bury, eſq. who was poſſeſſed of a large eſtate near Limerick, and who, dying on the 23d of November, 1691, left her a widow, with a handſome jointure. In this ſtate, though ſhe had many admirers, Mrs. Bury continued till the year 1694, when ſhe was married to Mr. Emlyn. He was now arrived to the utmoſt height of his deſires. Being poſſeſſed of an eaſy fortune, he lived in affluence: beſides which he was in a ſtation of large and extenſive uſefulneſs, was highly beloved by his people, and was well reſpected by all who knew him. In 1697 he had ſome thoughts of openly declaring his ſentiments in relation to the trinity, and of breaking off from the congregation: but, on mature deliberation, he determined not to proceed abruptly in ſo important an affair, nor haſtily to throw himſelf out of a ſtation of uſefulneſs. At the ſame time, he was reſolved to embrace the firſt fair occaſion of declaring his opinion concerning the trinitarian doctrine. Till the year 1701, Mr. Emlyn continued in a happy ſituation, both with regard to public and private life. But towards the end of that year he began to experience a very afflictive change in his condition. His firſt calamity was of a domeſtic nature; for, on the 13th of October, he loſt his wife, who was endeared to him by every conſideration. This event was ſucceeded, in a very few weeks, by the deceaſe of his mother; and he had a little before been deprived of a young ſon. The death of his wife, in particular, inflicted a deep and ten-

der wound upon his heart, as may be perceived in the ſermon which he preached upon the occaſion; and which was printed at Dublin, in 1703, under the title of "Funeral Conſolations." This ſermon exhibits one of the fineſt examples of unaffected pathetic eloquence that our language affords; and had nothing elſe ever been publiſhed by our author, it would have entitled him to high eſtimation among the readers of practical divinity. The excellence of the diſcourſe has occaſioned it to be ſeveral times reprinted. It is added to the volume of ſermons publiſhed after his deceaſe, and it is inſerted in the "Proteſtant Syſtem," and in the "Practical Preacher." Perhaps, it may be found in other collections. It is obſervable, that Mr. Emlyn never once mentions his wife, but, towards the concluſion of the diſcourſe, has covertly and delicately delineated her character. Afterwards it was a conſolation to him that his beloved conſort did not live to ſee the troubles which ſoon came upon him; ſince they might too deeply have affected her gentle ſpirit.

In leſs than nine months after Mrs. Emlyn's deceaſe, the perſecution of our author commenced on account of his opinions in relation to the trinity. The firſt occaſion was given to it by Dr. Duncan Cummins, a noted phyſician in Dublin, and a leading member of the congregation in Wood-ſtreet. This gentleman had been brought up to the ſtudy of divinity, but afterwards choſe the medical profeſſion; and he had done ſo many kind offices to Mr. Emlyn, that his conduct could not be imputed to ill-will, but to a miſtaken zeal for what he apprehended to be important truth. Having obſerved that Mr. Emlyn avoided expreſſing the common opinion, and thoſe arguments which are ſuppoſed to ſupport it, he ſtrongly ſuſpected that his judgment was againſt the ſupreme deity of the lord Jeſus Chriſt. This ſuſpicion he communicated to Mr. Boyſe, the conſequence of which was, that, in June, 1702, they jointly waited upon Mr. Emlyn, acquainting him with their jealouſies, and earneſtly deſiring to know his real ſentiments in the matter. Being thus applied to, he thought himſelf bound, as a chriſtian, to declare openly his faith in ſo great a point. Accordingly he freely owned himſelf to be convinced, that *the God and father of Jeſus Chriſt* is alone the ſupreme being, and ſuperior in excellence and authority to his ſon, who derives all from him. At the ſame time, Mr. Emlyn told the gentlemen that he did not aim to make any ſtrife among the people of the congregation, but was willing to leave them peaceably, that, if they pleaſed, they might chooſe another miniſter. This, however, was not to be permitted him. Mr. Boyſe, not willing to take ſuch a weighty matter upon himſelf, brought it before the Dublin miniſters, though he well knew the narrowneſs of their principles, and that ſome of them had reflected upon his own orthodoxy, having

ing charged him with being a pelagian. Theſe miniſters were Mr. Weld, Mr. Travers, Mr. Sinclair, Mr. Iredel, and Mr. Tate. At an interview with them, he candidly explained his ſentiments, the only reſult of which was, that, on that very day, they agreed to caſt him off, and that he ſhould not be permitted to preach any more: and this they did without conſulting his congregation, who, as yet, were entire ſtrangers to the affair. Indeed, he had never any hearing before them at all. He directed, however, the deacons and chief managers of the church to be called together, when he informed them, that a difference of opinion relative to the trinity, had rendered him offenſive to ſome who were preſent, and to the miniſters of Dublin; upon which account, thankfully acknowledging the kindneſs and reſpect they had ſhewn him for ſo many years, he deſired his diſmiſſion. At this declaration the gentlemen aſſembled were greatly ſurpriſed and grieved; and Dr. Cummins himſelf then wiſhed that he had not begun the buſineſs. It was propoſed that Mr. Emlyn ſhould lie by for ſome time without preaching; but to this he would not conſent without a declaration of the cauſe, leſt he ſhould be ſuſpected of having been guilty of ſome immorality. The next propoſition was, that he ſhould retire for a while to England, provided it was approved of by the miniſters. To this they agreed, accompanying their agreement with an imperious meſſage, ſent by two of their number, charging him not to preach any where, to whatever place he went. Mr. Emlyn embarked for England the next day, with great inconvenience to himſelf and family; and, no ſooner was he gone, than a loud clamour was raiſed againſt him and his opinions. He had now leiſure to look back, and reflect on the change in his condition. He ſaw that he was entered upon a dark ſcene, and muſt arm himſelf for various trials. He had not been of ſo unſocial a nature as not to reliſh the ſociety and love of his dear friends, nor was he inſenſible to the pangs of a violent ſeparation. Neither was he yet ſo mortified to the world as not to feel the difference between contempt and reſpect, between affluence and ſtraits. Nevertheleſs, his convictions of what he believed to be truth were ſtill ſo clear, that theſe things never ſtaggered his reſolutions of adhering to it, in the midſt of all diſcouragements. When Mr. Emlyn came to London, he found ſome perſons who were diſpoſed to treat him with candour and charity. This, however, when they heard of it, was ſo offenſive to the Dublin miniſters, that they endeavoured, by their letters, to render him as odious as poſſible. While he was in London, he publiſhed a ſhort account of his caſe.

After about ten weeks abſence, though Mr. Emlyn received diſcouraging accounts of the rage that prevailed againſt him in Dublin, he thought it neceſſary to return to his family. Find-

ing that both his opinion and his perſon lay under a great odium among many who knew little of the ſubject in diſpute, he deemed it an act of juſtice to himſelf, and eſpecially to the truth, to ſhew what evidence there was in the ſcriptures for the doctrine which he embraced. Accordingly, he wrote his "Humble inquiry into the ſcripture-account of Jeſus Chriſt: or, a ſhort argument concerning his deity and glory, according to the goſpel." A few days after this work was printed, our author intended to return to England; but ſome zealous diſſenters, getting notice of his deſign, reſolved to have him proſecuted. Two of them, one of whom was a preſbyterian, and the other a baptiſt-church officer, were for preſenting Mr. Emlyn; but upon reflection, this method was judged to be too ſlow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two diſſenters, immediately obtained a ſpecial warrant from the lord chief juſtice (ſir Richard Pyne) to ſeize our author and his books. Thomas himſelf accompanied the keeper of Newgate in the execution of the warrant, and was afterwards a very forward and eager witneſs at Mr. Emlyn's trial. Our author, with part of the impreſſion of his work, being thus ſeized, was carried before the lord chief juſtice, who at firſt refuſed bail, but afterwards ſaid that it might be allowed with the attorney-general's conſent; which being obtained, two ſufficient perſons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in hilary term, February 1703, at the end of which he was bound over to eaſter term, when the grand jury found the bill, wherein he was indicted of blaſphemy. To ſuch a charge he could not in juſtice ſubmit, and therefore choſe to traverſe. The indictment was altered three times before it was finally ſettled, which occaſioned the trial to be deferred till June 14, 1703. On that day, Mr. Emlyn was informed, by an eminent gentleman of the long robe, ſir Richard Levins, afterwards lord chief juſtice of the common pleas, that he would not be permitted to ſpeak freely, but that it was deſigned to run him down like a wolf, without law or game; and he was ſoon convinced that this was not a groundleſs aſſertion. The indictment was for writing and publiſhing a book, wherein he had blaſphemouſly and maliciouſly aſſerted, that Jeſus Chriſt was not equal to God the father, to whom he was ſubject; and this with a ſeditious intention. For the amuſement of ſuch of our readers as are curious in their enquiries into the hiſtory of perſecution, a copy of the indictment ſhall be given below [F]. Mr.

[F] This indictment was, in engliſh, as follows: The jury for our ſovereign lady the queen, upon their baths ſay and preſent, that Thomas Emlyn, of the city of Dublin, gent. not having God before his eyes, nor yielding reverence to the true

Mr. Emlyn knew that it it would be difficult to convict him of being the author of the work; and, no queſtion being put to him on that head, he did not think himſelf bound, by a forward confeſſion to be his own accuſer. The proſecutor not being able to produce ſufficient evidence of the fact, at length ſent for Mr. Boyſe. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had ſaid nothing of them in the pulpit directly, but only ſome things that gave ground of ſuſpicion. Mr. Boyſe being farther aſked, what our author had ſaid in private conference with the miniſters, anſwered, "that what he had declared there was judged by his brethren to be near to arianiſm." Though this only proved the agreement of the book with Mr. Emlyn's ſentiment, it yet had a great effect upon the minds of the jury, and tended more than any other conſideration to produce a verdict againſt him. The queen's counſel, ſenſible that they had only preſumption to allege, contended, that ſtrong preſumption was as good as evidence; which doctrine was ſeconded by the lord chief juſtice, who repeated it to

true and orthodox holy chriſtian religion, eſtabliſhed in the kingdom of Ireland; but being wholly moved by the inſtigation of the devil, and preſumptuouſly treating of the divinity of our ſaviour and redeemer Jeſus Chriſt, did, on the eighth day of February, in the firſt year of the reign of our ſovereign lady Anne, by the grace of God, of England, Scotland, France, and Ireland, queen, defender of the faith, &c. at Merchants-key, in the pariſh of St. Owen, in the county of the city of Dublin aforeſaid, by force and arms, namely, by ſword, ſtick, &c. write, and cauſe to be printed, a certain infamous and ſcandalous libel, intitled, "An humble inquiry into the ſcripture-account of Jeſus Chriſt, or a ſhort argument concerning his deity and glory, according to the goſpel;" in which libel he, the ſaid Thomas Emlyn, did impiouſly, blaſphemouſly, falſely, and maliciouſly, aſſert, affirm, and declare, in theſe engliſh words following, namely, "I (meaning him the ſaid Thomas Emlyn) ſee no reaſon there will be to oppoſe thoſe unitarians who think him (meaning Jeſus Chriſt our ſaviour and redeemer) to be a ſufficient ſaviour and prince; though he (meaning Jeſus Chriſt our lord aforeſaid) be not the only ſupreme God. Nor can any with reaſon attempt to prove him (meaning the ſame Jeſus Chriſt) to be ſuch from his works and office, as king of his church; ſince it is implied that as ſuch he (meaning Jeſus Chriſt our lord aforeſaid) muſt do homage to God the father, in delivering up his kingdom to him, and the very expreſſion to God the father makes it plain that there is no God the ſon in the ſame ſenſe, or in the ſame ſupreme eſſence with the father. So then Jeſus Chriſt in his higheſt capacity being inferior to the father, (meaning God the father,) how can he (meaning Jeſus Chriſt our lord aforeſaid) be the ſame God to which he (meaning Jeſus Chriſt our lord aforeſaid) is ſubject, or of the ſame rank and dignity? So that I (meaning him the ſaid Thomas Emlyn) may ſafely ſay thus much, that the bleſſed Jeſus has declared himſelf not to be ſupreme God or equal to the father, as plainly as words could ſpeak, or in brief expreſs."——And he the ſaid Thomas Emlyn did on the day and year aforeſaid, at Merchants-key aforeſaid, in the pariſh and ward aforeſaid, in the county of the city of Dublin aforeſaid, publiſh the ſaid infamous and ſcandalous libel with intention to diſturb the peace and tranquillity of this kingdom, to ſeduce the pious, true, and faithful ſubjects of our ſaid lady the queen, from the true and ſacred chriſtian faith and religion, eſtabliſhed in this kingdom of Ireland; to the evil and pernicious example of others, and againſt the peace of our ſaid lady the queen, who now is, her crown and dignity, &c.

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the jury. In ſhort, the torrent was ſo violent, that our author's own counſel could not withſtand it. All this, however, related only to the fact of his writing the book, while the main queſtion ſtill remained, whether the paſſages produced in the indictment amounted to blaſphemy. But this matter was never ſpoken to at all. Mr. Emlyn's own counſel dared not to touch upon the ſubject, and he was not permitted to ſpeak for himſelf. In concluſion, the jury brought him in guilty; for which ſome of them afterwards expreſſed their concern. The verdict being pronounced, the attorney-general moved that our author might have the honour of the pillory; but the paſſing of the ſentence was deferred to June 16, being the laſt day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyſe ſhewed great concern for our author, and uſed all his intereſt to prevent the rigorous ſentence for which the attorney-general (Robert Rochford, eſq.) had moved. It being thought proper that Mr. Emlyn ſhould write to the lord chief juſtice, he accordingly did ſo; and his letter was expreſſed in ſuch candid, ſerious, and manly, terms, that it ought to have excited a greater attention [G]. When he appeared to have judgment given againſt him, it was moved by one of the queen's counſel (Mr. Brodrick) that he ſhould retract: but to this our author could not conſent. The lord chief juſtice, therefore, proceeded to paſs ſentence on him; which was, that he ſhould ſuffer a year's impriſonment, pay a

[G] It was as follows:

'My Lord,

'Though your lordſhip may perhaps judge me guilty of a fault for which you cannot admit any apology, yet I may preſume upon ſo much compaſſion as to have leave to offer ſomething by way of mitigation: I do aſſure your lordſhip, that I have no greater deſire than to learn the truth from the holy ſcriptures, by which I ſhall always be guided according to my beſt light; and, if I am miſtaken in my opinions, God knows, it is altogether unwillingly. It is moſt obvious that I have forfeited my intereſt, and ſacrificed my reputation in the world, and expoſed myſelf to ſuch evils as nothing could ever make me ſubmit to but the real fear of offending God; which your lordſhip will, I doubt not, allow for a very great reaſon. I am ready to do any thing conſiſtent with my judgment and conſcience; but I am afraid to do that, for fear of ſhame from men, for which, my conſcience may ſuggeſt to me, that Jeſus Chriſt will be aſhamed of me at the great day. I imagine, by ſomething ſpoken on my trial, that your lordſhip conceived I had written ſome deriding ſcoraful expreſſions of the holy Jeſus, which I am ſure I never deſigned; the ſum of the whole book being only to ſhew the father to be greater than he, not denying him any glory conſiſtent with that. I hope, that as the great and merciful God will ſooner forgive many errors of the underſtanding than one wilful crime, ſo your lordſhip will make a conſiderable difference between the diſputable errors, which men of probity and learning are divided about, and ſcurrilous reflections on the bleſſed Jeſus, which are intended for contempt, which my ſoul ſhall ever abhor. I ſhall only preſume to add, that as it is entirely for my conſcience that I ſuffer, ſo I can never be deprived of the comfortable ſupport which ſuch a conſideration carries in it; having, I hope, learned in ſome meaſure to be conformed to him who endured the croſs, and will ſhortly appear the righteous judge of all. Knowing how much depends on your lordſhip's favour, and clemency, as to the penalty I am liable to, I entreat for it, and am your lordſhip's &c.'

thouſand pounds fine to the queen, and lie in priſon till paid; and that he ſhould find ſecurity for good behaviour during life. The pillory, he was told, was the puniſhment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breaſt, he was led round the four courts to be expoſed. This ſentence, for bare matters of ſpeculation and belief, was by ſome thought to be very ſevere and cruel; but the lord chief juſtice did not ſcruple to magnify the mercy of it, becauſe in Spain and Portugal the puniſhment would have been no leſs than burning. After judgment had been paſſed, Mr. Emlyn was committed to the ſheriffs of Dublin, and was a cloſe priſoner, for ſomething more than a quarter of a year, in the houſe of the under-ſheriff. On the 6th of October he was haſtily hurried away to the common jail, where he lay among the priſoners in a cloſe room filled with ſix beds, for about five or ſix weeks; and then, by an habeas corpus, he was upon his petition removed into the Marſhalſea for his health. Having here greater conveniences, he wrote, in 1704, a tract, intituled, "General remarks on Mr. Boyſe's vindication of the true deity of our bleſſed ſaviour." In the Marſhalſea our author remained till July 21, 1705, during the whole of which time his former acquaintances were eſtranged from him, and all offices of friendſhip or civility in a manner ceaſed; eſpecially among perſons of a ſuperior rank. A few, indeed, of the plainer tradeſmen belonging to his late congregation were more compaſſionate and friendly. But, of all men, the diſſenting miniſters of Dublin were the moſt deſtitute of kindneſs. Not one of them, Mr. Boyſe excepted, vouchſafed to Mr. Emlyn that ſmall office of humanity, the viſiting him in priſon; nor had they ſo much pity on the ſoul of their erring brother, as they thought him, as to ſeek to turn him from the error of his way. For a long time our author continued with little appearance of relief; content with this, that he knew for whom and for what he ſuffered. At length, through the zealous and repeated ſolicitations of Mr. Boyſe, the generous interference of Thomas Medlicote, eſq. the humane interpoſition of the duke of Ormond, and the favourable report of the lord chancellor (ſir Richard Cox, to whom a petition of Mr. Emlyn had been preferred), and whoſe report was, that ſuch exorbitant fines were againſt law, the fine was reduced to ſeventy pounds, and it was accordingly paid into her majeſty's exchequer. Twenty pounds more were paid, by way of compoſition, to Dr. Narciſſus March, archbiſhop of Armagh, who, as queen's almoner, had a claim of one ſhilling a pound upon the whole fine. During Mr. Emlyn's confinement in the Marſhalſea, he regularly preached there. He had hired a pretty large room to himſelf, whither, on the ſundays, ſome of the impriſoned debtors reſorted; and from without doors there

there came ſeveral of the lower ſort of his former people and uſual hearers. That they would not wholly forſake him, nor refuſe to worſhip God with him, was a great pleaſure to our author in his ſtate of impriſonment.

Soon after his releaſe Mr. Emlyn returned to London, where a ſmall congregation was found for him, conſiſting of a few friends, to whom he preached once every ſunday. This he did without ſalary or ſtipend; although, in conſequence of his wife's jointure having devolved to her children, his fortune was reduced to a narrow income. The liberty of preaching which our author enjoyed, gave great offence to ſeveral perſons, and eſpecially to Mr. Charles Leſlie, the famous non-juror, and Mr. Francis Higgins, the noted rector of Balruddery, in the county of Dublin. Complaint was made upon the ſubject to Dr. Teniſon, archbiſhop of Canterbury. That great and good prelate was not unacquainted with Mr. Emlyn's having a meeting in London, or with what had befallen him in Dublin; but he had heard ſuch an account of his character, that his grace was not inclined to moleſt him. Even Mr. Higgins himſelf did not pretend to ſay, that our author made controverted points the ſubjects of his preaching. Nevertheleſs, in the repreſentation of the lower houſe of convocation to the queen in 1711, it was aſſerted, that weekly ſermons were preached in defence of the unitarian principles. This aſſertion was ſo groundleſs, that Mr. Emlyn thought proper to write a paper containing ſome obſervations upon it. After a few years, his congregation was diſſolved by the death of the principal perſons who had attended upon his miniſtry, and he retired into a ſilent obſcurity, but not into idleneſs; for the greater part of his life was diligently ſpent in ſupporting, by various works, the principles he had embraced, and the cauſe for which he had ſuffered. The firſt performance publiſhed by him, after his releaſe from priſon, was, "A letter to the reverend Dr. Willis, dean of Lincoln; being ſome friendly remarks on his ſermon before the honourable houſe of commons, Nov. 5. 1705." The intention of this letter was to ſhew that the puniſhment even of papiſts for religion was not warranted by the jewiſh laws; and that chriſtians had been more cruel perſecutors than jews. In 1706 Mr. Emlyn gave to the world one of his moſt elaborate productions, which is, "A vindication of the worſhip of the lord Jeſus Chriſt, on unitarian principles. In anſwer to what is ſaid, on that head, by Mr. Joſeph Boyſe, in his vindication of the deity of Jeſus Chriſt. To which is annexed, an anſwer to Dr. Waterland on the ſame head." Two publications came from our author in 1707, the firſt of which was entitled, "The ſupreme deity of God the father demonſtrated. In anſwer to Dr. Sherlock's arguments for the ſupreme divinity of Jeſus Chriſt, or whatever can be

urged againſt the ſupremacy of the firſt perſon of the holy trinity." The other was, "A brief vindication of the biſhop of Gloceſter's (Dr. Fowler) diſcourſes concerning the deſcent of the man Chriſt Jeſus from heaven, from Dr. Sherlock the dean of St. Paul's charge of hereſy. With a confutation of his new notion in his late book of The ſcripture proofs of our ſaviour's divinity." In 1708 Mr. Emlyn printed three tracts, all of them directed againſt Mr. Leſlie. The titles of them are as follow: 1. Remarks on Mr. Charles Leſlie's firſt dialogue on the ſocinian controverſy. 2. A vindication of the remarks on Mr. Charles Leſlie's firſt dialogue on the ſocinian controverſy. 3. An examination of Mr. Leſlie's laſt dialogue relating to the ſatisfaction of Jeſus Chriſt. Together with ſome remarks on Dr. Stillingfleet's True reaſons of Chriſt's ſufferings. In this piece, the doctrine of infinite ſatisfaction is oppoſed with great ability. One of our author's moſt curious productions was publiſhed in 1710. It is intitled, "The previous queſtion to the ſeveral queſtions about valid and invalid baptiſm, lay-baptiſm, &c. conſidered; viz. Whether there be any neceſſity (upon the principles of Mr. Wall's hiſtory of infant baptiſm) for the continual uſe of baptiſm among the poſterity of baptiſed chriſtians." Though Emlyn has ſupported his hypotheſis with ingenuity and learning, we do not find that he has obtained many converts to his opinion; though, perhaps, the number of them is at preſent rather increaſing. Our author did not again appear from the preſs till the year 1715, when he publiſhed, "A full inquiry into the original authority of that text, 1 John v. 7. There are three that bear record in heaven, &c. Containing an account of Dr. Mill's evidence, from antiquity, for and againſt its being genuine. With an examination of his judgement thereupon." This piece was addreſſed to Dr. William Wake, lord archbiſhop of Canterbury, preſident, to the biſhops of the ſame province, his grace's ſuffragans, and to the clergy of the lower houſe of convocation, then aſſembled. The diſputed text found an advocate in Mr. Martin, paſtor of the French church at the Hague, who publiſhed a critical diſſertation on the ſubject, in oppoſition to Mr. Emlyn's inquiry. In 1718 our author again conſidered the queſtion, in "An anſwer to Mr. Martin's critical diſſertation on 1 John v. 7. Shewing the inſufficiency of his proofs, and the errors of his ſuppoſitions, by which he attempts to eſtabliſh the authority of that text from ſuppoſed manuſcripts." Mr. Martin having publiſhed an examination of this anſwer, Mr. Emlyn printed a reply to it in 1720. A third tract was written upon the ſubject by Mr. Martin; ſo that he had the honour of being left in the poſſeſſion of the field; and this has been thought by many learned men to have been the only honour he obtained. It is generally allow-

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ed that Mr. Emlyn ſhewed diſtinguiſhed abilities and literature in the controverſy, and that there were numerous converts to his opinion. Biſhop Smallbrooke ſeems not to have been ſatisfied with Martin's defence. On Emlyn's ſide of the queſtion are Father Simon, La Croze, Sir Iſaac Newton, Dr. Bentley, Dr. Benſon, Wetſtein, Grieſbach, and other reſpectable writers and critics. Indeed, ſuch was the ſtate of the controverſy, that the learned in general had abandoned the defence of the verſe, when a new and ſpirited advocate for its authenticity appeared in Mr. archdeacon Travis. The archdeacon's work, however, has not been permitted to be triumphant. Strictures have been made upon it by ſeveral authors, both at home and abroad; and Mr. Porſon in particular (to whoſe eminence in greek literature words cannot eaſily do juſtice) has examined Mr. Travis's poſitions with ſuch ingenuity, ability, and critical preciſion, that, if the archdeacon can produce an anſwer equally diſtinguiſhed by the ſame qualities, he will juſtly be eſteemed one of the moſt fortunate of mankind. In fact, the ſubject is conſidered, by many learned men, as for ever decided. Indeed, we have often been ſurpriſed, and this for two reaſons, that ſo much ſtreſs ſhould be laid upon the text in queſtion by ſome zealous trinitarians. In the firſt place, the words are capable of being explained of an unity of conſent, and not of ſubſtance; as is evident from ſimilar language in the ſeventeenth chapter of St. John's Goſpel. And, ſecondly, in the proof of any important doctrine, the truth of it ſhould be made to reſt upon undiſputed paſſages, and not upon thoſe the authenticity of which muſt at beſt be pronounced to be extremely doubtful. Such dubious paſſages can never have any effect upon the minds of thoſe who are previouſly ſceptical with regard to any great queſtion.

While Mr. Emlyn was engaged in this celebrated controverſy, he found leiſure for other publications. In 1718 he printed a tract intituled, "Dr. Bennet's new theory of the trinity examined: or, ſome conſiderations on the diſcourſe of the ever bleſſed trinity in unity; and his examination of Dr. Clarke's ſcripture doctrine of the trinity." Dr. Bennet's explication of the trinity was ſingular, and approached to ſabellianiſm; on which account he laid himſelf open to the ſtrictures both of trinitarian and unitarian divines. Mr. Emlyn knew how to make the moſt of the doctor's miſtakes. Three pieces were publiſhed by Mr. Emlyn in 1719. The firſt was, Remarks on a book intituled The doctrine of the bleſſed trinity ſtated and defended, by four London miniſters, Mr. Tong, Mr. Robinſon, Mr. Smith, and Mr. Reynolds. With an appendix, concerning the equality of the three perſons, and Mr. Jurieu's teſtimony to the primitive doctrine on this point." Theſe four diſſenting clergymen, who had united their talents upon the ſubject, were not men of ſuch

diſtinguiſhed abilities as to be reckoned among the moſt formidable antagoniſts with whom our author ever contended. His next publication was, "A true narrative of the proceedings of the diſſenting miniſters of Dublin againſt Mr. Thomas Emlyn; and of his proſecution (at ſome of the diſſenters' inſtigation) in the ſecular court, and his ſufferings thereupon, for his humble inquiry into the ſcripture account of the lord Jeſus Chriſt; annis 1702, 3, 4, 5. To which is added an appendix, containing the author's own and the Dublin miniſters' account of the difference between him and them, with ſome remarks thereon." It has been thought that this narrative, which is now prefixed to Mr. Emlyn's works, has had a tendency to diſpoſe perſons, and young minds eſpecially, the more favourably to receive his ſentiments. Simple truth, indeed, ought to be the ſole point attended to in every controverſy; but it is in human nature to be ſometimes influenced by collateral conſiderations. The laſt tract publiſhed by our author, in 1719, was "The reverend Mr. Treſſe's arguments anſwered; relating to the lord Jeſus Chriſt, and the deity of the holy ghoſt. Taken from his catechiſm, and ſermon on Luke xxii 31. printed at Exon."

It was a great ſatisfaction to Mr. Emlyn, to perceive that the doctrine, for which he had written and ſuffered ſo much, gradually gained ground both in England and Ireland. Nevertheleſs, he ſtill continued to be ſo obnoxious, that none of the divines among the diſſenters in London dared to aſk him to preach for them, excepting the miniſters of the baptiſt congregation at Barbican. Theſe gentlemen, who were Mr. Burroughs and Mr. (afterwards Dr.) James Foſter, to ſhew their catholic temper, and truly chriſtian ſpirit, invited him more than once to that office; and, notwithſtanding the reflections of the cenſorious, were not aſhamed publicly to own him for a brother. About the year 1726, upon the deceaſe of the worthy and learned Mr. James Peirce, of Exeter, ſeveral of the people wiſhed to invite Mr. Emlyn thither, and had formed a deſign for that purpoſe. As ſoon, however, as he was acquainted with it, he requeſted them to deſiſt, thanking them for their reſpectful attention to him, and excuſing his acceptance of an invitation, on account of his declining years, and the feebleneſs of his limbs. Though our author lived in private retirement, he was honoured with the eſteem and friendſhip of divers perſons of diſtinguiſhed learning and in eminent ſtations. He was particularly intimate with the truly excellent Dr. Samuel Clarke. That great and good man, though at firſt he was ſhy and upon the reſerve with Mr. Emlyn, when he came to be farther acquainted with him, expreſſed a high value and regard for him, generally adviſed with him in matters of importance, and, notwithſtanding his uſual caution towards men, opened his mind to him with the utmoſt

freedom.

freedom. The doctor's language to our author was, "I can ſay any thing to you." Another of Mr Emlyn's friends was Mr. Whiſton, who, in his account of his own life, has ſpoken of him ſeveral times in terms of great reſpect. In 1731 our author wrote "Obſervations on Dr. Waterland's notions in relation to polytheiſm, ditheiſm, the ſon's conſubſtantiality with, and inferiority to, the father;" and in the ſame year he drew up ſome "Memoirs of the life and ſentiments of the reverend Dr. Samuel Clarke." Theſe two tracts, we believe, were not given to the world till his works were collected together. They now form the concluding articles of the ſecond volume. Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed, in all reſpects, a large ſhare of health, the gout excepted; which, by degrees, impaired his health, and by its annual returns greatly diſabled him in his limbs. For the laſt two or three years of his life he grew much feebler; and about a year before his death he received a violent ſhock, which it was feared would have carried him off. However, he ſo well recovered from it, that he weathered the next winter, though a ſevere one, without any farther breach upon his health. On Friday, July 17, 1743, he was ſuddenly taken ill in the night, but grew ſo far better as to be able, for ſome days, to converſe with his friends, and to teſtify the great ſatisfaction he enjoyed in the conſciouſneſs of his integrity. His diſorder returning, he departed this life on Tueſday, the 30th day of the month, in the 70th year of his age. On the 16th of Auguſt following, his funeral ſermon was preached, at Barbican, by Mr. Foſter, who has given him an excellent and a juſt character. His character is, likewiſe, diſplayed at large in the memoirs of his life, which conclude it with aſſerting, that he was one of the brighteſt examples of ſubſtantial unaffected piety, of ſerious rational devotion, of a ſteady unſhaken integrity, and an undaunted chriſtian courage. He was buried in Bunhill-Fields, where there is an inſcription to his memory. The Memoirs of his life were written by his ſon, Sollom Emlyn, eſq. and ſeparately publiſhed in 1746. In the ſame year, they were prefixed to a collection of his works, in two volumes, octavo. An appendix is added, containing ſeveral ſhort papers, drawn up by our author, on various ſubjects. Mr. Sollom Emlyn, who was bred to the law, and became an eminent counſellor, was employed to publiſh Lord chief juſtice Hale's "Hiſtory of the pleas of the crown," which he did in 1736, in two volumes, folio, together with a preface and large notes. He died in the year 1756, and left one ſon, Thomas Emlyn, eſq. barriſter at law, a bencher of Lincoln's Inn, and fellow of the Royal Society.

Mr. Emlyn was one of the moſt eminent divines of the arian perſuaſion which this country has produced. His works, which

are written with great ability on that ſide of the queſtion, have made many converts, eſpecially among the proteſtant diſſenters. Though his writings are, perhaps, not now ſo much read as they formerly were, they ſtill continue to be held in reputation, and have a number of admirers. Our author was what is called a high arian; believing our bleſſed ſaviour to be the firſt of derived beings, the creator of the world, and an object of worſhip. We apprehend that ſeveral perſons, who are advocates for the pre-exiſtence of Chriſt, do not entirely coincide with the ſentiments which Mr. Emlyn has advanced upon theſe ſubjects.

EMMIUS (UBBO), a learned profeſſor of Groningen, was born at Gretha, a village in Eaſt Frieſland, in 1547. He was the ſon of Emmo Diken, a miniſter of that village, who had been Luther's and Melancthon's diſciple; and, at nine years of age, was ſent to ſtudy at Embden. He continued there till he was eighteen, and was then ſent to Bremen, to improve under the famous John Molanus. Returning to his father, he did not go immediately to the univerſity; but paſſed ſome time at Norden. Being turned of twenty-three, he was ſent to Roſtock, a flouriſhing univerſity; where he heard the lectures of David Chytræus, a celebrated divine and hiſtorian; and of Henry Bruceus, an able mathematician and phyſician. The death of his father obliged him to return to Eaſt Frieſland, after he had continued above two years at Roſtock; and his mother's exceſſive grief upon this occaſion hindered his taking a journey into France, as he had wiſhed and deſigned to do. He continued with her three years, after which he went to Geneva, where he ſtaid two years. Being returned into his own country, he had the choice of two preferments, either to be a miniſter or the rector of a college: but, as he was naturally ſo baſhful that he could hardly ſay a word in company, he could not venture to engage in the miniſtry, though it was very much his inclination. He choſe therefore to be rector of a college: which was that of Norden; and was admitted into that poſt in 1579. He made his college flouriſh exceedingly; but was turned out of his employment in 1587, through the zeal of ſome lutherans, becauſe he would not ſubſcribe the Confeſſion of Augſburg. He was choſen the year after to be rector of the college of Leer, whoſe reputation he raiſed ſo high, that it ſurpaſſed that of Norden; which the lutherans could never retrieve from the declining ſtate into which it fell after Emmius was depoſed. They had baniſhed from Groningen ſeveral perſons, who followed Calvin's reformation; and thoſe of the exiles who retired to Leer, meeting with the ſame fate as our Emmius, engaged in a particular friendſhip with him: ſo that, when the city of Groningen confederated with the United Provinces, and the magiſtrates

reſolved

reſolved to reſtore their college, Emmius being recommended by ſeveral perſons, they choſe him to be the rector of that college, and gave him a full power to make or abrogate there ſuch ſtatutes as he ſhould think proper.

He entered upon this employment in 1594, and exerciſed it near twenty years, to the uncommon advantage of the young ſtudents, who were ſent in great numbers to that college. At the end of that time, namely, in 1614, the magiſtrates of Groningen changed their college into an univerſity, and made Emmius profeſſor of hiſtory and of the greek tongue. He was the firſt rector of that univerſity, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not ſuffer him to appear any longer in public. Yet he did not become uſeleſs either to the republic of letters, or to the univerſity of Groningen; for he continued to write books, and to impart his wiſe counſels to the ſenate in all important affairs. He was a man whoſe learning was not his only merit: he was capable, which few men who ſpend their lives in a college are, of adviſing even princes. The governor of the provinces of Frieſland and Groningen conſulted him very often, and ſeldom failed to follow his advice.

Emmius died at Groningen in 1625, leaving a family behind him; for he had been twice married. He was the author of ſeveral works. In the laſt years of his life, he compoſed the three volumes of his Vetus Græcia illuſtrata, or, Ancient Greece illuſtrated: the firſt of which contains a geographical deſcription of Greece; the ſecond, the hiſtory of it; the third, the particular form of government in every ſtate. This work was committed to the preſs in his life-time; but, through the delays of the printers, not publiſhed till after his death, in 1626. He had publiſhed ſeveral conſiderable works before this; as, his chronological and genealogical works, which contain the hiſtory of Rome; and an univerſal hiſtory, written in a very elaborate method; his Decades rerum Friſicarum, &c. He was not at all prepoſſeſſed in favour of his native country; for, on the contrary, he confuted vigorouſly the idle tales related by the hiſtorians of Frieſland, concerning the antiquities of their nation: which love of truth raiſed him a great many enemies. He wrote alſo a Hiſtory of William Lewis count of Naſſau, governor of Frieſland; in which we meet, not only with a panegyric on that prince, but alſo a ſhort hiſtory of the United Provinces, from 1577 to 1614. He had theological controverſies with Daniel Hoffman, and wrote a book, intituled, Vita & ſacra eleuſinia Davidis Georgii, &c. When he died, he was about compoſing the hiſtory of Philip of Macedon; in order to ſhew the United Provinces, by what fraudulent and indirect means Philip had oppreſſed

oppreſſed the liberty of Greece. He had already carried this hiſtory to the 15th year of this king's reign.

What ſome have ſaid of Ubbo Emmius's extenſive and accurate knowledge in hiſtory, can hardly be credited. It is aſſerted, that, without any preparation, he could anſwer all manner of queſtions concerning the hiſtory, both ancient and modern, of any country whatſoever, without the leaſt miſtake in the circumſtances of times, places, and perſons. He not only knew the actions, events and motives, but alſo underſtood the intereſt of the ſeveral nations, the form of their government, the inclinations of their princes, the means they employed to enlarge their dominions, their alliances, and their origin. He knew alſo the figure, ſituation, and magnitude of their cities and forts, the poſition of rivers and highways, the turnings and windings of mountains, &c. The author of his life has collected ſeveral encomiums, which Thuanus, Scaliger, Douſa, and others, have paſſed upon him. They are exceedingly great, eſpecially thoſe of Scaliger, who ſtyles Emmius's Hiſtory of Frieſland "a divine hiſtory." The magiſtrates of Groningen cauſed his picture to be placed in the town-houſe.

EMPEDOCLES, of Agrigentum in Sicily, a philoſopher, poet, and hiſtorian, was diſciple of Telauges, who had been the ſcholar of Pythagoras. He adopted the opinion of that philoſopher on the tranſmigration of ſouls, and verſified it in a poem, which was much praiſed by the antients. In it the philoſophical poet gave the hiſtory of the different changes his ſoul had undergone. He had begun, it ſeems, by being a girl, afterwards a boy, then a ſhrub, a bird, a fiſh, and at laſt Empedocles. In the ſame work he unfolded his doctrine on the elements. His ſyſtem was, that there are four of them, continually at war, but without the power of deſtroying each other: from their diſcord even all ſubſtances aroſe. The ſtyle of Empedocles greatly reſembled (if we may give credit to Ariſtotle, as cited by Diogenes Laertius) that of Homer: it was full of force, and rich in metaphors and poetical figures. His merit drew upon him the eyes of all Greece: his verſes were ſung at the olympic games, with thoſe of Homer, Heſiod, and the moſt famous poets. Empedocles was not one of thoſe who arrogantly ſtyle themſelves philoſophers, he was one in mind and heart: generous, humane and moderate, he refuſed the ſovereignty of his country. He was ever ready to ſtand forth as the declared enemy of tyrants; he vigorouſly purſued all thoſe who ſeemed to aſpire at the ſovereign power. An Agrigentine having invited him home to ſupper; the hour of the repaſt being come, he aſked why it was not ſerved up: "Becauſe," ſaid the maſter, "we wait for the miniſter of the council." At length

length this officer appeared, and he was made king of the entertainment; during which he gave himſelf ſo many inſolent airs, that Empedocles began to ſuſpect that ſome ſecret project was concerted between the king of the feaſt and his inviter to re-eſtabliſh the tyranny. The ſuſpicion was but too well founded. The philoſopher next day citing the two perſons before the council, they were condemned to death. Empedocles had gained a familiar knowledge of all the ſciences. After the example of Pythagoras, he ſometimes employed muſic as a ſovereign remedy againſt the diſeaſes of the mind, and even againſt thoſe of the body. Being lodged in the town of Gela, with his friend Anchitus, he was told that a young man in great rage was determined to kill this friend, who had ſentenced his father to capital puniſhment. Empedocles endeavoured to calm his mind by perſuaſive diſcourſe; but his eloquence producing no effect, he ſtrove to unite the harmonious ſounds of his lyre with the flowing numbers of poetry; and ſo employed the modulations which made the moſt impreſſion on the heart of the young man, that by degrees he was entirely ſoftened, and became his conſtant diſciple. This philoſopher was the firſt that gave leſſons of rhetoric in Sicily, and he uſefully employed the talent of oratory in reforming the licentious manners of the Agrigentines. He cenſured them for running after pleaſures with as much eagerneſs as if they were to die before the morrow; and for building houſes, as if they thought they were to live for ever. Some authors pretend, that, ſwayed by his paſſion for the ſtudy of nature, he reſolved to view the great crater of mount Ætna; and that his raſh curioſity was puniſhed by an involuntary fall into the abyſs of the volcano; or, that, thinking to paſs himſelf for a deity, and to perſuade mankind that he was caught up into heaven, he plunged headlong into that burning gulf, imagining that his death would remain for ever concealed from mortals; but the treacherous mountain regorged his ſandals, and expoſed the viſionary who diſdained to be thought a man. However, the moſt commonly received opinion is, that this philoſopher, being extremely advanced in years, fell into the ſea and was drowned about the year 440 before Chriſt. Some writers make a diſtinction between Empedocles the philoſopher and another who was a poet.

EMPEREUR. The name of a very conſiderable french engraver, who has done honour to his country; already famous for the height to which ſhe had carried this ingenious art, even before the reign of Lewis XV. His beſt pieces are, the triumph of Silenus, after Vanloo, and Aurora and Tithonus, after Pierre, with ſeveral others; but the bathers, after Vanloo, is his fineſt performance. The rape of Europa, after Pierre, is well engraved, in reſpect of ſoftneſs; for inſtance, the boſom

of

of Europa; and the general brilliancy is agreeable: but there is a ſtrange abruptneſs in the lights and ſhades; all the figures are incorrect in the outline, and the group is very diſagreeable, but that is the fault of the painter. His Pyramus and Thiſbe, from Natoire, is fine.

EMPEREUR (CONSTANTINE L'), of Oppyck in Holland, conſummately learned in the oriental languages, honourably filled a chair of hebrew at Leyden. He died in 1648, at a very advanced time of life. All the works he publiſhed abound in uſeful obſervations, and diſplay a great depth of rabbinical and hebrew learning. His tranſlations of jewiſh and talmudical books are the moſt complete of any that are to be met with, though they are not always exact. His book De menſuris templi; Leyden, 1630, 4to. is replete with erudition.

EMPORIUS, a learned rhetor, flouriſhed in the time of Caſſiodorus in the vith century. Some writings of his on the art he profeſſed, are ſtill extant; Paris, 1599, 4to. The ſtyle of them is ſpirited and nervous.

ENCOLPIUS, author of the hiſtory of the emperor Alexander, with whom he was a great favourite. This hiſtory is not extant, and the engliſh writer, ſays Mr. Bayle, who boaſts that he tranſlated it from the greek, juſtly paſſes for an impoſtor. This was no other than Thomas Eliot, who lived in the reign of Henry VIII. He publiſhed a book intituled: "Image of governaunce, compiled of the acts and ſentences notable of Alexander Severus." He boaſted that he had tranſlated this work from the greek manuſcript of Encolpius, which had been lent him by a gentleman of Naples, named Puderic. But it was proved [H], that he had taken the materials from Lampridius and Herodian; that he had miſunderſtood, or wilfully perverted, ſeveral things which thoſe two hiſtorians have ſaid; and that he had invented many facts on which they are totally ſilent. Selden thought [I], that he had tranſlated a greek manuſcript compoſed by a modern: but Dr. Wotton believes no ſuch thing; and he obſerves, that Bayle, having diſtributed the writings of Thomas Eliot into two claſſes, the one for compoſitions, the other for tranſlations, has ranked amongſt the former the work in queſtion; which proves, that at that time it was not doubted that the pretended Encolpius was ſpurious. It is imagined that Thomas Eliot was encouraged to this fraud by the ſucceſs which the Marcus Aurelius of Guevara had met with. This Spaniard endeavoured to perſuade the world, that he had taken the life of that emperor from an old manuſcript, which he gave as a model of government. He intituled it: L'Horloge des Princes.

[H] See Dr. Wotton's Roman Hiſtory, printed at London, 1701.

[I] Selden in Eutych. p. 474, 475. See Tillemont, Hiſt. des Emper. tom. iii. p. 372.

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An action which Encolpius has deſcribed deſerves to be here mentioned. It is very remarkable. "Lampridius relates, that Ovinius Camillus, a ſenator, and of a very antient family, aſpired to the empire. Of this Alexander was informed, and convinced of it beyond all doubt; upon which he invited Camillus to the palace, and teſtified how much he was obliged to him, for voluntarily offering to take upon him the burden of affairs, whereas others require to be conſtrained to it, againſt their will. After this, he carried Camillus, trembling with fear and ſtung with remorſe, to the ſenate, aſſociated him with himſelf in the empire, gave him an apartment in the palace, made him eat at his own table, and ordered him to be clothed with imperial ornaments more magnificent than his own. At that time war broke out with the barbarians, which required the emperor's immediate preſence. Alexander offered to take Camillus with him, unleſs he choſe rather to go alone. Alexander, who went on foot, perſuaded Camillus to do the ſame: but the latter, who was of a delicate conſtitution, being fatigued at the end of two leagues, Alexander obliged him to get on horſeback; and as he could not even follow him by that conveyance longer than two days, he ordered him a vehicle. At length Camillus entreated of him as a favour, that he might be permitted to renounce the empire, proteſting, either through fear or with perfect ſincerity, that he had rather die than live after this manner: upon which, Alexander permitted him to retire to his eſtate in the country, aſſuring him that he had nothing to apprehend, and concluded with recommending him to the ſoldiers. Camillus lived, after this, a long time upon his eſtate. But afterwards the reigning emperor (for it is not believed that it was Alexander) ordered him to be put to death, becauſe he underſtood the art of war, and was beloved by the ſoldiers. Lampridius adds, that the people attributed this action to Trajan, though none of the hiſtorians of that prince make mention of it; whereas ſeveral authors relate it of Alexander, in the hiſtory of his life." It ſhould be added, for the honour of Lampridius, that he has expreſsly obſerved, that an hiſtorian ought not to follow popular opinions, when they agree not with the teſtimony of authors. Hiſtory, ſays he, is more to be relied on than the reports of the people: ſince then the hiſtorians of Trajan do not aſcribe this action to him, and that it is attributed to the emperor Alexander, by thoſe who have written his life, we ought to reject the diſcourſe of the vulgar, who aſcribe it to Trajan. This obſervation of Lampridius is very judicious. The fact in queſtion is ſo remarkable, that the hiſtorians of Trajan would never have forgotten it, if it had belonged to that emperor. Innumerable examples prove, that remarkable actions and ſayings are aſcribed, by the people, ſometimes to one king,

king, and ſometimes to another. The ſame is practiſed with regard to ſaints: their devotees have attributed to certain of them what had already been ſaid of ſeveral others. It were to be wiſhed, adds M. Bayle, that the legendary writers had, on theſe occaſions, followed the example of Lampridius.

ENGELBRECHT (JOHN), a German proteſtant, of lutheran principles, was born at Brunſwic in 1599. He was remarkably dull while at ſchool, after which he was put apprentice to a clothier, and worked as a journeyman at that buſineſs for ſome time. His viſionary phrenſy broke out about the year 1622, and was at firſt countenanced by the clergy; but finding their influence and popularity diminiſhed, they exclaimed loudly againſt him, and branded him with the appellation of an emiſſary of ſatan. He was looked upon as a prophet by the ignorant, who wondered to ſee him ſubſiſt without eating, drinking, or ſleeping, as they thought. The vulgar, who gulp all they hear, and imagine all they ſee to be real, are in all countries fit ſubjects to be worked upon by the crafty and deſigning; with theſe he was a ſaint or more, he was the immediate meſſenger of God; heaven and hell were open to his view, and he had frequent converſations with the angels and devils. He even had the effrontery to aſſert his converſations with the lord Jeſus Chriſt, in all his glory, attended by twelve angels, who ſhewed him his five *holy wounds*: but what is moſt remarkable, is, that being poor and hungry at that time, he ſaid that Chriſt gave him a dollar of the place, being about one ſhilling value. The ignorance and impudence of this viſionary is only to be matched among the fanatics of the Cevennes. He was called the *Mouth of the Lord*, and is ſaid to have received divine letters from heaven: and yet the time of his death and place of his burial were unknown to Peter Poiret, of myſtic memory, and might have remained ſo had not the rage for this ſpiritual madneſs dragged the circumſtance to light.—A proof that his death was not much attended to at the time.

He died in 1641, proſcribed by the clergy, who would not attend or officiate at his funeral. The bell was not ſuffered to toll; neither was there any collect ſung, as is uſual at interments in Germany. We have ſeen the ſame errors revived in the preſent century by Emanuel Swedenborgh. Both claimed alike the inſpiration of the holy ghoſt, and both were alike infatuated with their own inward light. But Swedenborgh was the moſt rational, his viſions approached neareſt to a poetical phrenſy. He was learned, the other was not.

ENGHELBRECHTSEN (CORNELIUS), a famous painter, was born in 1468, in the town of Leyden, and took for his guide the works of John van Eyck. He was the firſt that painted in oil in his country; was a good draftſman, and painted with no

leſs vigour than diſpatch both in water-colours and in oil. His works, which eſcaped the diſturbances that ravaged the country, being preſerved with reſpect by the citizens in the town-houſe of Leyden, were two altar pictures, with the ſide pieces, ſince put up in the church of Notre-dame du Marais; one repreſenting Chriſt on the croſs between the thieves, the other Abraham's ſacrifice, and another, a deſcent from the croſs, ſurrounded by little pictures repreſenting the affliction and ſorrows of the virgin. In the ſame place are preſerved a cartoon in water colours, repreſenting the adoration of the kings: the ordonnance is fine, the draperies rich and well thrown, and the folds natural. Lucas van Leyden formed himſelf on his manner. But the principal work of Enghelbrechtſen, according to his biographer Carl van Mander, is a picture, with two ſide pieces, deſigned to enrich the tombs of the barons of Lockhorſt. It was in their chapel in the church of St. Peter of Leyden, and in 1604 was conveyed to Utrecht, to M. van den Bogaert, ſon-in-law of M. van Lockhorſt. The main ſubject repreſents the lamb of the Apocalypſe: a multitude of figures, well diſpoſed, the phyſiognomies noble and graceful, and the delicate ſtyle of his pencil render this picture the admiration of all that ſee it. His genius led him to make a particular ſtudy of the emotions of the ſoul, which he had the art of expreſſing in every phyſiognomy. He was conſidered by the maſters his contemporaries as one of the greateſt painters of his age. He died at Leyden in 1533, in the 65th year of his age.

ENGHELRAMS (Cornelius), was born at Malines in the year 1527. Though he has left only pictures in water-colours, yet he is allowed to be a very able artiſt. His principal works are in the church of St. Rombout. He has repreſented, on a large canvas, the works of mercy. A multitude of figures well deſigned form the object of this grand compoſition. Here he has diſtinguiſhed, with great ſpirit, the poor that deſerve our compaſſion from thoſe who do not. His works are diſperſed in the principal towns of Germany. At Hamburgh, in the church of St. Catharine, was a grand and learned compoſition repreſenting the converſion of St. Paul. He painted for the prince of Orange, in the caſtle of Antwerp, the hiſtory of David, from the deſigns of Lucas van Heere. De Vries painted the architecture of it, the friezes, the terms, and the other ornaments. The whole was executed in water-colours. Enghelrams died in 1583, at the age of 56.

ENGLISH (Hester), a frenchwoman by extraction, was eminent for her fine writing in the time of queen Elizabeth and James I. Many of her performances are ſtill extant both in our libraries and private hands; particularly one in the hands of Philip Harcourt, eſq. intituled "Hiſtoriæ memorabiles Geneſis per Eſteram Inglis Gallam," Edenburgi, ann. 1600. It appears

appears by Hearne's ſpicilegium to Gul. Neubrigenſis, vol. iii. p. 751, 752, that ſhe was the moſt exquiſite ſcribe of her age. A curious piece of her performance was in the poſſeſſion of Mr. Cripps, ſurgeon, in Budge Row London, intituled, "Octonaries upon the vanitie, and inconſtancie of the world. Writin by Eſter Inglis. The firſte of Januarie 1660." It is done on an oblong 8vo. in french and engliſh verſe; the french is all in print-hand, and the engliſh moſtly italian or ſecretary, and is curiouſly ornamented with flowers and fruits painted in water-colours, and on the firſt leaf is her own picture, in a ſmall form, with this motto,

De Dieu le bien,
De moy le rien.

All we know of this curious artiſt is, that ſhe lived ſingle to the age of about 40, and then married Mr. Bartholomew Kello, a North Briton; that ſhe had a ſon, who was educated at Oxford, and was miniſter of Speckſhall in Suffolk. His ſon was ſword-bearer of Norwich, and died 1709. Joſeph Hall biſhop of Norwich, when dean of Worceſter, 1617, is ſtyled by her, My very ſingular friend, in a manuſcript dedicated to him, now in the Bodleian library.

ENJEDIM (GEORGE), one of the moſt ingenious and acute unitarians that ever made remarks on the ſacred writings. He wrote: Explicatio locorum Scripturæ veteris & novi teſtamenti, ex quibus dogma trinitatis ſtabiliri ſolet, 4to. a learned and valuable work, and which it would require uncommon talents to confute. This author, born in Hungary, died in 1597.

ENNIUS (QUINTUS), an antient latin poet, was born at Rudiæ, a town in Calabria, anno U. C. 514, or ante C. N. 237. That this was the place of his nativity, we learn from himſelf, as well as from others; for, after he had the freedom of the city of Rome conferred on him, he wrote thus of himſelf:

Nos ſumu' Romanei, qui fuimus ante Rudinei;

and the Florentines at this day claim him for their fellow-citizen. He came at firſt to Rome, when M. P. Cato was quæſtor, whom he had inſtructed in the greek language in Sardinia. C. Nepos informs us, that "Cato, when he was prætor, obtained the province of Sardinia, from whence, when he was quæſtor there before, he had brought Ennius to Rome: "which we eſteem," ſays the hiſtorian, "no leſs than the nobleſt triumph over Sardinia." He had a houſe on the Aventine mount; and, by the beauty of his genius, the agreeableneſs of his converſation, and the integrity of his manners, gained the friendſhip of the moſt eminent perſons in the city. Among theſe were Galba and M. Fulvius Nobilior, by whoſe ſon (who, after his father's example, was

was greatly addicted to learning) he was made free of the city. This Cicero relates in his piece, intituled Brutus; though the ſame Cicero, in his oration for Archias, tells us, that the people of Rome made him free, out of regard to his great merit. He attended Fulvius in the war againſt the Ætolians and Ambraciotæ, and celebrated his victories over thoſe nations. He fought likewiſe under Torquatus in Sardinia, and under the elder Scipio; and in all theſe ſervices diſtinguiſhed himſelf by his uncommon valour. He was very intimate with Scipio Naſica, as appears from Cicero: Naſica, going one day to viſit Ennius, and the maid-ſervant ſaying that he was not at home, Scipio found that ſhe had told him ſo by her maſter's orders, and that Ennius was at home. A few days after, Ennius coming to Naſica, and enquiring for him at the door, the latter called out to him, "that he was not at home." Upon which Ennius anſwering, "What! do I not know your voice?" Scipio replied, "You have a great deal of aſſurance; for I believed your maid, when ſhe told me, that you were not at home; and will not you believe me myſelf?" Ennius was a man of uncommon virtue, and lived in great ſimplicity and frugality, having only one maid-ſervant to attend him. He died at the age of ſeventy years; and his death is ſaid to have been occaſioned by the gout, contracted by an immoderate uſe of wine, of which he always drank very freely before he applied himſelf to writing. This Horace affirms:

Ennius ipſe pater nunquam niſi potus ad arma
Proſiluit dicenda. Lib. i. epiſt. 19.

Inſpir'd with wine old Ennius ſung, and thought
With the ſame ſpirit that his heroes fought. PITT.

He was interred in the Appian way, within a mile of the city, in Scipio's ſepulchre; who had ſo great an eſteem and friendſhip for him, that he ordered him to be buried in his ſepulchre, and a ſtatue to be erected to him upon his monument. Valer. Maximus obſerves, that "Scipio paid theſe honours to Ennius, becauſe he thought that his own actions received a luſtre from that poet's writings; and was perſuaded, that the memory of his exploits would laſt as long as the roman empire ſhould flouriſh."

Ennius is ſaid to have been perfectly well ſkilled in the greek language, and to have endeavoured to introduce the treaſures of it among the Latins. Suetonius tells us, that "he and Livius Andronicus were half Greeks, and taught both the greek and latin languages at home and abroad." He was the firſt among the Romans who wrote heroic verſes. He was a man of an admirable genius, and greatly poliſhed the latin poetry; but left much to be done by ſucceeding ages. He wrote the Annals

of Rome, which were ſo highly eſteemed, that they were publicly recited with unuſual applauſe by Quintus Vargonteius, who digeſted them into books; and they were read at Puteoli in the theatre by a man of learning, who aſſumed the name of the Ennianiſt. He tranſlated ſeveral tragedies from the greek, and wrote others. He publiſhed likewiſe ſeveral comedies; but, whether of his own invention, or tranſlated by him, is uncertain. He gave a latin verſion of Evemerus's ſacred hiſtory, and Epicharmus's philoſophy; and wrote Phagetica, epigrams; Scipio, a poem; Aſotus or Sotadicus, ſatires; Protreptica & Præcepta, and very probably ſeveral other works. It appears from his writings, that he had very ſtrong ſentiments of religion. He held the doctrine of tranſmigration, and is ſaid to have affirmed, that Homer's ſoul was tranſmigrated into him. The fragments of Ennius, for there are nothing but fragments left, were firſt collected by the two Stephenſes; and afterwards publiſhed by Jerom Columna, a roman nobleman, with a learned commentary, and the life of Ennius, at Naples, 1590, in 4to. Columna's edition was reprinted at Amſterdam 1707, in 4to, with ſeveral additions by Heſſelius, profeſſor of hiſtory and eloquence in the ſchool at Rotterdam.

ENNODIUS (Magnus Felix), biſhop of Pavia in Italy, and an eminent writer, was deſcended from an illuſtrious family in Gaul, and born in Italy about 473. Loſing an aunt, who had brought him up, at ſixteen years of age, he was reduced to very neceſſitous circumſtances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for ſome time all the pleaſures and advantages which his wealth could procure him; but afterwards reſolved upon a more ſtrict courſe of life. He entered into orders, with the conſent of his lady, who likewiſe betook herſelf to a religious life. He was ordained deacon by Epiphanius, biſhop of Pavia, with whom he lived in the moſt inviolable friendſhip. His application to divinity did not divert him from proſecuting, at his leiſure-hours, poetry and oratory, in which he had diſtinguiſhed himſelf from his youth; and his writings gained him a very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the roman church; and, in 503, having preſented to the ſynod of Rome an apology for the council there, which had abſolved pope Symmachus the year before, it was ordered to be inſerted among the acts of the ſynod. He was advanced to the biſhopric of Pavia about 511, and appointed to negotiate an union between the eaſtern and weſtern churches; for which purpoſe he took two journeys into the eaſt, the former in 515, with Fortunatus, biſhop of Catanæa; the latter in 517, with Peregrinus, biſhop of Miſenum. Though he did not ſucceed in theſe negotiations, he ſhewed his prudence

and

and reſolution in the management of them. For the emperor Anaſtaſius, having in vain uſed his utmoſt efforts to deceive or corrupt him, after other inſtances of ill treatment, ordered him to be put on board an old ſhip; and, forbidding him to land in any part of Greece, expoſed him to manifeſt danger. However, he arrived ſafe in Italy; and, returning to Padua, died there, not long after, in 521. His works are not voluminous. They were all publiſhed by Andrew Scottus at Tournay, 1610, in 8vo; and by James Sirmond at Paris, 1611, in 8vo, with notes, explaining the names and titles of the perſons mentioned by Ennodius, and containing a great many obſervations very uſeful for illuſtrating the hiſtory of that age. Ennodius's works are likewiſe printed with emendations and illuſtrations, at the end of the firſt volume of father Sirmond's works, publiſhed at Paris in 1696; and, from that edition, at Venice, 1729, in folio. Dupin obſerves, that there is a conſiderable warmth and livelineſs of imagination in the writings of Ennodius; but that his ſtyle is obſcure, and his manner of reaſoning far from exact.

ENSENADA (Zeno Somo de Silva, marquis de la), one of the ableſt miniſters of Spain, in the reign of Ferdinand VI, was born in obſcurity. He was at firſt book-keeper to a banker at Cadiz. Talents far ſuperior to his ſtation ſoon made him known. He raiſed himſelf by degrees, and from the poſt of intendant of the army was brought into the miniſtry, where he appeared with the luſtre of a man who has made his own fortune. Having received from the king the title of marquis, he adopted the name of la Enſenada [nothing in himſelf] from modeſty, or rather from a ſpecies of vanity far above the common. At the court of Spain at the ſame time was the famous Farinelli, born, like la Enſenada, in an obſcure family. Theſe two extraordinary men had formed an acquaintance at that time of life when connections ariſe from the heart and not from ſelf-intereſt. Having met at court, the one in place, and the other in favour, they continued friends. La Enſenada afterwards falling into diſgrace, by the intrigues of the duke of Hueſcar, Farinelli had the courage to repreſent to the queen how much he lamented that ſhe had not oppoſed this ſtep; and would have left the country immediately but for the reiterated inſtances of that princeſs. La Enſenada never ſhewed himſelf ſo much ſuperior to his place as when he had left it. On receiving a meſſage from the king, that he was permitted to take with him to the place of his exile a certain number of ſervants, he replied: "that he wanted them while he was miniſter; but that in his preſent condition he was very able to wait upon himſelf." The king, who regretted the loſs of him, and had only been drawn into the meaſure by a court cabal, frequently expreſſed his regard for him in the live-

lieſt terms. Some time afterwards he had permiſſion to return; but was never reinſtated in his former place. He died in 1755.

ENT (George), a very ingenious and eminent phyſician, was born at Sandwich in Kent, Nov. 6, 1604; and, after regularly going through a courſe of claſſical inſtruction, was ſent to Sidney-college in Cambridge. He afterwards travelled into foreign countries, and was made a doctor of phyſic at Padua. After his return home, he became eminent for his practice; during the times of the uſurpation, was choſen fellow, and afterwards preſident, of the college of phyſicians; and at length had the honour of knighthood conferred upon him by Charles II. He died at London Oct. 13, 1689, and was buried in the church of St. Laurence, Jewry. He was intimate with the famous Dr. William Harvey, whom he learnedly defended in a piece, intituled, "Apologia pro circulatione ſanguinis contra Æmilium Pariſanum, 1641." in 8vo. Ten years after, he prevailed with Dr. Harvey to conſent to the publication of his "Exercitationes de generatione animalium;" which he himſelf took the care of, and preſented to the preſident and fellows of the college of phyſicians in a moſt ſenſible, polite, and elegant dedication. He publiſhed alſo, "Animadverſiones in Malachiæ Thruſtoni, M. D. diatribam de reſpirationis uſu primario, 1679," 8vo: before which, ſays Wood, is his picture in a long peruke. In the Philoſophical Tranſactions, number 194, ann. 1691, are ſir George Ent's "Obſervationes ponderis teſtudinis, cum in autumno terram ſubiret, cum ejuſdem ex terrâ vernio tempore exeuntis pondere comparati, per plures annos repetitæ." Wood ſeems to think, that ſir George might be the author of more things: but they had not come to his knowledge.

ENTICK (John), known by his ſpelling dictionary, a very uſeful publication, and which is in every perſon's hands. He wrote a hiſtory of the war which terminated in 1763 by the peace of Paris; 5 vols. 8vo. alſo the hiſtory of London, 4 vols. 8vo. moſtly abridged from Stow and Maitland. He died in 1780, and is buried in Stepney church-yard, where is a monument over him.

ENTINOPE of Candia, a famous architect at the commencement of the vth century, was one of the principal founders of the city of Venice. Radagaſus, king of the Goths, having entered Italy in the year 405, the ravages of theſe barbarians forced the people to flee to different places. Entinope was the firſt who took refuge in the marſhes bordering on the Adriatic. The houſe he built there was yet the only one in thoſe parts, when, ſome years afterwards, the inhabitants of Padua fled for ſafety to the ſame marſhes. Here, in 413, they raiſed the four-and-twenty houſes, which at firſt compoſed the city. That of Entinope was afterwards altered into a church, and

and dedicated to St. James. We are informed that it ſtill ſubſiſts, and is ſituated in the quarter of Venice which takes its name from the Rialto, and is the moſt antient of the whole city.

ENZINAS (Francis), born at Burgos in Spain about 1515, is equally known in french under the names of Dryander and of Ducheſne. At Wittemberg, like John Dryander his brother, he quitted popery for lutheraniſm. His ſpaniſh tranſlation of the N. T. Antwerp 1542, 8vo. which he dedicated to Charles V, cauſed him to be put into priſon, where he was kept 15 months. But finding means to eſcape in 1545, he fled to Calvin at Geneva. He left a hiſtory of the ſtate of the Low Countries, and of the religion of Spain; Geneva, 8vo. This work, which is extremely ſcarce, forms a part of the proteſtant Martyrology, printed in Germany. Enzinas had been a diſciple of Melancthon.

EOBANUS (Elias), was ſurnamed Hessus, becauſe he was born on the borders of Heſſe, in 1488, under a tree in the open fields. He profeſſed the belles lettres at Herfurt, at Nuremberg, and at Marpourg, whither he had been called by the landgrave of Heſſe. He died in that city, Oct. 5, 1540, aged 52, with the reputation of a good poet and an honeſt man, a foe to ſatire, though a rhymer, and a ſtranger to falſehood and duplicity. The tavern was his Parnaſſus. It is reported that he conquered one of the hardeſt drinkers of all Germany, who had challenged him to drink a bucket of beer. Eobanus was victor; and the vanquiſhed, having made repeated efforts in vain to empty the bucket, fell down dead-drunk. We have a great number of poems by this tippling poet, for the verſes ſeemed to fall from his pen, whether drunk or ſober. He poſſeſſed the eaſe of Ovid, with leſs wit and leſs fancy, but more of nature. The principal fruits of his muſe are: 1. Tranſlations into latin verſe of Theocritus; Bâle, 1531, 8vo. and of the Iliad of Homer; Bâle, 1540, 8vo. 2. Elegies, worthy of the times of the pureſt and moſt elegant latinity. 3. Sylvæ, 4to. 4. Bucolics, much eſteemed; Halæ, 1539, 8vo. 5. Heſſi & amicorum epiſtolæ, folio. His poetry was publiſhed under the title of Poëmatum farragines duæ; Halle, 1539, 8vo. and Frankfort, 1564, 8vo. Camerarius wrote his life, printed at Leipſic in 1696, 8vo.

EON (De l'Etoile), a gentleman of Bretany, illiterate, but extravagant and obſtinate almoſt beyond example. This crazy mortal gave himſelf out for the ſon of God, and the judge of the quick and the dead; from the coarſe alluſion of his name with the word eum, in the concluſion of the exorciſms, Per eum qui judicaturus eſt vivos & mortuos. We need not be ſurpriſed that a lunatic could find ſuch an illuſion in his imagination; neither ought we to be ſurpriſed that he got together a great number of followers; and that theſe followers, more deſerving of the diſcipline of the mad-houſe than the dreadful

puniſhment of the ſtake, being condemned in a barbarous age to the flames, rather choſe to be burnt than renounce their folly. To proceed: Eon gave ranks to his diſciples; ſome were angels; others were apoſtles; this was called Judgment, that bore the name of Wiſdom, another was ſtyled Domination, and another Science. Some of the nobility ſent perſons to arreſt Eon de l'Etoile; but he entertained them well, gave them money, and nobody would arreſt him. It was given out, that he enchanted men, that he was a magician, that it was impoſſible to ſeize on his perſon: the impoſture was generally believed; however, the archbiſhop of Reims cauſed him to be taken up, and it was then thought that he was forſaken by the dæmons. Being brought before the council at Reims convened by pope Eugenius III in 1148, the pontiff aſked him, Who art thou? To which he anſwered: He who ſhould come to judge the quick and the dead. As he had in his hand a ſtick in the ſhape of a fork, on which he leaned, the pope aſked him, what was the meaning of that ſtick? This is a great myſtery, replied the fanatic. While this ſtick is in its preſent ſituation, with the two points pointing up towards heaven; God is in poſſeſſion of two thirds of the world, and leaves me maſter of the other third. But, if I turn the two points towards the earth, then I enter into poſſeſſion of the two thirds of the world, and leave but one third of it to God. This maſter of the univerſe was ſhut up in a cloſe priſon, where he died miſerably ſoon after. His diſciples, though leſs criminal, were handled more ſeverely. They had the choice of abjuring their abſurdities, or of ſubmitting to be burnt; they choſe the latter. One of theſe wretches, who was named Judgment, exclaimed, as he went to the ſtake: Open, o earth! to ſwallow up my enemies, as thou didſt Dathan and Abiram!—But the earth did not open; and he was burnt. Thoſe of Eon's followers who deſired to be readmitted into the church, were previouſly exorciſed, as dæmoniacs.

EPHORUS, an orator and hiſtorian, was of Cumæ in Æolia. Iſocrates, whoſe diſciple he was, adviſed him to compoſe a hiſtory, as he did Theopompus, another of his ſcholars. Ephorus accordingly ſet about his work; but, not caring to trouble himſelf with the intricate and trifling accounts of the fabulous times, he began at the return of the Heraclidæ to Peloponneſus, and brought down his narrative, from that famous epocha, to the 20th year of the reign of Philip king of Macedon, father to Alexander the great; making an interval of about 750 years. He divided his hiſtory into thirty books, to each of which he added a preface. The opinions concerning this author are various. By ſome he is commended; while he is the object of cenſure and accuſation to others for falſehood and inaccuracy. Diodorus Siculus reckons him one of the three hiſ-

torians

torians moſt deſervedly in eſteem; the other two being Calliſthenes and Theopompus. After complaining, that many of thoſe who had compoſed hiſtories had neglected the proper method and diſtribution of their ſubjects, he declares that Ephorus was not guilty of this fault; and that his work was not leſs to be eſteemed for the elegance of his ſtyle than for the accuracy of his method. Indeed he has been preferred to Theopompus; which is doubtleſs a great commendation. Neither are the praiſes ſmall that are beſtowed on him by Strabo; for he looks upon him as a perſon whoſe memory ſhould be preſerved; he quotes him often; and the reaſon he gives for it is the exactneſs of his enquiries, acknowledged and commended by Polybius, a very competent judge. Having taken notice of an error in that hiſtorian, he adds, that nevertheleſs he ſurpaſſes other hiſtorians. "Such was Ephorus," ſays he, "and ſuperior to the reſt; Polybius himſelf is hearty in his commendation of him, ſaying, Eudoxus has written learnedly on the affairs of Greece; but Ephorus has given us a moſt beautiful account of the origin of their cities, of their affinities, their colonies, their chiefs and their authors." The error he ſpeaks of is a contradiction which is plain enough, and the leſs excuſable, becauſe the author had taken much pains to clear the ſubject, and confute thoſe who had treated it confuſedly. He had beſides boaſted of his diligence. "Ephorus, as though he had performed ſomething noble, concludes with ſaying, that he had accuſtomed himſelf to make the moſt exact enquiry into ſuch things as were either altogether dubious, or falſely reported." This is not the only contradiction he is guilty of. "Sometimes he ſeems to have executed the very reverſe of what he had propoſed." Theſe are Strabo's words; who immediately gives a proof of it: for he ſays, that Ephorus, having cenſured ſuch authors as intermix fables with hiſtory, launches out in praiſe of truth, and promiſes to obſerve that virtue, eſpecially in the account of the oracle of Delphi; there being nothing more abſurd than a lie, when one ſpeaks of an oracle ſo averſe to deceit. This is very judicious; ſuch a reflection does honour both to the perſon and judgment of Ephorus: but the ſequel is not conſiſtent with it. For the account that author gives of the oracle of Delphi, is but little better than the vulgar notion. On the other hand: "He related ſo many falſities about Ægypt, as to ſhew, that not only he had never travelled thither, but alſo that he had not taken care to get accurate information from thoſe who were acquainted with that country." This is the opinion of Diodorus Siculus; who, a little after, having convicted him of lying, makes this reflection: "A man muſt expect little accuracy in Ephorus, if he conſiders how little regard he pays to truth." Seneca gives us a ſtill worſe opinion of him, when he rejects his teſtimony

about a comet. Let us relate the whole paſſage, as it ſhews what ſtreſs we ought to lay on the authority of hiſtorians when they ſpeak of prodigies: "The authority of Ephorus may eaſily be invalidated. He is an hiſtorian: ſome of whom frame relations of things incredible, and rouſe the admiration of the reader with tales of prodigies, who would have paid no attention to ordinary occurrences. Some are credulous, and others careleſs. Upon ſome fiction ſteals unawares, to ſome it is agreeable. The former do not avoid it, and the latter court it. And this is common to the whole tribe, who think their works will never be admired or popular, unleſs they be ſeaſoned high with fiction. Ephorus moreover is not a writer of the beſt credit; he is often deceived and often deceives." The reader may ſee in Voſſius, on the greek hiſtorians, ſome lies of Ephorus, and how much his ſtyle was deſpiſed by Duris of Samos, Dio Chryſoſtome and Suidas. Dionyſius of Halicarnaſſus and Diodorus Siculus had a different opinion of him; and they were good judges. However it be, all lovers of hiſtorical learning muſt regret the loſs of Ephorus's writings. It ſhould be remarked, that Voſſius has not ſufficiently characteriſed the errors with which he has reproached him; for he blames him for deceiving his readers without being deceived himſelf, when he ſpeaks of the temple of Hercules. "He is deceived indeed when he ſaid, &c. but deceives in his fictitious account of the temple of Hercules in Spain; as may be ſeen in Strabo at the opening of book iii. Ephorus is guilty in ſeveral inſtances of the ſame nature; for which reaſon Diodorus Siculus, at the beginning of book i. ſays, "a man muſt expect little, &c." In the firſt place, it is probable, that he ſaid this very innocently. What advantage was he to get by advancing ſuch a thing againſt his conſcience? He was ſo ill acquainted with the affairs of Spain, that he took that country for one city. Joſephus infers from thence, that it was late before the Greeks knew any thing relating to the weſtern nations. Voſſius does not diſapprove this inference. Why then does he think that Ephorus knew the truth concerning that temple? In the ſecond place, Strabo is not rightly quoted; for he does not give us to underſtand preciſely, whether Ephorus wrote according to his knowledge, or againſt it. Thirdly, the paſſage of Diodorus Siculus does not by any means prove, that the works of Ephorus contained ſeveral falſehoods in oppoſition to his own knowledge. He is only accuſed of having neglected to get better information. Among other things, he wrote: 1. A treatiſe de rebus inventis, of which Strabo makes mention lib. xiii. 2. Another, de bonis ac malis, divided into 24 books, noticed by Suidas, in Ephoros. 3. Another, de rebus paſſim admirabilibus, divided into 15 books, Suidas. 4. Another, de civitatibus Thraciæ: Harpocration quotes the fourth book of it.

5. Another,

5. Another, intituled: Epichorios, wherein he treats of his native country. Father Hardouin aſcribes to him a particular treatiſe of the origin of cities, and another of the increaſe of the Nile; but the authors he alleges ſay not ſo much as he pretends: for Polybius only affirms, that Ephorus in his hiſtory, well elucidated the foundation of cities, their colonies, &c. And as for the ſcholiaſt of Apollonius, his deſign was only to quote what Ephorus had ſaid concerning the Nile in the ſame hiſtory. It was not by particular treatiſes of geography that he merited a rank among geographers, but becauſe he had made it his buſineſs to deſcribe the places which he was obliged to mention in the courſe of his hiſtory. We cannot doubt that he publiſhed ſome harangues, or ſome treatiſe of rhetoric, ſince Cicero in his Oratore ſays: "I ſhall paſs by Iſocrates, and his ſcholars Ephorus and Naucrates; for, though excellent at compoſing and embelliſhing an oration, yet they ought to be conſummate orators." How can we doubt that he wrote a treatiſe of rhetoric, when we know that his book de Dictione has been quoted by Theon? "Ephorus's treatiſe on diction is quoted by Theon; at the beginning almoſt of which, he ſays, that he breaks out into an hexameter." Theſe are the expreſſions of Voſſius; who may be charged here, ſays Mr. Bayle, with a fault of commiſſion, and another of omiſſion: for he affirms, that the verſe which was found near the beginning of this treatiſe was an hexameter. Now, we ſee no ſuch thing in Theon: neither does he ſay, that this verſe was in the ſame place where Ephorus condemned the cadence and numbers of diſcourſe: a circumſtance which Theon relates, and is a ſingularity not to be omitted. The paſſage of that ſophiſt, related at length, will diſcover another miſtake of Voſſius: "It is a pardonable ſlip to fall into ſuch numbers as have ſome affinity to verſe, ſuch as iambic, ſince all writers are prone to them unawares; as Ephorus in his treatiſe on diction, when declaiming againſt the ſoft flow of words, at his very outſet ſtumbled into metre:

"The modes of diction muſt the next be ſcanned."

Theon had juſt before been condemning without mercy, that ſort of proſe which contains high-ſounding, lofty terms, and then proceeds to excuſe the verſes that reſemble proſe, ſuch as are iambics; and ſays, that moſt writers, notwithſtanding all their care, are apt to run into the fault of making that ſort of verſes. He inſtances in our Ephorus; but does not ſay, as Voſſius pretends, that this verſe was almoſt at the beginning of the treatiſe. A book was written againſt Ephorus, wherein his plagiariſms were expoſed; but the work is entirely loſt. Euſebius has preſerved a valuable fragment of the firſt book of Porphyry, De erudito auditu, wherein we find a diſpute between

tween two literati; one of whom preferred Ephorus to Theopompus, and the other called Ephorus a plagiary, accuſing him of having tranſcribed 3000 lines verbatim from Daimachus, Calliſthenes, and Anaximenes. It does not appear that his adverſary denied the fact: he contents himſelf with recriminating; and ſays only that Theopompus was a great plagiary. Porphyry, ſome pages after, affirms that there were two books of one Lyſimachus, De furto Ephori; and that Alcæus, a ſatirical poet, had expoſed and ridiculed the plagiariſms of that hiſtorian. Here a ſmall difficulty ſeems to occur. Daimachus, one of the authors, who, according to Porphyry, were pillaged by Ephorus, was ſent on an embaſſy to the court of the ſon of Androcottus, king of the Indies: by which it appears, that he lived after Ephorus; and, conſequently, that Porphyry is miſtaken. This is a chronological argument, which Voſſius has made uſe of to confute Caſaubon; who thought that the Daimachus pilfered by Ephorus is the ſame who was a native of Platæa, and whom Plutarch and Athenæus have quoted. It is certain, that the author quoted by Athenæus has written an account of the Indies, and was of Platæa; and therefore that he of whom Caſaubon ſpeaks, is the ſame with that Daimachus who was ſent to the Indies, in the reign of Allitrochades, ſon to Androcottus. Now the queſtion ariſes, whether Ephorus could be the plagiary of that Daimachus? Chronology is rather againſt it: for Androcottus was king of the Indies when Seleucus laid the foundation of that power to which he afterwards arrived. Voſſius lays no great ſtreſs upon his argument; for he preſently ſays: "Be cautious then how you believe that Ephorus copied a great part of his hiſtory word for word from this Daimachus; for, from what has been ſaid above, it is ſufficiently proved that Ephorus was the more antient of the two." Ephorus ſtudied eloquence under Iſocrates at the ſame time with Theopompus. The latter was but 45 years old when Alexander reſtored him to his country. He ſaw Ptolemy on the throne of Ægypt. Why then may we not believe, that Ephorus lived to the complete eſtabliſhment of Seleucus's monarchy? Nothing hinders the ſuppoſition that Androcottus's reign was of no long duration, and that Daimachus was advanced in years when he was ſent into the Indies. He might therefore have publiſhed hiſtories before he went upon his embaſſy: Ephorus might have peruſed them, and have made no more ſcruple of collecting from them, than he did from thoſe of Anaximenes his contemporary. It muſt not be imagined that Porphyry thought Ephorus pillaged the hiſtory of the Indies written by Daimachus: for undoubtedly he meant ſome other work, ſuch as might be the hiſtory of the Greeks, plainly aſcribed by Plutarch to the ſame Daimachus, who alſo compoſed

poſed a treatiſe, De bellicis machinamentis, and perhaps alſo a treatiſe of religion. Had M. Menage but duly examined all theſe particulars, he would not ſo readily have adopted Voſſius's opinion. It has likewiſe been admitted into the collection of plagiariſts, where it was expected a method might have been found to exculpate Porphyry, of which he had no ſort of need. "The ſame charge will lie againſt Porphyry, to whom Caſaubon appeals, unleſs the learned can ſhew there was another Daimachus contemporary with, or more antient than, Ephorus; or that the name of Daimachus in Porphyry has been corrupted." At all events, the curious are obliged to Euſebius for having ſaved from the ravages of time ſo fine a fragment of Porphyry; though perhaps he ſhould not have made uſe of it in a work, intituled: Præparatio evangelica: for, of what benefit is it either to advance chriſtianity, or to confound the falſe deities, that greek authors have been plagiaries one upon another? Is not the ſame thing practiſed daily, between catholic and catholic, and between proteſtant and proteſtant? Euſebius was more judicious in ſhewing that the Greeks had played the plagiary with the barbarians: for this ſerves in ſome ſort to ſupport the ſacred hiſtories. From whence we may infer by the way, that it was leſs diſadvantageous to the Greeks to ſteal from one another than to plunder foreign treaſures. This diſadvantage however is an exception to the general rule. It was ſaid by Marin, "that to take from thoſe of one's own nation was a theft; but to take from ſtrangers was a conqueſt: and perhaps he was in the right. We ſtudy only to learn, and we learn only to ſhew that we have ſtudied." Theſe are the words of M. Scuderi. "If I have borrowed," continues he, "from the Greeks or Latins, yet I have taken nothing from the Italians, Spaniards, or French; deeming, that what is learning among the antients, is robbery among the moderns." La Mothe le Vayer is of the ſame opinion; for he ſays in one of his books: "To take from the antients, and make booty of what they have written, is like committing piracy beyond the line; but to ſteal from one's contemporaries, by appropriating their thoughts and productions, is like picking the pockets of people in the open ſtreet." This maxim ſeems agreed on by all authors, that it is better to rob the antients than the moderns; and that, amongſt the latter, we ought rather to ſpare our countrymen than ſtrangers. Literary piracy is not indeed in all reſpects ſimilar to that of the marauders at ſea. The latter think it leſs criminal to commit their piracies in the new world than in Europe. Authors, on the contrary, go more boldly on their piratical depredations in the old world; and have reaſon to hope they ſhall be applauded for the prizes they have taken. "He who made annotations on the Jeruſalem of Taſſo," ſays M. Scuderi, "thought he did him

credit by marking in his poem two or three thouſand places imitated from divers authors: and the commentators of Petrarch and of Ronſard have done the ſame." All plagiariſts, when it is in their power, follow the plan of the diſtinction here laid down; not from any ſcruples of conſcience, but rather that they may eſcape detection. If a young french divine makes uſe of the ſermons of M. Daillé, or ſome other miniſter of his nation, how will he be able to conceal his theft? Has he not reaſon to apprehend, that his flock will ſoon diſcover where he has been playing the free-booter? It is therefore but prudent in him to lead them into an unknown country, and decorate himſelf with the ſpoils of an engliſh preacher. Woe to him, however, if there happen to be too great a diſproportion between what he has ſtolen, and what he tacks to it of his own! Purpureus latè qui ſplendeat unus & alter, Aſſuitur pannus; as it will give good judges room to think, not only that he is a plagiary, but likewiſe a very clumſy one. They will perſuade themſelves that he has ſpoiled excellent matter; and that he muſt have ſtolen it, ſince he has put it into ſo ill a form. The beſt remedy for this is a bad one: to deliver what is borrowed without changing any thing; but this is a capital crime in matters of this kind. "We may ſteal," ſays La Mothe le Vayer, "after the manner of bees, without wronging any body: but the theft of the ant, who carries off the whole grain, is by no means to be imitated." If the reader like this thought beſt in latin, he ſhall have it: "Multum intereſt apum more circumvolitans agilis thyma ex variis floribus odorem excerpas, an vero ignavum fucos, pecus imitando mel ex alveariis ſuffureris." It is what Friſchlin repreſented to his antagoniſt. To return to Ephorus, ſome antient writers have paſſed a ſevere judgment on the long ſpeeches he inſerted in his hiſtory. He was very much ridiculed too for the manner in which he mentioned his native country. "In thoſe days," ſays he, "the city of Cumæ was quiet." Ephorus notatur falsè, quod in rerum geſtarum enumeratione, cum nihil haberet quod à ſuis diceret actum & tamen patriæ vellet mentionem facere ita acclamaverit; *Eo tempore quieti erant Cumæ*, Strabo, lib. xiii. p. 428, upon which Mr. Bayle obſerves. Had it not been much better to have ſaid nothing of that people than to bring them upon the ſtage to ſo little advantage? He left a ſon called Demophilus; who, being a man of learning, was thought to have put the laſt hand to his father's hiſtory, that is, that he finiſhed, toward the end, what his father Ephorus left imperfect. Hence it is, that Athenæus being obliged to quote the laſt book of that work, ſeems uncertain whether he ought to aſcribe it to Ephorus or Demophilus. Father Hardouin did not well underſtand this, for he ſuppoſes that Athenæus doubts that the thirty books which that hiſtory contained were the work of

the father or of the ſon. Jonſius's conjecture appears to be ſolid. "The reaſon of this doubt of Athenæus," ſays he, "is this, that Ephorus might poſſibly leave an imperfect hiſtory of the late war, to be finiſhed by his ſon;" five or ſix lines after, he ſpeaks no more dubiouſly, but affirmatively, grounding himſelf on the authority of a famous hiſtorian: "Soon after, Ephorus left his hiſtory unfiniſhed to his ſon Demophilus to be completed, as Diodorus teſtifies; ſo that Athenæus may juſtly doubt whether to aſcribe the hiſtory to the father or ſon, ſince it was written jointly by both." Jonſius de Hiſt. Script. Philoſ. p. 44 It does not however appear that Diodorus Siculus obſerves, that Ephorus charged his ſon to ſupply what was wanting in his hiſtory; and if Jonſius had read it in Diodorus Siculus he ought not to have ſpoken ſometimes dubiouſly, and at other times in a more deciſive tone. Ephorus might have followed the court of Alexander, but he refuſed that honour. Diodorus Siculus does not approve what he owns, that the barbarians were more antient than the Greeks.

EPHREM (St.), an antient chriſtian writer of the ivth century, was a native of Edeſſa, according to ſome; or, as others ſay, of Niſibe in Syria; and was born under the emperor Conſtantine. He embraced a monaſtic life from his earlieſt years, and in a ſhort time was choſen ſuperior to a conſiderable number of monks. He was ordained deacon at Edeſſa, and prieſt at Cæſarea in Cappadocia by St. Baſil, who is alſo ſaid to have taught him greek; but theſe two laſt circumſtances are queſtionable, ſince ſome accounts ſay, that he did not underſtand greek, and that he died a deacon. He might have been a biſhop, and would not: for Sozomen relates, that when the people had choſen him, and ſought him in order to have him ordained to that function, he ran into the market-place, and pretended to be mad. Upon this he was let alone, as ſuppoſed to be really ſo; and eſcaping into ſome retired place, he there continued till another was choſen. He wrote a great number of books, all in the ſyriac language: but a great part of them is ſaid to have been tranſlated in his life-time. Photius tells us, that he wrote above a thouſand orations, and that himſelf had ſeen forty-nine of his ſermons: and Sozomen obſerves, that he compoſed three hundred thouſand verſes. His works were ſo highly eſteemed that they were publicly read in the churches after the ſcriptures. Sozomen obſerves, that his works were ſo remarkable for beauty and dignity of ſtyle, as well as for ſublimity of ſentiments, that theſe excellences did not diſappear even in their tranſlations: and St. Jerom aſſures us, that in reading the tranſlation of St. Ephrem's treatiſe of the Holy Ghoſt, he plainly ſaw the vivacity of the author's genius. After ſeveral editions of his works, a beautiful one was printed at Oxford,

1708,

1708, in folio. Gregory Nyſſen, in his panegyric on this father, is very copious with regard to the merit of his writings, and his attachments to the orthodox faith. St. Ephrem had an extreme averſion to the hereſies of Sabellius, Arius, and Apollinarius; the laſt of whom, as Gregory relates, he treated in a very extraordinary manner. Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having entruſted them with a lady, St. Ephrem borrowed theſe books, under the pretence of being an apollinarian; but before he returned them, he glewed all their leaves together. The lady, ſeeing the outſide of the books to be the ſame as before, and not diſcovering that any thing had been done to them, returned them to Apollinarius to be uſed in a public conference he was going to have with a catholic: but he, not being able to open his books, was obliged to retire in diſgrace. St. Ephrem was a man of the greateſt ſeverity of morals, and ſo ſtrict an obſerver of chaſtity, that he avoided the ſight of women. Sozomen tells us, that a certain woman of diſſolute character, either on purpoſe to tempt him, or elſe being hired to it by others, met him on purpoſe in a narrow paſſage, and ſtared him full and earneſtly in the face. St. Ephrem rebuked her ſharply for this, and bade her look down on the ground. But the woman ſaid, 'Why ſhould I do ſo, ſince I am not made out of the earth, but of thee? It is more reaſonable that thou ſhouldſt look upon the ground, from which thou hadſt thy original, but that I ſhould look upon thee, from whom I was procreated." St. Ephrem, wondering at the woman, wrote a book upon this converſation, which the moſt learned of the Syrians eſteemed one of the beſt of his performances. He was alſo a man of exemplary charity, of which the following inſtance is related by Sozomen: Edeſſa having been long afflicted with a famine, he quitted his cell; and applying himſelf to the rich men, expoſtulated ſeverely with them for ſuffering the poor to ſtarve, while they covetouſly kept their riches hoarded up. He read them a religious lecture upon the ſubject, which affected them ſo deeply, that they became regardleſs of their riches: "but we do not know," ſaid they, "whom to truſt with the diſtribution of them, ſince almoſt every man is greedy of gain, and makes a merchandiſe and advantage to himſelf upon ſuch occaſions." St. Ephrem aſked them, "what they thought of him?" They replied, that they eſteemed him a man of great integrity, as he was univerſally thought to be. "For your ſakes, therefore," ſaid he, "I will undertake this work:" and ſo, receiving their money, he cauſed three hundred beds to be provided and laid in the public porticoes, and took care of thoſe who were ſick through the famine. And thus he continued to do; till the famine ceaſing, he returned to his cell, where he applied

plied himſelf again to his ſtudies, and died not long after, in 378, under the emperor Valens. Upon his death-bed he exhorted the monks, who were about him, to remember him in their prayers; forbade them to preſerve his clothes as relics; and ordered his body to be interred without the leaſt funeral pomp, or any monument erected to him.

EPICHARMUS, an ancient poet and philoſopher, was born in the iſland of Coös, and carried, as we are told by Laërtius, into Sicily, when he was but three months old, firſt to Megara, and afterwards to Syracuſe: which may well enough juſtify Horace and others in calling him a Sicilian. He had the honour of being taught by Pythagoras himſelf; and he and Phormus are ſaid to have invented comedy in Syracuſe, though others have pretended to the glory of that diſcovery. He preſented fifty-five, or, according to others, thirty-five plays; but his works have been ſo long loſt, that even their character is ſcarcely on record. Only Horace has preſerved the memory of one of his excellences, by commending Plautus for imitating it; and that is, the keeping his ſubject always in view, and following the intrigue very cloſely:

> Plautus ad exemplum Siculi properare Epicharmi, &c.
> Lib. ii. epiſt. 1. v. 58.
>
> Plautus excels in winding up his plots,
> Like Epicharmus the Sicilian bard.

Beſides his numerous comedies, he wrote a great many treatiſes in philoſophy and medicine. Ariſtotle, as Pliny tells us, thought that Epicharmus added the letters Θ and X to the greek alphabet, though others aſcribe them to Palamedes. He died at the age of 90, according to Laërtius; or 97, as Lucian aſſerts. Laërtius has preſerved four verſes, inſcribed on one of his ſtatues, which ſhew the high eſteem antiquity had of him.

EPICIE, a capital french engraver. His pieces in the work, entituled, Cabinet de Crozat, are very fine; and extremely agreeable, in the delicacy for which this artiſt is remarkable. His portraits are happily performed; thoſe of the comptroller general Orry, and Boullongue the painter, are extremely good. His fineſt hiſtory piece is the Baſhaw, having the picture of his miſtreſs taken after Carlo Vanloo. The airs and expreſſion of the heads are wonderfully fine, and engraved in the moſt juſt and maſterly ſtyle; examine particularly the painter's, the baſhaw's, the figure ſtanding by the canvaſs, and the two boys behind; nothing can be better expreſſed. That of the woman is not ſo happy. The painter's countenance is finely touched; his whole figure indeed is boldly deſigned, and full of relief; the clear obſcure, excellent; the lights and ſhades being ſo agreeably managed, as to give an unuſual brilliancy to the whole piece. The time of his death is uncertain.

EPIC-

EPICTETUS, a celebrated philoſopher of antiquity, was born near the end of Nero's reign, as is commonly ſuppoſed, at Hierapolis in Phrygia; and was a ſlave of Epaphroditus, a freedman of Nero's, and one of his guards. Under the dominion of this maſter, he paſſed the firſt part of his life; nor is it clear, at what time and by what means he obtained his liberty. Thus much we are aſſured of, that, upon an edict of Domitian for baniſhing all philoſophers from Rome and Italy, about the year 94, he withdrew to Nicopolis, a city of Epirus; and his being included under that prohibition, in the quality of a philoſopher, is a manifeſt proof that he was a freedman. It has generally been thought, that after his retreat he never returned to Rome, but paſſed the remainder of his life at Nicopolis; and this opinion is grounded upon Arrian's often ſaying, that thoſe diſcourſes, of which his book conſiſts, were made and delivered in that city. However, it is not ſafe to embrace it entirely; for Spartian tells us, that the emperor Hadrian was very intimate with Epictetus, which cannot well be conceived, if the latter had been conſtantly reſident, from the time of Domitian's edict, in a place ſo remote as Nicopolis. It does not certainly appear whether or not he was ever married: but as there is not ſufficient authority for affirming, ſo neither is there enough for denying it. For Arrian, in ſeveral paſſages, takes notice of Epictetus's averſion to the epicureans, upon this provocation particularly, that they ſpoke in prejudice of marriage. But, married or ſingle, it is highly probable that he had no children: for, beſides that no author mentions him to have had any, that repartee of Demonax in Lucian intimates that he had none: who, when Epictetus adviſed him to marry and leave children, replied pleaſantly, "With all my heart, provided you will give me one of your daughters." It is unqueſtionable, however, that he lived in extreme poverty: for how liberal ſoever Spartian has been in commendation of Hadrian's generoſity towards poets, orators, philoſophers, mathematicians, and maſters of ſcience of any kind, though at the ſame time no man living took more delight in rallying them than he; yet we have no grounds to believe, that either the emperor or any of his ſucceſſors, who profeſſed ſuch eſteem and veneration for Epictetus, beſtowed upon him ſo much as might ſet him above even extreme poverty. The reaſon of this probably was his obſtinate contempt of riches, which would not ſuffer any favours of that kind to be faſtened upon him. And this appeared by his manner of living at Rome, in a little cottage, without ſo much as a door to it, no attendants but one old woman, and no furniture but an earthen lamp; to the light of which we owe thoſe beautiful and divine thoughts of which Arrian has preſerved ſome noble remains. This lamp was purchaſed for about 100 l. after his death, by a perſon, whom

whom Lucian ridicules for it, as hoping to acquire the wiſdom of Epictetus by ſtudying over it. We have no account that can be depended on, either of what diſtemper or about what time he died. Suidas tells us, that he lived to the reign of Marcus Aurelius; and Themiſtius aſſerts, that he was highly eſteemed by that prince as well as his predeceſſor. But this account is rejected by many, though all agree that he lived to a conſiderable age.

Epictetus, though a philoſopher, was a man of great humility and modeſty, which was moſt eminent in his own practice, as well as in his recommendation of it to others. Hence he uſed to ſay, that there is no need of adorning a man's houſe with rich hangings or paintings; for the moſt graceful furniture is temperance and modeſty, which are laſting ornaments, and will never be the worſe for wearing. All ambition and vain-glory he deteſted; and as no man did more good, or lived better than he, ſo no man was more ſolicitous to conceal it. "If," ſays he, "you have ſo far maſtered your appetite, as to have brought your body to coarſe fare, and to be well contented with mere neceſſaries, do not glory in your abſtemious way of living. If you drink nothing but water, proclaim not your own ſobriety upon every occaſion; or, if you would inure yourſelf to hardſhip, do it for your own benefit, and not to attract the admiration of the people. Let vain-glorious fools make their trials as public as they can; but know, that all affectations of this kind are utterly unworthy of a philoſopher." Another proof of his exemption from vanity is this, that, although no perſon of his time was better qualified to become an author, yet he left nothing of his own compoſing behind him. Suidas indeed tells us, that he wrote a great many books; juſt as much, ſays Fabricius, as Pythagoras and Socrates, whom all allow to have written none. Nothing is certainly more juſtly valued than Epictetus's Enchiridion, or Manual of the ſtoic philoſophy; but, if Arrian had not collected it from his maſter's mouth, and tranſmitted it, together with his commentary upon it, to poſterity, it is poſſible that the very name of Epictetus might not now be known.

He was a great lover of neatneſs; and often uſed to ſay, that he had much rather ſee one of his ſcholars come to him well dreſſed and curled, and had more hopes of ſuch a one's improvement, than of one whoſe hair was greaſy, and his habit ſlovenly. He had an ill perſon, and was weak and lame, as we learn from theſe lines, which are quoted by Gellius, and are thought by ſome to have been written by himſelf:

Although by birth a ſlave, in body lame,
In fortune poor, heaven's favour gives me fame.
Aul. Gell. l. ii. c. 18.

The meanneſs of his fortune, however, did not affect the greatneſs of his ſoul. Extraordinary inſtances are related of his patience.

While he was a ſlave to Epaphroditus, his maſter one day took a frolic to wrench his leg. Epictetus, obſerving the brute delighted with ſo barbarous a pleaſure, and that he continued it with greater violence, ſaid, with a ſmile, and without any appearance of paſſion, "If you go on, you will certainly break my leg:" and when his leg was broken, "Did not I tell you, ſir, that it would be ſo?" This ſtory is related by Celſus the Epicurean, who takes occaſion from it to extol the conſtancy of Epictetus above that of Chriſt.

He conſtantly profeſſed the ſtoic philoſophy, which was of all others the moſt ſevere and exalted; and no man among the ancients was more expert at reducing the rigour of its maxims and precepts into practice. For though he was of the laſt who formally applied himſelf to the rules of this ſect, yet he was one of its greateſt ornaments; and conformed himſelf ſtrictly, both in his diſcourſe and behaviour, to the manners of Socrates, Zeno, and Diogenes. With fancy and fortune, the two powers by which mankind are governed, he waged continual war. Of fancy he would ſay, "What is the whole Iliad of Homer, but a ſucceſſion of moſt unreaſonable humours? Paris took a fancy to carry off Menelaus's wife, and Helena to go away with him. Now, if her huſband had been ſo prudent as to account the loſs of ſuch a wife rather a deliverance than an affliction, the whole jeſt had been ſpoiled, and we had had neither Iliad nor Odyſſey. But, from his being as extravagantly humourſome and fanciful as the reſt, he followed wars and tumults, the ſlaughter of innocent men without number, and the ſubverſion of ſeveral ancient cities." Fortune he uſed to compare to a woman of quality who proſtitutes herſelf to ſervants. He entirely renounced all the delights which gratify the ſenſes, to devote himſelf ſolely to the nobler ſatisfactions of the ſoul.

But that which ſeems to be the peculiar glory of Epictetus is, that of all the ancient philoſophers he made the neareſt approaches to the true chriſtian morality, and entertained more juſt and becoming notions concerning the nature and providence of God, than any who were not enlightened by the goſpel. His doctrines were, in truth, ſo agreeable to ours, that St. Auguſtine, notwithſtanding his violent prejudices againſt the generality of the heathen ſages, ſpeaks of him with great reſpect, and honours him with the character of an exceedingly wiſe and good man. Another excellence, peculiar to himſelf, is, that he admitted all the ſeverity of the ſtoics, without any of their fourneſs. He has nothing of the inſolence, ſo uſual with that ſect, of making their romantic wiſe man equal with God. He rejected their chimerical and impracticable perfections; ſo that he reformed ſtoiciſm, as well as profeſſed it. And, beſides his vindicating the immortality of the ſoul, as ſtrenuouſly as Seneca or any of the

ſtoics,

ſtoics, he declared openly againſt ſelf-murder; the lawfulneſs of which was maintained by the reſt of his ſect.

Arrian, his diſciple, wrote a large account of his life and death, which is loſt. His commentaries and the Enchiridion have been often publiſhed, and tranſlated into almoſt every language. A tranſlation of them into engliſh, with notes, was publiſhed in 1758 at London, by the learned Mrs. Eliſabeth Carter, daughter of the late rev. Dr. Carter, of Deal in Kent. Simplicius was alſo a celebrated commentator upon Epictetus, of whom we ſhall ſpeak under his article.

EPICURUS, the greateſt philoſopher of his age, was born at Gargettus in Attica, in the 3d year of the 109th olympiad; that is, about the year 340 before Chriſt. From the place of his birth, we find him often called, by ancient authors, the Gargettic author, the Gargettic old man, and ſimply the Gargettian. His father Neocles and his mother Chæreſtrata were among thoſe inhabitants of Attica whom the Athenians ſent into the iſland of Samos. This was the occaſion of Epicurus's paſſing his childhood in that iſland; and he did not return to Athens till he was eighteen years of age. His maſters are ſaid to have been various; and there is much uncertainty about them. Cicero, Plutarch, Empiricus, and others, have repreſented him as accuſtomed to boaſt, that he never had any maſter, but was his own teacher, and attained philoſophy by his own wit and induſtry. They mention this, indeed, with a view of diſparaging him; yet it muſt be granted, that he diſcovered many great and uſeful truths by the ſtrength of his own parts. He did not fix at Athens, upon his firſt return thither; for, at the age of twenty-three, he went to his father, who dwelt at Colophon; and thence to ſeveral other places, before he ſettled himſelf at Athens. This he did in the 36th or 37th year of his age, and "diſcourſed a while," ſays Laërtius, "of philoſophy, in public with others, but afterwards eſtabliſhed a ſect of his own." Admiring, as he did, the doctrine of Democritus, he profeſſed himſelf at firſt a Democritian; but afterwards, when he had made alterations in the ſyſtem of that philoſopher, his followers were called from him Epicureans.

Whereas other profeſſors of ſects made choice of particular places in Athens, as the Academy, the Lyceum, &c. Epicurus purchaſed a very pleaſant garden, where he lived with his friends in great tranquillity, and taught philoſophy to a great number of diſciples. They lived all in common with their maſter, and a better regulated ſociety had never been ſeen. To be convinced of this, only read the following paſſage in Tully: "Epicurus ſays that, of all things which wiſdom has provided for the happineſs of life, nothing is more excellent and more agreeable than friendſhip. Nor did he confirm this by words alone, but much more by his life and manners; the greatneſs of which behavi-

our is abundantly teſtified by the fabulous ſtories of the ancients; in the infinite number and variety of which, fetched from the remoteſt antiquity, there are ſcarce three pair of friends to be met with from Theſeus down to Oreſtes. But what large aſſemblies of friends, and how ſtrictly united in mutual affection, did Epicurus entertain in one little houſe! which harmony is at this day kept up by the Epicureans." He wrote a prodigious number of books. Laërtius, ſpeaking of the philoſophers who have written the moſt, places Chryſippus in the firſt rank, and Epicurus in the ſecond. This in his preface; but in his tenth book he ſays, abſolutely and without reſerve, that of all authors Epicurus is the man who has written the moſt: "His works," continues he, "amount to three hundred volumes, which contain nothing but what is his own; for he borrows the words of no author, nor makes a quotation from any one. But as to Chryſippus, who would not ſuffer himſelf to be ſurpaſſed by Epicurus in the number of his compoſitions, he did nothing but heap quotation upon quotation: ſo that, if what he cited had been taken away from him, his writings would have been reduced nearly to blank paper." Epicurus's books have been loſt long ago: beſides ſome titles preſerved by Laërtius, and fragments ſcattered among ſeveral writers, there is no part of them remaining.

Epicurus lived all his days, unmarried, at Athens; dividing his time between converſing with his friends, reading lectures to his pupils, and compoſing ſyſtems and treatiſes; and, being grown old, made, as the cuſtom was, his will, which is preſerved entire by Laërtius. He died, in great pain, of a retention of urine, with ſingular patience and conſtancy, when he had juſt entered his 72d year. It is remarkable, that, being near death, he wrote the following epiſtle, preſerved by Laërtius, to one of his friends: "Having led a moſt happy life, and now being about to die, we write this to you. We are ſeized with the ſtrangury and dyſentery beyond expreſſion: but all our pains and troubles ariſing from hence are abundantly compenſated by the pleaſure we have in reflecting upon our diſcourſes and inventions. But do thou, as becomes the good-will thou haſt had from thy youth towards me and philoſophy, take care of the children of Metrodorus." The reſpect which his followers preſerved for his memory is almoſt incredible. His ſchool was never divided, but his doctrine perpetually followed as an oracle. "The ſect of Epicurus," ſays Numenius in Euſebius, "reſembles ſome real republic; which, entirely free from all ſedition, is governed by one common mind and will. This diſcipline they have formerly followed, and do follow even now; ſo that, it is probable, they will continue the ſame for the future. But among the ſtoics factions have ariſen; which, being begun by their chiefs, have been continued down to this time." It is, ſurely, no ſmall circumſtance in favour of theſe philoſophers, that they ſhould enjoy

joy profound peace and tranquillity, while all the other ſects were full of quarrels and miſunderſtandings. As they paid this reſpect to his doctrine, ſo they paid no leſs to his perſon. They placed his picture every where: they kept his birth-day, even in Pliny's time; and obſerved the month he was born in as a continual feſtival. In a word, as long as learning flouriſhed in Greece, and Rome was preſerved from the incurſions of barbarians, the memory of Epicurus continued freſh, and his ſchool and diſcipline in vogue.

Epicurus revived the atomical ſyſtem, which Leucippus had invented; and brought it, by his authority, into great repute. He has been univerſally condemned for what he taught concerning the nature of the gods; whom he is ſuppoſed to have denied in his heart, though he owned them with his mouth, to avoid the puniſhment he would have ſuffered, if he had attempted to overthrow their worſhip. What gives reaſon to ſuppoſe this of him, is, that he reduced the divine nature to a ſtate of perfect inaction, deprived it of the government of the world, and did not acknowledge it to be the cauſe of the univerſe. This made Tully ſay, "Re tollit, oratione relinquit, deos;" and he adds, that he made this formal confeſſion with his mouth: "invidiæ deteſtandæ gratia." As to his doctrine, that the happineſs of man conſiſts in pleaſure, though it has occaſioned ſome effects which have diſcredited his ſect, yet, if it be rightly interpreted, it is certainly very reaſonable; for it amounts to nothing more, than that the happineſs of man conſiſts in his being at eaſe, and in feeling pleaſure, or, generally, in being contented. Could we aſk Epicurus, where this eaſe and contentment muſt be found, he would not ſay, In good eating, drinking, or in laſcivious indulgence; but in ſobriety, temperance, and the reſtraint of tumultuous and diſorderly paſſions, which deprive the ſoul of her happy ſtate; that is, the gentle and quiet acquieſcence in her condition. Theſe were the pleaſures wherein Epicurus made the happineſs of man to conſiſt. But men exclaimed againſt the word PLEASURE; thoſe who were already corrupted, made an ill uſe of it; the enemies of his ſect took advantage of it; and ſo the name of an epicurean became odious. All this, however, is accidental to the doctrine, and Epicurus may ſtill have reaſoned with great ſolidity.

It is probable that he did ſo, becauſe it is certain that he lived in a moſt exemplary manner himſelf, and conformably to the rules of philoſophical wiſdom and frugality. Calumnies, indeed, have been ſpread againſt the morals of this philoſopher. He has been repreſented as a glutton, a debauchee, a Sardanapalus; and becauſe, according to the cuſtom of thoſe days, he admitted ſome women who loved philoſophy into the number of his diſciples, his ſchool has been repreſented as a downright brothel. It has been reported, that the courtezan Leontium,

though ſhe attended the philoſopher's lectures, had not diſcontinued her former trade; and that ſhe ſerved the whole ſociety with her perſon, and Epicurus in particular. But all this has been ſolidly confuted by the excellent Gaſſendi, in his ſeventh book De vitâ & moribus Epicuri: in which work he has laboured, with extreme diligence, to collect whatever could be found concerning the doctrine and perſon of this philoſopher in the writings of the ancients, and to reduce the ſame into a complete ſyſtem. It may perhaps be thought ſurpriſing, that Epicurus, having practiſed ſuch excellent morals, ſhould have fallen into an infamy, which has rendered his ſect and memory odious for ages: but it muſt be remembered, that he was contemporary with Zeno, the founder of the ſtoics; and that his competition with that famous philoſopher muſt neceſſarily have produced ill conſequences of this nature. The ſtoics profeſſed a great ſeverity in their morals; and to contend with them was almoſt as dangerous at that time, as it is at all times to be at variance with bigots. They intereſted religion in their quarrel: they raiſed fears, leſt the youth ſhould be perverted; and they alarmed all good men. Their accuſations found credit; for the people are eaſily perſuaded, that true zeal and auſtere maxims always go together. All which conſidered, it muſt not be thought ſtrange, if, by dint of defamation, pious frauds, forged letters, and ſuch-like arts, they made diſadvantageous impreſſions of Epicurus, which laſted a long time. Beſides, it was eaſy to give an ill ſenſe to the doctrines of Epicurus, and to fright honeſt people with his favourite PLEASURE. If, when they had ſpoken of it, they had at the ſame time added his explications, no one would have been alarmed: but all the explications which were favourable to him were carefully removed, and kept from the knowledge of the vulgar. Beſides, as we have already obſerved, there were ſome epicureans who made an ill uſe of his doctrine. They did not debauch themſelves, indeed, in his ſchool; but they had the cunning to ſhelter their diſorders under the authority of ſo great a name. This Seneca, though a ſtoic, has the candour to own: "They are not," ſays he, "inſtigated by Epicurus to riot; but, already addicted to vices, they hide their debaucheries in the boſom of philoſophy, and run to thoſe lectures where they hear pleaſure recommended. Nor do they conſider how temperate and abſtemious, for ſuch I take it to be, the pleaſure of Epicurus is; but fly to the bare name, for ſome protection and cover for their luſts." Gaſſendi has admirably unfolded all this, and ſhewn how ſeveral great men, hurried away with the torrent, have, from age to age, followed the eſtabliſhed prejudices, without examining things to the bottom. He mentions Cicero, Plutarch, and Galen, in particular: he mentions alſo ſome fathers of the church. Gregory Nazianzen, however, was not under this error, for he owns the morals

morals of Epicurus to be very ſtrict; and ſeveral others have declared as much.

If ever we have had reaſon to know, that time at length does juſtice to oppreſſed innocence, it is with regard to this philoſopher; for there have riſen ſo many illuſtrious defenders of his morals, both practical and ſpeculative, that, at preſent, none but the obſtinate or ignorant judge ill of either. Gaſſendi obſerves, that, as ſoon as polite learning began to revive in the xvth century, ſeveral able men ſpoke in behalf of Epicurus; who, during ſo many ages of barbariſm, had been oppreſſed under a load of prejudices. He names Philelphus, Alexander ab Alexandro, Cælius Rhodiginus, Volaterranus, Joannes Franciſcus Picus, Erycius Puteanus; and he might have added to theſe, Laurentius Valla. The famous Don Franciſco de Quevedo publiſhed an apology for this philoſopher at Madrid, in 1635. In France, La Mothe le Vayer and Sorbiere have done the ſame: but nothing has been written in any country, or in any age, in defence of Epicurus, equal to the performance of Gaſſendi. What he has compoſed on this ſubject is a maſter-piece; the moſt curious and judicious collection that can be ſeen, and diſpoſed in the cleareſt and moſt regular method. Laſtly, our countryman ſir William Temple, in his miſcellanies, has declared himſelf in favour of Epicurus, with very ſingular addreſs.

It would be wrong to conclude the account of this philoſopher, without obſerving one particularity relating to him; which is, that, famous as he has been ſince his death, he was not much ſo while alive. Seneca, in his 79th epiſtle, ſpeaking of ſeveral great men who had not juſtice done them in their own age, forgets not Epicurus. "How many," ſays he, "have there been, whoſe merits were not publicly known till themſelves were no more! How many have become famous after their deaths, who were not ſo during their lives! You ſee how much Epicurus is admired, not only by the more learned, but even by the ignorant multitude. This man was unknown at Athens, in whoſe neighbourhood he had, as it were, concealed himſelf. Having outlived his friend Metrodorus many years; in a certain epiſtle, where he affectionately commemorates the friendſhip which had ſubſiſted between them, he concludes with ſaying, that it had not been the leaſt prejudice to himſelf and Metrodorus, amidſt ſo much good fortune, that they were not only unknown, but almoſt unheard of in Greece. Was he not therefore diſcovered when he had ceaſed to be? Did not his doctrine ſhine forth? Metrodorus likewiſe, in a certain epiſtle, makes the ſame confeſſion, that himſelf and Epicurus had not ſhone out in due luſtre, but that both of them ſhould one day be highly and freely honoured by thoſe who ſhould tread in their footſteps." A father of the church will bear witneſs, that Metrodorus did not feed himſelf with vain hopes, when he imagined, that the ſect of his

friend Epicurus would make more noiſe in future age than it did during their lives. It is Lactantius; and his words are theſe: "Epicuri diſciplina celebrior ſemper fuit, quam cæterorum." Div. Inſt. l. iii. c. 17.

EPIMENIDES, an ancient poet and philoſopher, was born at Gnoſſus in Crete; and has always been acknowledged a Cretan, though, contrary to the cuſtom of his country, he wore his hair long. Some ſay, he did this becauſe he was aſhamed of his country, and would not be taken for a Cretan; and indeed he does not ſeem to have a high opinion of his countrymen, if that verſe, cited by St. Paul in his epiſtle to Titus, be, as it is generally believed to be, his: "The Cretans are always lyars, evil beaſts, ſlow bellies." Many wonderful things are related of him; and his reputation was ſo great all over Greece, that he was there eſteemed a favourite of the gods. The Athenians, being afflicted with a plague, and commanded by the oracle to make a ſolemn luſtration of the city, ſent Nicias, the ſon of Niceratus, with a ſhip to Crete, to deſire Epimenides to come unto them. He accepted their invitation, and, accompanying the meſſengers to Athens in the 46th olympiad, performed the luſtration of the city; and the plague ceaſed. Here he contracted an acquaintance with Solon, whom he privately inſtructed in the proper methods for the regulation of the athenian commonwealth. Standing one day to look on the haven of Munychia, he ſaid to thoſe that were about him, "How blind is man in future things! for, if the Athenians did but foreſee what a miſchief this will be to their city, they would demoliſh it with their very teeth, rather than let it ſtand." About 250 years after, Antipater confirmed his judgment, by placing a macedonian garriſon in thoſe invincible works; and the ſaying of Epimenides, being on record and known, made him paſs for a prophet among the ancients. Having finiſhed his buſineſs at Athens, the citizens offered him many valuable preſents and high honours, and appointed a ſhip to carry him back to Crete; but he returned their preſents, and would not accept of any thing, but a little branch of the ſacred olive preſerved in the citadel; and deſired the Athenian people to enter into an alliance with the Gnoſſians. Having obtained this, he returned to Crete, where he died ſoon after, aged 157 years; or, as the Cretans, conſiſtently with their character, pretended, 299.

He was a great poet, and wrote many things in verſe. He compoſed 5000 verſes on the genealogy of the gods, 6500 on the building of the ſhip Argo, and Jaſon's expedition to Colchos; and 4000 concerning Minos and Rhadamanthus. He wrote alſo in proſe concerning ſacrifices, and the commonwealth of Crete. St. Jerom likewiſe mentions his book of oracles and reſponſes. The Lacedemonians procured his body, and preſerved it among them, upon the advice of an oracle; and Plutarch tells us, that

that he was accounted the ſeventh wiſe man by thoſe who would not admit Periander into the number.

EPIPHANIUS, an ancient chriſtian writer, was born about 332, at Beſanducan, a village of Palæſtine. His parents are ſaid by Cave to have been Jews; but others are of opinion that there is no ground for this ſuſpicion, ſince Sozomen affirms, that "from his earlieſt youth he was educated under the moſt excellent monks, upon which account he continued a very conſiderable time in Ægypt." It is certain, that, while he was a youth, he went into Ægypt, where he fell into the converſation of the gnoſtics, who had almoſt engaged him in their party; but he ſoon withdrew himſelf from them, and, returning to his country, put himſelf for ſome time under the diſcipline of Hilarion, the father of the monks of Palæſtine. He afterwards founded a monaſtery near the village where he was born, and preſided over it. About 367 he was elected biſhop of Salamis, afterwards called Conſtantia, the metropolis of the iſle of Cyprus, where he raiſed himſelf a great reputation by his writings and his piety. In 382, he was ſent for to Rome by the imperial letters, in order to determine the cauſe of Paulinus concerning the ſee of Antioch. In 391 a conteſt aroſe between him and John, biſhop of Jeruſalem. Epiphanius accuſed John of holding the errors of Origen; and, going to Palæſtine, ordained Paulinian, brother of St. Jerom, deacon and prieſt, in a monaſtery which did not belong to his juriſdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and diſcipline of the church. Epiphanius defended what he had done, in a letter to John. This diſpute irritated their minds ſtill more, which were already incenſed upon the ſubject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That prelate, who ſeemed at firſt to favour the biſhop of Jeruſalem, declared at laſt againſt Origen; condemned his books, in a council held in 399; and perſecuted all the monks who were ſuſpected of regarding his memory. Theſe monks, retiring to Conſtantinople, were kindly received there by John Chryſoſtom; which highly exaſperated Theophilus, who, from that time, conceived a violent hatred to Chryſoſtom. In the mean time Theophilus informed Epiphanius of what he had done againſt Origen, and exhorted him to do the ſame: upon which Epiphanius, in 401, called a council in the iſle of Cyprus, got the reading of Origen's writings to be prohibited, and wrote to Chryſoſtom to do the ſame. Chryſoſtom, not approving this propoſal, Epiphanius went to Conſtantinople, at the perſuaſion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any converſation with Chryſoſtom, but uſed his utmoſt efforts to engage the biſhops, who were then in that city, to approve of the judgment of the council of Cyprus againſt Origen.

Not

Not ſucceeding in this, he reſolved to go the next day to the church of the apoſtles, and there condemn publicly all the books of Origen, and thoſe who defended them: but, as he was in the church, Chryſoſtom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expoſe him to danger, as it would probably raiſe ſome ſedition. This conſideration ſtopped Epiphanius; who yet was ſo inflamed againſt Origen, that, when the empreſs Eudoxia recommended to his prayers the young Theodoſius, who was dangerouſly ill, he anſwered, that "the prince her ſon ſhould not die, if ſhe would but avoid the converſation of Dioſcorides, and other defenders of Origen." The empreſs, ſurpriſed at this anſwer, ſent him word, that, "if God ſhould think proper to take away her ſon, ſhe would ſubmit to his will; that he might take him away, as he had given him; but that it was not in the power of Epiphanius to raiſe him from the dead, ſince he had lately ſuffered his own archdeacon to die." Epiphanius's heat was a little abated, when he had diſcourſed with Ammonius and his companions, whom Theophilus had baniſhed for adhering to Origen's opinions; for theſe monks gave him to underſtand, that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At laſt he reſolved to return to Cyprus; and, for a farewel to Chryſoſtom, he ſaid, "I hope you will not die a biſhop:" to which the latter replied, "I hope you will never return to your own country." Both theſe things came to paſs; for Chryſoſtom was depoſed from his biſhopric, and Epiphanius died at ſea about 403. His works were printed in greek at Baſil 1544, in folio, and had afterwards a latin tranſlation made to them, which has frequently been reprinted. At laſt Petavius undertook an edition of them, together with a new latin tranſlation, which he publiſhed at Paris 1622, with the greek text reviſed and corrected by two manuſcripts. This edition is in two volumes folio, at the end of which are the animadverſions of Petavius, which are rather diſſertations upon points of criticiſm and chronology, than notes to explain the text of his author. This edition was reprinted at Cologne 1682, in two volumes folio.

Epiphanius was well verſed in the hebrew, ſyriac, ægyptian, greek, and latin tongues; which makes Jerome call him Πενταγλωττος, "a man of five tongues." He was very converſant in eccleſiaſtical antiquities, on which account he is chiefly regarded. M. Daillé ſtyles him "a good and holy man, but obſerves, that he was little converſant in the arts either of rhetoric or grammar, as appears ſufficiently from his writings: which defects muſt neceſſarily be the cauſe of much obſcurity in very many places, as indeed is much complained of by the interpreters of this father." Scaliger is very ſevere upon our author, calling him "an ignorant man, who knew nothing of greek or hebrew;

hebrew; who, without any judgment, was ſolicitous to collect every thing; and who abounds in falſities. We have," ſays he, "a treaſure of antiquities in him; for he had good books, which he ſometimes tranſcribes to very good purpoſe: but when he advances any thing of his own, he performs it wretchedly." Photius tells us, that his ſtyle is very mean and negligent; and Dupin obſerves, that it has neither beauty nor elevation, but is low, rough, and unconnected: that he had a great extent of reading and erudition, but no judgment nor juſtneſs of thought; that he often uſes falſe reaſons to confute heretics; that he was very credulous, inaccurate, and frequently miſtaken in important points of hiſtory; that he paid too ready a regard to ſpurious memoirs and uncertain reports; in ſhort, that he had great zeal and piety, but little conduct and prudence.

EPIPHANIUS, the ſcholaſtic, a friend of the celebrated Caſſiodorus, tranſlated, at his inſtance, the eccleſiaſtical hiſtories of Socrates, of Sozomen, and of Theodoret. Several other tranſlations from greek into latin are attributed to Epiphanius. He flouriſhed in the ſixth century.

EPIPHANIUS, the ſon of Carpocrates, was thoroughly acquainted with the platonic philoſophy, in which he thought he found the proper principles for explaining the origin of evil, and for juſtifying the ethics of his father. He ſuppoſed an eternal, infinite, incomprehenſible principle; and with this fundamental principle allied the ſyſtem of Valentinus. Mankind, by making laws, had, according to him, departed from the order of nature; and, for regaining it, they muſt abrogate thoſe laws, and re-eſtabliſh the ſtate of equality in which the world was formed. Hence Epiphanius concluded, that the community of women was the re-eſtabliſhment of order, as the community of the fruits of the earth. Our natural deſires are our natural rights, according to Epiphanius, and ſo many impreſcriptible claims. He vindicated theſe principles from the paſſages of St. Paul, which intimate, that before the law ſin was not known, and that there would have been no ſin if there had been no law. Conformably with theſe principles, Epiphanius juſtified the whole moral ſyſtem of the carpocratians, and diſputed all that of the goſpel. Epiphanius died at the age of 17, and after his death was revered as a deity, a temple being conſecrated to him at Sama, a city of Cephalonia, with altars; and an academy was inſtituted in his name.

EPISCOPIUS (Simon), a man of very uncommon parts and learning, and the chief ſupport of the arminian ſect, was deſcended from a reputable proteſtant family, and born at Amſterdam in 1583. Having a numerous fraternity, and his parents not very rich, it was doubted for ſome time, whether he ſhould be brought up to learning; but, appearing to have a ſtrong propenſity that way, it was, at the inſtigation of friends, at length conſented to. After he had gone through the latin ſchools at Amſterdam,

Amſterdam, he went to ſtudy at Leyden in 1602. His father died of the plague in that ſame year, and his mother in 1604; neither of which calamities, however, in the leaſt retarded his ſtudies. He was admitted maſter of arts in 1606, and thenceforward applied himſelf wholly to the ſtudy of divinity. He made ſo great a progreſs in it, that he was judged in a ſhort time worthy of the miniſtry. The magiſtrates of Amſterdam wiſhed he might be promoted to it; but he met with many difficulties in his way, becauſe, during the violent controverſy between Gomarus and Arminius about predeſtination, he declared for the latter. This made him weary of the univerſity of Leyden, and he went to Franeker in 1609; but he did not continue there long, for he found that, by diſputing too vehemently, he had exaſperated the profeſſor Lubertus, who was a zealous gomariſt. Arminius was at that time labouring under the illneſs of which at length he died; on which account Epiſcopius went to Leyden, to make him a viſit. He had many conferences with him upon religion, and the ſtate of the church; and afterwards returning to Franeker, had more diſputes with Lubertus. His adverſaries now began to charge him with ſocinianiſm; and this profeſſor was ſo bitter againſt him, that he left Franeker, and returned to Holland.

Here he was ordained in 1610, and made miniſter of the village of Bleyſwyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at the Hague in 1611, before the States of Holland, between ſix anti remonſtrant and ſix remonſtrant miniſters; and here he diſplayed his wit and learning to the greateſt advantage. In 1612, he was choſen divinity-profeſſor at Leyden in the room of Gomarus, who had voluntarily reſigned; and, what is remarkable, he lived in peace with Polyander his colleague, though they held contrary opinions about predeſtination. The functions of his poſt and his private ſtudies were a light burden to him, compared with the difficulties he had to ſuſtain on account of the arminian controverſy; which, though it began in the univerſities, ſoon after flew to the pulpits, and was now got among the people. All was in uproar and confuſion; and, during this conteſt, none were more expoſed to the curſes of the populace, than Epiſcopius and the moſt eminent men of the arminian party, becauſe they were looked upon as the cauſe of theſe diſturbances. The ſecond year of his profeſſorſhip at Leyden, he was abuſed at Amſterdam at church and in the ſtreet; becauſe, being godfather to one of his nieces, he had taken upon him to reply to the miniſter who officiated. The miniſter aſked him, whether the doctrine of the church there was not the true and perfect doctrine of ſalvation? Epiſcopius, inſtead of anſwering this queſtion by a bow, the uſual ſign of approbation, began to ſay ſomething in order to ſhew, that he admitted it only with certain limitations.

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Upon this, the minister flew into a passion, and called him a presumptuous young man; the people immediately took fire; and Episcopius, who was loaded with opprobrious language, both in the church and in the street, narrowly escaped being beaten and stoned to death. The reason which induced him to explain himself on this occasion, was because one of this party, having before answered YES in the like case, was publicly reproached in the streets, as having deserted the doctrine of the remonstrants. This first danger was soon followed by another. A blacksmith, one day seeing him go by, went out of his forge with an iron bar in his hand, and ran after him, crying, "Stop the arminian, the disturber of the church:" and he would certainly have been knocked down by this brute, if people had not intervened while he made his escape. Curcellæus also relates, that, in February 1617, the house of Episcopius's eldest brother was plundered by the mob at Amsterdam, under this false pretence, that a great many arminians used to meet there to hear sermons. But these are the unavoidable consequences of theological controversies, when they get among the people; and when a principle of moderation does not restrain them, as it always should do, within the walls of the universities.

In 1614, he began his comment upon the first epistle of St. John, which gave occasion to various rumours, all of them tending to prove him a socinian. The year after, taking the opportunity of the vacation, he went to Paris, for the sake of seeing that city: which journey occasioned him no small trouble. For he was no sooner returned home, than his adversaries published, that he had had secret conferences with father Cotton, in order to concert the ruin of the protestant church and the United Provinces; that he avoided all conversation with Peter du Moulin, minister at Paris; or, as others say, that the latter declined all conference with him, seeing him so intimate with the enemies of his country, and of the protestant religion. False and groundless as these reports were, it cost Episcopius some pains to refute them. The states of Holland having invited him to come to the synod of Dort, that he might take place in his that assembly, as well as the other professors of the Seven United Provinces, he was one of the first that went thither, and was accompanied by some remonstrant ministers. But the synod would not suffer them to sit in that assembly as judges, nor admit them but as persons summoned to appear. They were obliged to submit, and appear before the synod. Episcopius made a speech, in which he declared, that they were all ready to enter into a conference with the synod; but was answered, that the synod did not meet to confer, but to judge. They excepted against the synod, and refused to submit to the order made by that assembly: which was, that the remonstrants should neither explain nor maintain their opinions, but as far as the synod should judge it

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neceſſary. Upon their refuſing to ſubmit to this order, they were expelled the ſynod; and meaſures were taken to judge them by their writings. They defended their cauſe with the pen; and it was Epiſcopius that compoſed moſt of the pieces they preſented on this occaſion, and which were publiſhed ſome time after. The ſynod depoſed them from their functions; and becauſe they refuſed to ſubſcribe a writing, which contained a promiſe not to perform privately any of their miniſterial functions, they were baniſhed out of the territories of the commonwealth in 1618, and took up their reſidence at Antwerp: as thinking themſelves there in the beſt ſituation to take care of their churches and families. Epiſcopius was not ſo much taken up with the affairs of his party, but he found time to write againſt the church of Rome in defence of thoſe truths which all the proteſtants in general maintain. When the war between the Spaniards and United Provinces began again in 1621, he went to France; and there laboured by his writings, as much as lay in his power, to ſtrengthen and comfort his brethren. He not only compoſed, in common with them, "A confeſſion of faith;" he not only publiſhed, ſoon after, his "Antidote againſt the canons of the ſynod of Dort," but he alſo diſputed with great ſtrength of argument againſt Wadingus, a jeſuit; who treated him very kindly, and, taking an advantage of the difficulties he ſaw him under, endeavoured to perſuade him to enter into the pale of his church. The times being grown more favourable, he returned to Holland in 1626; and was made a miniſter of the church of the remonſtrants at Rotterdam. He married the year after, but never had any children by his wife, who died in 1641 of a retention of urine. In 1634 he removed to Amſterdam, being choſen rector of the college which thoſe of his ſect had founded there. He continued in that poſt till his death, which was preceded by a tedious and gradual decline. Auguſt 1640, hiring a veſſel, he went with his wife to Rotterdam: but after noon, while he was yet upon his voyage, a fever ſeized him; and, to add to his indiſpoſition, about evening came on ſuch a ſtorm of thunder and rain as had not been known for many years. All theſe hindrances made them arrive ſo late at Rotterdam, that the gates of the city were ſhut: and the long time he was obliged to wait, before he could get them opened, increaſed his diſorder ſo much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illneſs, in the ſtone and other complaints, as long as he lived. He died the 4th of April 1643, of the ſame illneſs which had killed his wife, viz. a retention of urine; having loſt his ſight ſome weeks before. Limborch tells us, that the moon was under an eclipſe at the hour of his death; which ſome conſidered as a fit emblem of the church, as being then deprived of much light by the diſappearing of ſuch a luminary as Epiſcopius. He tells

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us alſo, that Epiſcopius's friends and relations had ſome medals ſtruck with the images of Truth and Liberty upon them, in remembrance of him, who had been a moſt ſtrenuous aſſertor of both. He did not always write with that moderation which becomes the patience and humility of a chriſtian; and though his friends have brought ſeveral ſtrong reaſons to vindicate him upon this head, yet it would have been better if he had not wanted them.

It would be endleſs to collect the extraordinary eulogiums which great and learned men have beſtowed upon Epiſcopius: one, however, we cannot omit, becauſe it comes, whence we ſhould leaſt expect it to have come, from an eminent member and ornament of the church of Rome: "I cannot forbear obſerving in this place," it is father Mabillon who ſpeaks, in his treatiſe of ſtudies proper for them that live in monaſteries; "I cannot forbear obſerving, that, if ſome paſſages had been left out of Epiſcopius's theological inſtitutions, which Grotius eſteemed ſo much that he carried them with him wherever he went, they might have been very uſeful in the ſtudy of divinity. This work is divided into four books; the method of which is quite different from that which is generally followed. His ſtyle is beautiful, and his manner of treating his ſubjects anſwers his ſtyle perfectly well; nor would the time ſpent in reading of it be loſt, if it was corrected with regard to ſome paſſages, in which the author ſpeaks againſt the roman-catholics, and in favour of his own ſect." It can hardly be conceived, what regard the arminians have had to Epiſcopius, and how careful they have been to preſerve his reputation from the attacks that have been made upon it: ſo careful, that, in 1690, they engaged one of their profeſſors publicly to accuſe Jurieu of calumny, becauſe he had ſpoken evil of Epiſcopius. This profeſſor was Le Clerc at Amſterdam, who, by order of his ſuperiors, publiſhed a letter directed to Jurieu; in which he obſerves, that "they who have dipped into Epiſcopius's works, and are acquainted with the ſociety of the remonſtrants, have no occaſion to ſee them vindicated. And as for thoſe who have not read that author, and never converſed with any of the remonſtrants, if they were ſo unjuſt as to judge only by Mr. Jurieu's accuſations, they would not deſerve the leaſt trouble to undeceive them; for it would ſhew that they had no notion of common equity, and were too ſtupid to hearken to any vindication. But then we are perſuaded, adds he, that there is not one perſon in the United Provinces, or any where elſe, that is diſpoſed to believe this accuſer upon his bare word. It is not therefore with a deſign to undeceive the public, that Mr. Le Clerc directs this letter to Mr. Jurieu, but to endeavour to reclaim him, if that be poſſible, and to perſuade him to beg pardon of God for the ſin he has committed by ſlandering his neighbours in ſo odious a manner.

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One thing may give ſome hopes, that he will glorify God after reading this letter; and that is, that there ſeems to be in what he has ſaid much more inconſiderate zeal and infatuation, than artifice and premeditated malice. For, after all, to charge without reaſon a celebrated author, whoſe works are in the hands of all the world, with maintaining opinions which he expreſsly explodes, and which have no neceſſary connection with his principles, is not a proper method to convince any of his readers."

After this preamble, Le Clerc enters upon the matter in hand. "You charge Epiſcopius with two crimes," ſays he: "the firſt is, his being a ſocinian; the ſecond, his being an enemy to the chriſtian religion." Le Clerc confutes the firſt of theſe accuſations, by referring to ſeveral parts of Epiſcopius's works, where he explodes the doctrine of the ſocinians; and afterwards finds it no difficult taſk to anſwer the ſecond, becauſe Epiſcopius's life and writings evidently ſhew, that he was a virtuous and conſcientious man, and very zealous for the chriſtian religion. Le Clerc refers to a paſſage in Epiſcopius's Inſtitutions, in which the truth of the chriſtian religion "is proved," ſays he, "in ſo clear and ſtrong a manner, that we might hope there would not remain any infidels in the world, if they would all duly weigh and conſider his arguments. And yet you ſtyle him, ſir, an enemy of chriſtianity; though it does not in the leaſt appear, that you have either read his works, or examined his life. There is indeed nothing but the diſorder of your mind, occaſioned by your blind zeal, for which you have been long noted, that can make me ſay, O LORD, FORGIVE HIM; for, in reality, YOU KNOW NOT WHAT YOU DO. You could not chooſe a better method to paſs in the world for a man little acquainted with the duties of chriſtianity, and even of civil ſociety, than by writing as you have done. None but a few ſilly women laden with ſins, who go to hear ſermons without underſtanding a word of them, any more than they do of the goſpel, will ſuffer themſelves to be impoſed upon by your artifices."

Epiſcopius's works make two volumes in folio. Thoſe contained in the firſt volume were publiſhed in his lifetime: the ſecond are poſthumous. He left the care of them to Francis à Limborch, who married the daughter of Robert Epiſcopius, our author's brother; and Limborch gave them to Curcellæus to publiſh, who prefixed a diſcourſe containing an account of Epiſcopius. This Francis à Limborch was the father of Philip à Limborch, who wrote the life of Epiſcopius: to which we have frequently referred in the courſe of this article.

EPPENDORF (HENRY), a german nobleman, would have been at this day altogether unknown in the republic of letters, were it not for his violent diſpute with Eraſmus. He maintained the conteſt with undaunted courage; and perhaps never did the great Eraſmus meet with an adverſary that reduced him to

ſuch diſagreeable terms of accommodation. The articles of this pacification not being obſerved, Eppendorf made heavy complaints againſt Eraſmus for breach of faith; and publiſhed a book, containing the hiſtory of the diſpute. The title of it is: Ad D. Eraſmi Roterodami libellum cui titulus Adverſus mendacium & obtrectationem utilis admonitio, juſta querela [K]; printed at Haguenau, 1531. He ſets out with ſaying: "I was born in a country to which my family gave its name, not far from Friburg, a famous city of Miſnia; of my anceſtors and parents (though great and good) I as ſeldom boaſt as I reflect on others for the meanneſs of their extraction. For how concerns it me from what harlot, what prieſt or monk, or from what dunghill a man be ſprung, if by the endowments of his mind he retrieve and ſurmount thoſe misfortunes, for which he himſelf cannot juſtly be blamed?" Here ſeems already a tacit reflection on Eraſmus for being a baſtard. It is to be obſerved, by the way, that Eppendorf was accuſed of boaſting of his nobility; though he was ſon to a plebeian. On turning to Eraſmus, we find him ſaying, epiſt. 53, lib. xxx. pag. 1940, "The duke [of Saxony] refuſed to admit him; ſaying: he would not acknowledge the man who denied his own father. For he boaſted of his nobility, though he is a plebeian." The matter of quarrel was an injurious letter, of which he accuſed Eraſmus of being the author. In compenſation for which injury he required three things, beſides the retractation of the letter. 1. That Eraſmus ſhould dedicate a book to him. 2. That he ſhould write in his favour to the duke of Saxony. 3. That he ſhould be obliged to give 300 ducats to the poor; viz. 100 to thoſe of Bâle, and 200 to thoſe of Straſburg. Eraſmus, in his anſwer, diſowns the letter [L]; but ſays, that if Eppendorf ſhould give him marks of his friendſhip, he would not ſcruple to dedicate a book to him [M]. He promiſed to write

[K] As the book is now ſcarcely to be met with, we will preſent the learned reader with a paſſage or two from it: Natus ſum in agro cui gens mea nomen dedit, non longè à Friburgo, urbe Miſniæ celebri: avos, atavos, parentes item (quibus & claris & optimis progreſſus ſum) tam ſoleo jactare quam aliis ſuas ſordes exprobro. Quid enim mea refert, qua lena, quove aut ſacerdote aut monacho, quibuſve è ſterquiliniis quis prorepſerit, modo ingenii dotibus damna, quæ non ſua culpa accidunt, rependat ſuperetque?

[L] Cum tamen, ſays Eppendorf, vix ovum ovo tam ſimile eſſet, ſic per omnia referebat Eraſmum.

[M] Ad quam poſtulationem ſic reſpondit [Eraſmus]: Epiſtolam quam prælegit non agnoſco, nec arbitror me ſcripſiſſe talia, nec exemplar in meis ſchedis reperio, & epiſtola ducis, ſi proferatur, teſtabitur me talia non ſcripſiſſe; tantum admonui ducem, ut illum ad honeſtam functionem ab otio revocaret, aut certe quietem mihi ab illo impetraret. De inſcriptione libelli, ſi videro animum illius factum amicum, non gravabor, majora facturus amicitiæ nomine. Quam ſit illi princeps iratus neſcio, aut quas irarum cauſas habeat mihi non conſtat: habebat Eppendorphius Emſerum hoſtem capitalem apud principem: ſi ex mea querela princeps factus eſt alienior, non gravabor hoc meis literis civiliter ſcriptis mitigare quatenus licet cum tantis principibus agere. De eleemoſynis ipſe curabo cum mihi Deus in mentem miſerit: nec mea refert quomodo hic aut Friburgi vixerit; quo ſanctius vixit, hoc magis

write to the duke of Saxony; but would promiſe nothing as to the laſt point. Beatus Rhenanus, who took upon him the office of mediator in this quarrel, put Eraſmus's anſwer into the hands of Eppendorf. The latter being offended as to the ſecond article, ſince it was previouſly required of him that he ſhould promiſe his friendſhip to a perſon that had affronted him; Eraſmus was forced to engage himſelf to dedicate a book to him, without any condition, under the form inſerted below [N]. Eppendorf, ſatisfied upon the two firſt articles, was not ſo upon the third. He found a great deal of artifice in Eraſmus's pretending he did not underſtand to what uſe the money was deſtined which he exacted of him. Eppendorf complained too, that he was accuſed of ſtirring up the populace. Three days being ſpent in this diſpute, the deciſion of it was at laſt referred to the judgment of two arbitrators, namely, Bonifacius Amerbachius, and Beatus Rhenanus; who, in the preſence of Lewis Berus and Henry Glareanus, pronounced the ſentence, as may be ſeen in the note [o]. The contending parties acquieſced in this ſentence, and embraced one another in token of their reconcilement. The next day they were brought to dine together; but the war was like to break out afreſh: for, as they roſe from table, Eppendorf having deſired Eraſmus to get ready the letter he had promiſed to write to the duke of Saxony, and Eraſmus anſwering that he would write to the chancellor only, there aroſe a high conteſt between them, and they parted that day very ill ſatisfied with each other. However, the next day Eraſmus wrote to the prince, and ſent his letter open to Eppendorf, who

magis gaudeo. De aureis quos poſtulet ſibi dari præſtat ſilere, ne videatur ob hanc cauſam intendiſſe litem; agat amicè & deſinat populum in me concitare, uberius illi prodeſſe poſſum officiis quam ſi dem 200 aureos.

[N] Eraſmus Roterodamus Henrico Eppendorphio S. D. Divites divitibus mittunt equos, aulæa, gemmas & aurum, muta nimirum munera nec duratura, poſtremo quæ nec meliorem, nec ornatiorem reddunt eum cui mittuntur, & pauperiorem illum à quo proficiſcuntur: inter eos verò quos litterarum communis amor fœderavit aliud donorum genus commeare decet, quæ nec exhauriunt largientem, & fructum ſimul ac decus afferunt accipienti. Proinde libellum mitto, tuo dicatum nomini, litterariæ ſocietatis olim inter nos initæ monumentum; quam ego perpetuam eſſe vehementer cupio: nec tantum permittemus malis linguis, ut noſtram amicitiam muſarum auſpiciis conciliatam diriment, utcumque molliti ſunt nos inter nos committere. Sed non te remorabor amplius, quo tibi vacet audire quid loquatur libellus.

[o] Quoniam ex conſenſu utriuſque nobis jus feciſtis diſſidii inter vos amicè componendi, viſum eſt nobis ut D. Eraſmus, ad evitandam moleſtiam & alendam chriſtianam concordiam, præſtet duos articulos ſicut ſcripto recipit: pro tertio eodem animo non gravabitur in ſubſidium pauperum dare florenos circiter viginti, noſtro arbitrio diſpenſandos: & hæc facienda cenſemus citra notam alterutrius, tantum ut, utrinque offenſis, querelis & ſuſpicionibus abolitis, de integro certamen inter vos ſit benevolentiæ, cum oblivione preteritorum omnium, perinde quaſi nihil eſſet aut dictum aut factum. D. Henricus Eppendorphius premat ſi quid ſcripſit: & utrique liberum relinquimus, an viciſſim aliquo benevolentiæ ſymbolo, an potius mutua animo contenti eſſe velint. Actum Baſileæ, poſtridie Purificationis, anno MDXXVIII.

was well pleaſed with the contents. Not long after, however, ſome reports were ſpread, injurious to Eraſmus, as if he had conſented to a diſgraceful accommodation. How he complains of the rhodomontades of his adverſary, the reader may ſee by referring to the letters of Eraſmus, epiſt. 46, lib. xxx. p. 1933. It is dated from Bâle, April 1528, which will likewiſe enable him to compare together the narratives of both parties.

This peace was ill obſerved: for there was hardly ever a ceſſation of hoſtilities in words and manuſcripts; and at laſt books entered into the quarrel. Eraſmus having publiſhed one wherein Eppendorf thought himſelf ill-treated, his adverſary replied to it in the book printed at Haguenau, in the year 1531, the title of which we have given above. It may be obſerved, that theſe literary wars much reſemble thoſe of princes: each of the contending parties boaſts of having religiouſly kept the treaty of peace, and charges the other with a thouſand infractions. Eppendorf ſets forth, that after the agreement he was informed that Eraſmus continued to defame him; and therefore he did but follow the dictates of prudence in defending himſelf. He would not believe any of theſe reports, till Eraſmus's letters were ſhewn to him. "I anſwered, that I expected no ſuch treatment from Eraſmus, and that I could not imagine he would have broke through the determination of ſuch worthy and eminent men. What ſhall I ſay? The letters which they ſend lay open his malevolence; I complain to my friends; appeal to one of the referees. I inform him what has happened ſince the accommodation; that I can no longer put up with ſuch glaring affronts. Yet Eraſmus expects of me every kind of complaiſance [P]; that I ſhould ſpeak of him with honour, and write to him with reſpect: nor does he require only this, but would oblige me to extol him in all companies, and ſpread his fame through the world. In Utopia perhaps perſons may be found who repay with civility ſuch notorious ill uſage. He ſhould eſteem it a favour that I have not made him a ſuitable return. Since our reconciliation I have not written one letter againſt Eraſmus; and what I had publiſhed before in my own juſtification, for the ſake of peace I have ſuppreſſed." Now, if we conſult Eraſmus, he will tell us, that his adverſary broke the peace even before they quitted the place where it was ſigned; and that he was a noted liar, who went to the diet of Augſburg, in the year 1530, only to vent his falſities there. "The duke

[P] Et tamen interim expectat dominus Eraſmus à me multas ſalutes, honorificam mentionem, literas amicas; nec ſaltem has efflagitat, verum etiam urgere me vult, ut in omnibus conviviis eum per ora hominum veham. In Utopia forſitan offenduntur qui pro tam inſignibus maleficiis bonas gratias referunt. Officii ducat quod par pari non retulerim: poſt initam concordiam non ſcripſi unam literam in Eraſmum, & quæ ante concordiam ad tuendum nomen meum adornaram, concordia ſic jubente ſuppreſſi.

wrote to me," ſays he, "to give credit to the letters of Pflug, which indeed contained many things full of learning and friendſhip, of which this is the ſum: that in compliance with the pacification, I ſhould write a preface to the book which was to be dedicated to Eppendorf. The reaſon of all this is: Eppendorf, even before he left Bâle, had violated the treaty in ſeveral reſpects, and had not from that time ceaſed, either in writing or converſation, to treat me like an enemy; every now and then mentioning what a furious treatiſe he had written againſt me. Nor had he any other deſign in demanding this treatiſe and dedication, than to have an opportunity of boaſting, to what terms he had again reduced Eraſmus. He was in hopes of getting ſome booty from the deciſion of the arbitrators; but, failing in that, he was the more exaſperated: and though every one is ſenſible that he has all along acted contrary to the terms of the agreement, yet he impudently demands juſtice to be done to him, as if he had performed all that was required of him. I was determined to abide the worſt, rather than ſully my papers with the name of ſo trifling a man; but ſince he is inceſſantly miſrepreſenting the matter, I have publiſhed the whole ſtate of the caſe, that I may not be obliged to give my amanuenſes ſuch repeated trouble." In order to underſtand the beginning of this paſſage, it ſhould be obſerved, that Eppendorf, not having been able to ſpeak to the duke of Saxony, and unwilling to tell his reaſons to Simon Piſtorius, to whom that prince had referred him, obtained permiſſion to lay them before Julius Pflug. He made to him the moſt favourable repreſentation of his caſe, by means of a thouſand lies according to the aſſertion of Eraſmus; upon which the duke of Saxony wrote to Eraſmus to give full credit to the letter of Julius Pflug.

From Eppendorf's book we learn, that he went out of his country, to ſtudy the ſciences; that he had been a diſciple of the famous Zaſius, profeſſor of civil law; that he had lived a long time at Straſburg; and that he ſtood neuter between the violent factions which Luther's reformation raiſed in Germany. Doubtleſs he was of the opinion of thoſe who believed that the church of Rome wanted reformation, and that the proteſtants did not ſet about reforming it in the right method: ſo that he diſpleaſed both parties; and they went ſo far as to charge him with being a penſioner to the papiſts and to the lutherans at the ſame time. He repreſents himſelf as a man, who, not well knowing as yet which party was moſt in the right, waited till time ſhould clear up the matter. To judge of things according to the principles of natural light, the courſe taken by Eppendorf was the moſt reaſonable. He had a mind to ſee the end of this affair, before he ſided either with the party that maintained abuſes, or with the party that oppoſed them. He thought

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both of them too violent, and the ſtorm too furious; ſo that he ſaid with Cicero, Quem fugiam habeo, quem ſequar non habeo: and he loved peace too well to imbark in this religious war. But it was in vain that he hoped to ſtand upon the ſhore a quiet ſpectator of that boiſterous ocean: for he found himſelf more expoſed to the ſtorm, than if he had been in either of the fleets. This is the inevitable fate of thoſe who pretend to keep a neutrality, during the civil commotions either of church or ſtate. They are expoſed to the inſults of both parties at once: they make enemies, without gaining any friends. Whereas, by eſpouſing either of the two parties, they are ſure of having friends as well as enemies. It is a lamentable thing: but nothing ſhews more the vanity of philoſophical reaſoning! It teaches us to look upon the tranquillity of the ſoul, and the calmneſs of the paſſions, as the end of all our labours, and the moſt precious fruit of our moſt painful meditations: and yet experience ſhews, that, as to the world, there is no ſituation more unfortunate than that of friends who will not devote themſelves to the waves of faction: nor any condition leſs uneaſy than that of ſuch men as howl with the wolves, and follow the torrent of the moſt turbulent paſſions. Among other advantages, they have that of not knowing that they are in the wrong: for no men are leſs capable of ſeeing the faults of their own party, and the good that may be found in the other, than thoſe who are tranſported with a fiery zeal, and a quick reſentment, and are under the power of ſtrong prejudices. Bleſſed are the peacemakers, ſays the ſcripture: and it is moſt true with regard to the other world; but in this they are truly miſerable: they will not be a hammer, and therefore they are an anvil, on which both ſides continually ſtrike.

It muſt be confeſſed that Eppendorf, in order to get ſatisfaction for an injurious publication againſt him, made uſe of a very effectual means to reſtrain the moſt ſlanderous authors. He brought an action before the judges; and, among other reparations of the injury, demanded that the aggreſſor might be adjudged to pay a fine for the benefit of the poor. This is a very efficacious remedy againſt the ſpleen of numbers of writers. They are more quarrelſome, ſays Mr. Bayle, and more difficult to be reconciled than ſoldiers. The anſwer is, becauſe ſoldiers decide their quarrels ſword in hand at the hazard of their lives: but authors that quarrel run no riſk of ſpilling their blood; it coſts them only paper and ink. If they were liable to feel the point of a ſword inſtead of the point of a pen, they would be more pacific. We may ſay too, that if their purſe were liable to anſwer for every affront they ſhould give, their ſtyle would be more polite; and therefore our Eppendorf had recourſe to a judicious method. It is but right that authors ſhould be allowed to

criticize one another as to matters of erudition and argument; as theſe are points beyond the cognizance of the courts of law; but defamatory expreſſions ſhould be baniſhed from books, and moderation be introduced into the controverſies of Parnaſſus, where it frequently ſeems to be but little known.

ERASISTRATUS, the ſcholar of Chryſippus the Cnidian, a deſcendant from Æſculapius, and related to Ariſtotle, was a famous phyſician and anatomiſt. He diſcovered by the agitation of the pulſe of Antiochus Soter the paſſion he had for his mother-in-law. Herophilus of Chalcedon and he are ſaid to have been the firſt that diſſected human bodies, in order to diſcover its ſtructure, and improve their knowledge in anatomy; and it is alſo ſaid that Ptolemy Soter and Ptolemy Philadelphus, kings of Ægypt, allowed them the bodies of the condemned malefactors for that purpoſe. Eraſiſtratus is ſaid to have firſt diſcovered the lacteal veſſels; and he ſuppoſed that the nerves were of two ſorts, the one to convey ſenſe, and the other to give motion to the different parts of the body; but he ſuppoſed that the arteries contained and conveyed the ſpirits, and the veins the blood; and that the cauſes of diſeaſes were generally in the ſolids, and not in the ſpirits or humours.

ERASMUS (Desiderius), a great reſtorer of letters, and one of the moſt illuſtrious men that ever lived, was born at Rotterdam the 28th of October 1467. His father Gerard, who was of Tergou in that neighbourhood, fell in love with Margaret the daughter of one Peter, a phyſician of Lovenbergen; and after promiſes of marriage, as Eraſmus himſelf ſuggeſts, connected himſelf with her, though the nuptial ceremonies were not performed. From this amorous intercourſe Gerard had a ſon, whom Eraſmus calls Anthony, in a letter to Lambert Grunnius, ſecretary to pope Julius II; and whoſe death, in another letter he tells us, he bore better than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren (for he was the youngeſt of ten children) beginning to be uneaſy at his violent attachment to this miſtreſs, reſolved to make an eccleſiaſtic of him. Gerard, aware of this, ſecretly withdrew into Italy, and went to Rome: he left however a letter behind him, in which he bade his relations a final farewell; and aſſured them, that they ſhould never ſee his face more, while they continued in thoſe reſolutions. At Rome he maintained himſelf decently by tranſcribing antient authors: for, it ſeems, he had the pen of a ready writer; and printing being not yet invented, or at leaſt not commonly uſed, it was no unprofitable employment. Meanwhile Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie in privately; and was there delivered of Eraſmus. He took his name from this city,

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and always called himſelf Roterodamus; though, as Dr. Jortin, the writer of his life, intimates, he ſhould rather have ſaid Roterodamius, or Roterodamenſis. The city however was not in the leaſt offended at the inaccuracy, but made proper returns of gratitude to a name by which ſhe was ſo much ennobled; and perpetuated her acknowledgments by inſcriptions, and medals, and by a ſtatue erected and placed near the principal church, ſince removed to a ſtation on one of the bridges.

Gerard's relations, a long time ignorant what was become of him, at laſt diſcovered that he was at Rome; and now reſolved to attempt by ſtratagem what they could not effect by ſolicitation and importunity. They ſent him word therefore, that his beloved Margaret was dead; and he, good man! a dupe to this lying meſſage, laid the ſuppoſed misfortune ſo ſorely to heart, that, out of pure deſpair and extremity of grief, he determined to leave the world, and become a prieſt. He was extremely ſurpriſed, upon his return to Tergou, which happened ſoon after, to find Margaret alive, whoſe death he had been lamenting ſo bitterly: however, he ſtuck cloſe to his eccleſiaſtical engagements; and though he always retained the tendereſt affection for her, yet never more lived with her in any other manner than what was allowable by the laws of his profeſſion. She alſo obſerved on her part the ſtricteſt celibacy ever after; being reſolved, as ſhe could not have Gerard, never to think of any other man. During the abſence of his father, Eraſmus was under the care and management of his grandmother, Gerard's mother Catharine. He was called Gerard, after his father; and afterwards took the name of Deſiderius, which in latin, and the ſurname of Eraſmus, which in greek, ſignify much the ſame as Gerard among the Hollanders, that is "amabilis," or amiable. Beatus Rhenanus tells us, how he lamented in his old age, that he had not called himſelf Eraſmius, inſtead of Eraſmus, as there would have been more grammatical exactneſs in it; but we think he might have ſpared his grief, as there always occur in the life of the happieſt man ſo many things of much greater conſequence to grieve for; not a few of which, as we ſhall ſee, Eraſmus himſelf experienced.

As ſoon as Gerard was ſettled in his own country again, he applied himſelf with all imaginable care to the education of Eraſmus; whom he was determined to bring up to letters, though in low repute at that time, becauſe he diſcovered in him, early, a very uncommon capacity. There prevails indeed a notion in Holland, that Eraſmus was at firſt of ſo heavy and ſlow an underſtanding, that it was many years before they could make him learn any thing; and this, they think, appears from a paſſage in the life written by himſelf, where he ſays, that "in

his firſt years he made but little progreſs in thoſe unpleaſant ſtudies, for which he was not born: in literis illis inamœnis, quibus non natus erat." But, as Bayle obſerves, theſe "literæ inamœnæ," theſe unpleaſant ſtudies, cannot with any propriety, mean learning in general (for which he was ſingularly born, if ever man was), but muſt be underſtood of muſic perhaps, or ſome ſuch exerciſe of a ſinging-boy: which may probably be the true way of interpreting the words, ſince Eraſmus, in his firſt years, was a choriſter in the cathedral church of Utrecht. When he was nine years old, he was ſent to Daventer in Gelderland, at that time one of the beſt ſchools in the Netherlands, and the moſt free from the barbariſm of the age; and here his parts very ſoon ſhone out. He apprehended in an inſtant whatever was taught him, and retained it ſo perfectly, that he infinitely ſurpaſſed all his companions. Rhenanus tells us, that John Sintheimus, one of the beſt maſters in the college of Daventer, was ſo well ſatisfied with Eraſmus's progreſs, and ſo thoroughly convinced of his great abilities, as to have foretold what afterwards came to paſs, that "he would ſome time prove the envy and wonder of all Germany." His memory is ſaid to have been ſo prodigious, that he was able to ſay all Terence and Horace by heart. We muſt not forget to obſerve, that pope Adrian VI. was his ſchoolfellow; and ever after his friend, and the encourager of his ſtudies.

When Eraſmus was ſent to Daventer, his mother went to live there; for ſhe was very tender of him, and had a mind to be near him, that ſhe might ſee and take care of him. She died of the plague there about four years after; and Gerard was ſo afflicted with the loſs of her, that he ſurvived her but a ſhort time. It does not appear that either of them much exceeded the 40th year of their age; and they both left behind them very good characters. Gerard is ſaid to have poſſeſſed a great ſhare of that gaiety, wit, and humour, which afterwards ſhone forth with ſo much luſtre in Eraſmus: and, for Margaret, ſhe was reckoned a very good ſort of woman, who, bating the irregularity of having illegitimate children, was in every reſpect blameleſs, and, as Bayle obſerves, might have ſaid with Dido in Virgil,

Huic uni forſan potui ſuccumbere culpæ.

This only error ſtains my ſpotleſs life.

"This fault of hers," continues he, "very different from that of a common proſtitute, produced ſo excellent a perſon, that, if ſhe had lived long enough to ſee the abilities and the merit of her ſon, ſhe would have had more reaſon to have boaſted of her failings, than the mother of Peter Lombard, of Gratian, and of Comeſtor, is ſaid to have done: for twen-

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ty ſuch authors, put together, are not worth one half of Eraſmus."

Eraſmus was immediately removed from Daventer to Tergou, the plague being in the very houſe where he lodged; and now, about fourteen years of age, was left intirely to the care of guardians, who uſed him very ill. Gerard's ſubſtance was nothing conſiderable, yet enough to have educated his children in a decent handſome way, if the guardians had been faithful to their truſt. Eraſmus was of an age to be ſent to an univerſity; but for this the guardians had no great reliſh. Their intention was to force him into a monaſtery, that they might poſſeſs his patrimony; and they feared, that an univerſity might create in him a diſguſt to that way of life. The chief in this plot was one Peter Winkell, a ſchoolmaſter of Tergou; to whom there is a very ingenious epiſtle of Eraſmus extant, wherein he expoſtulates with him for his ill management and behaviour. They ſent him firſt to a convent of friars at Bois-le-duc in Brabant; where he lived, or rather, as he expreſſes it, loſt three years of his life, having an utter averſion to the monaſtic ſtate. Then he was ſent to another religious houſe at Sion near Delft; and afterwards, no effect towards changing his reſolutions having been wrought upon him at Sion, to a third, namely, Stein, near Tergou. Here, unable as it were to ſuſtain the conflict any longer with his guardians and their agents, he was at length overcome, and entered among the regular canons there, in 1486. Though great civilities were ſhewn to him upon his entrance into this convent, and great condeſcenſions made to his particular humour, in diſpenſing with the laws and ceremonies required of him; yet he had a deſign of leaving it, before he made his profeſſion; but the reſtleſs contrivances of his guardians, and particularly the ill ſtate of his affairs, got the better of his inclinations, and he was at length induced to make it. A monaſtery, as monaſteries then were, and ſuch as Eraſmus afterwards deſcribed them, devoid of all good learning and ſound religion, muſt needs be an irkſome place to one of his turn: at Stein however it was no ſmall comfort to him to find a young man of parts, who had the ſame taſte for letters with himſelf, and who afterwards diſtinguiſhed himſelf by a collection of elegant poems, which he publiſhed under the title of Dearum Sylva. This was William Hermann of Tergou, with whom he contracted a very intimate friendſhip, which continued after his departure from Stein; and accordingly we find among his letters ſome that were written to Hermann. The two earlieſt letters, now extant, of Eraſmus were written from this monaſtery of Stein to Cornelius Aurotinus, a prieſt of Tergou; in which he defends with great zeal the celebrated Laurentius Valla againſt the contemptuous treatment of Aurotinus.

Eraſmus's

Eraſmus's enemies, and among the reſt Julius Scaliger, have pretended that he led a very debauched life during his ſtay in this convent; to which his friends have replied, that no nun was ever chaſter. But there is a moderation in all things, if men would obſerve it; and if his enemies have affected to hurt him by making him worſe than he was, his friends have done him no ſervice by making him better than he makes himſelf. It is evident from ſeveral acknowledgments of his own, that he did not ſpend his younger days ſo regularly, as never to have offended in point of chaſtity; and we may learn it from the following extract of a letter, written when he was turned of fifty years of age; in which he has deſcribed the temper and manners of his youth. "When I was young," ſays he, "I uſed to take meat and drink, as if it had been ſo much phyſic; and I have often lamented, that we could not live without it. I never was a ſlave to Venus: indeed I had not time, by reaſon of the laborious courſe of ſtudy in which I was engaged. And, if ever I had the misfortune to be caught in her ſnares, age has freed me from them long ago, and, on that account, is the more agreeable to me. As to ambitious thoughts, or deſires of preferment, I had always an averſion to them; of which, to ſay the truth, I a little repent. I ſhould have courted ſuch a portion of temporal goods, as would afterwards have been ſufficient to ſecure me from contempt. But then I did not dream of there being ſuch brutes in human ſhape, as I have ſince found; who are capable of deſpiſing a man for moderation and contentedneſs of mind, and for not greedily catching at every advantage that offers." In another letter, to father Servatius, he owns, that "in his youth he had a propenſity to very great vices; that, however, the love of money, or even of fame, had never poſſeſſed him; that, if he had not kept himſelf unſpotted from ſenſual pleaſures, he had not been a ſlave to them; and that, as for gluttony and drunkenneſs, he had always held them in abhorrence."

Le Clerc has given an account of a very humorous trick which Eraſmus played a young monk, while he was at Stein; but does not mention from whence he had it. There was, it ſeems, a pear-tree in the garden of the convent, of whoſe fruit the ſuperior was extremely fond, and reſerved entirely to himſelf. Eraſmus had taſted theſe pears, and liked them ſo well, as to be tempted to ſteal them, which he uſed to do early in the morning. The ſuperior, miſſing his pears, reſolved to watch the tree, and at laſt ſaw a monk climbing up into it; but, as it was yet hardly light, waited a little till he could diſcern him more clearly. Meanwhile Eraſmus had perceived that he was ſeen; and was muſing with himſelf, how he ſhould get off undiſcovered. At length he bethought himſelf, that they had a monk in the convent who was lame; and therefore, ſliding gently down, and carrying

carrying himſelf off, imitated, as he went, the limp of this unhappy monk. The ſuperior, now ſure of the thief, as having diſcovered him by ſigns not equivocal, took an opportunity, at the next meeting, of ſaying abundance of good things upon the ſubject of obedience: after which, turning to the ſuppoſed delinquent, he charged him with a moſt flagrant breach of it, in ſtealing his pears. The poor monk proteſted his innocence, but in vain. All he could ſay, only inflamed his ſuperior the more; who, in ſpite of his proteſtations, inflicted upon him a very ſevere penance.

Eraſmus however, merry as he might be upon certain occaſions, was heartily tired of a convent. Convents were no places for him: "They were," he ſays, "places of impiety rather than of religion, where every thing was done to which a depraved inclination could lead, under the ſanction and maſk of piety; and where it was hardly poſſible for any one to keep himſelf pure and unſpotted." This account he gives of them in a piece "De contemptu mundi," which he drew up at Stein, when he was about twenty years of age; and which was the firſt thing he ever wrote. At length, the happy moment arrived when he was to quit the monaſtery of Stein. Henry à Bergis, biſhop of Cambray, was, it ſeems, preparing at that time for Rome, with a view of obtaining a cardinal's hat; and he wanted ſomebody with him who could ſpeak and write latin with accuracy and eaſe. Eraſmus's fame not being confined to the cloiſter, he pitched upon him; and applied to the biſhop of Utrecht, as well as the prior of the convent, to let him go. They conſented; and Eraſmus went to Cambray. But the biſhop, either for want of caſh, or becauſe the purchaſing of this honour demanded more than he choſe to ſpare, dropped his deſign; and ſo Eraſmus was diſappointed of what he had greatly ſet his heart upon, a journey to Rome. However, as he was now looſe from the convent, he was reſolved not to wrap himſelf again in a cowl; for which he has been treated by Julius Scaliger and others as an apoſtate; but went, with the leave and under the protection of the biſhop, to ſtudy at the univerſity of Paris. He was in orders, when he went to Cambray; but was not made a prieſt till 1492, when he was ordained upon the 25th of February by the biſhop of Utrecht.

How he ſpent his time with the biſhop of Cambray, with whom he continued ſome years, for it was in 1496 that he left him, we have no account. The biſhop however was now his patron, and apparently very fond of him; and he promiſed him a penſion to maintain him at Paris. But the penſion, as Eraſmus himſelf relates, was never paid him; ſo that he was obliged to have recourſe to taking pupils, though a thing highly diſagreeable to him, purely for ſupport. Many noble engliſh became his pupils, and, among the reſt, William Blunt, lord Montjoy,

who

who was afterwards his very good friend and patron. Eraſmus tells us, that he lived rather than ſtudied, "vixit verius quam ſtuduit," at Paris. He had indeed a very uncomfortable time of it there: for, his patron forgetting the promiſed penſion, he had not only no books to carry on his ſtudies, but even wanted the neceſſary comforts and conveniences of life. He was forced to take up with bad lodgings and bad diet, which brought on him a fit of illneſs, and changed his conſtitution ſo much for the worſe, that, from a very ſtrong one, it continued ever after weak and tender. The plague too was in that city, and had been for many years; ſo that he was obliged, after a ſhort ſtay, to leave it, almoſt without any of that benefit he might naturally have expected, as the univerſity at that time was famous for theology. "Parietes ipſi," ſays he in one of his Colloquies, "mentem habent theologicam: ego tamen, præter corpus peſſimis infectum humoribus, et pediculorum largiſſimam copiam, nihil illinc extuli." The very walls breathe divinity; yet I had the ill luck to bring nothing away but a body full of humours, and plentifully ſtocked with vermin. See his ΙΧΘΥΟΦΑΓΙΑ.

In the beginning of 1497 Eraſmus left Paris, and returned to Cambray, where he was received kindly enough by the biſhop. He ſpent ſome days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borſala, marchioneſs of Vere. This noble lady proved a great benefactreſs to him; and he afterwards, in gratitude, wrote her panegyric. Lord Montjoy was alſo generous towards him, but not ſo generous as his neceſſities required; as it ſhould ſeem by his calling him "amicum verius quam benignum," rather a ſincere friend, than a bountiful patron. This year he went over to England for the firſt time, to fulfil a promiſe which he had made to his noble diſciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never eaſy, it is ſaid, while Eraſmus was in England, but when he was in his company. Even after he was married, as Knight relates, he left his family, and went to Oxford, purely to proceed in his ſtudies under the direction of Eraſmus. He alſo gave him the liberty of his houſe in London, when he was abſent; but a ſurly ſteward, whom Eraſmus, in a letter to Colet, calls Cerberus, prevented his uſing that privilege often. Making but a ſhort ſtay in London, he went to Oxford; where he ſtudied in St. Mary's college, and became very intimate with all who had any name for literature: with Colet, Grocyn, Linacer, William Latimer, ſir Thomas More, and many others. Under the guidance of theſe he made a conſiderable progreſs in his ſtudies; Colet engaging him in the ſtudy of divinity, and Grocyn, Linacer, and Latimer teaching him greek. For greek

literature was then reviving at Oxford; which occaſioned a ſet of idle blockheads, who called themſelves Trojans, to form a cabal; and, like the elder Cato at Rome, to oppoſe it as a dangerous novelty.

Upon his coming to Oxford, he wrote a latin ode (for he was not altogether without a poetical genius) by way of compliment to the college in which he was placed; and this made John Sixtine, a Phryſian, who was one of his firſt acquaintance there, obſerve, "what before he thought incredible, that the german wits were not at all inferior to thoſe of Italy." Eraſmus was highly pleaſed with England, and with the friends he had acquired there: and we think no Engliſhman can read the account he gives both of the one and the other, in the following letter, without being highly pleaſed alſo. It is dated from London, Dec. 5, 1497, and written to a friend in Italy; "where," he tells him, "he himſelf would have been long ago, if his friend and patron lord Montjoy had not carried him with him to England. But what is it, you will ſay, which captivates you ſo much in England? If, my friend, I have any credit at all with you, I beg you to believe me, when I aſſure you, that nothing yet ever pleaſed me ſo much. Here I have found a pleaſant and ſalubrious air: I have met with humanity, politeneſs, learning; learning not trite and ſuperficial, but deep, accurate, true old greek and latin learning; and withal ſo much of it, that, but for mere curioſity, I have no occaſion to viſit Italy. When Colet diſcourſes, I ſeem to hear Plato himſelf. In Grocyn I admire an univerſal compaſs of learning. Linacer's acuteneſs, depth, and accuracy, are not to be exceeded: nor did nature ever form any thing more elegant, exquiſite, and better accompliſhed, than More. It would be endleſs to enumerate all; but it is ſurpriſing to think, how learning flouriſhes in this happy country."

He left England the latter end of 1497, and went to Paris; whence, on account of the plague, he immediately paſſed on to Orleans, where he ſpent three months. He was very ill, while there, of a fever, which he had had every Lent for five years together; but he tells us, that St. Genevieve interceded for his recovery, and obtained it, though not without the aſſiſtance of a good phyſician. About April 1498 he had finiſhed his Adagia. He applied himſelf all the while intenſely to the ſtudy of the greek tongue; and he ſays that, as ſoon as he could get any money, he would firſt buy greek books, and then clothes: "Statimque ut pecuniam accepero, græcos primum auctores, deinde veſtes, emam." "Few ſcholars," ſays Le Clerc, "would do the ſame;" nor indeed ſhould we think them wiſe, if they did: and if Eraſmus had managed his emoluments a little better than, to ſay the truth, he uſually did, he would not have

have been under the neceſſity he was at this very time, of ſoliciting and teaſing the marchioneſs of Vere and the biſhop of Cambray for caſh, when it appears they were both grown weary of ſupplying him. For the marchioneſs, though ſhe entertained him very politely, yet gave him little more than civil words; for, it ſeems, ſhe was ſquandering away her money upon carouſing monks: and the biſhop ſoon after picked a quarrel with him, upon a pretence that he had ſpoken ſlightly of his kindneſſes.

In 1499 he took a ſecond journey to England, as we collect from a letter of his to ſir Thomas More, dated from Oxford, October the 28th of that year; but he does not appear to have made any conſiderable ſtay. In his return he met with a terrible misfortune at Dover, which was, to be ſtripped of all his money, to the amount of above ſix angels, by a cuſtom-houſe officer, before he embarked; and what increaſed his trouble and vexation upon this occaſion was, that, when he hoped to have it reſtored, he was told, it was ſeized according to law, and there was no redreſs to be had. Though this affected him greatly, yet he did not conceive any reſentment to the country; but afterwards in June 1500, when he publiſhed his Adagia at Paris, added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy; who, in the mean time, had really been the occaſion of his loſing his money, by not giving him proper directions in regard to the laws and uſages of the kingdom. About the middle of this year he made a journey into Holland,; "where though the air," he ſays, "agreed with him, yet the horrid manners of the people, their brutality and gluttony, and their contempt of learning, and every thing that tended to civiliſe mankind, offended him highly." Things, however, as Le Clerc ſays, have been much altered in this reſpect: Holland is become the aſylum of letters, ſince the beginning of the ſeventeenth century; and it may be affirmed, that, during that age, no country hath furniſhed ſo many ſuccours to Europe for the advancement of literature. This year alſo he publiſhed his piece "De copia verborum," and joined it to another piece "De conſcribendis epiſtolis," which he had written ſome time before at the requeſt of Montjoy.

He had now given many public proofs of his uncommon abilities and learning, and his fame was ſpread in all probability over a great part of Europe; yet we find by many of his letters, that he ſtill continued extremely poor. His time was divided between purſuing his ſtudies, and looking after his patrons: for, as much as he loved books, there was no living without meat, drink, and clothes. The principal of his patrons was Antonius à Bergis, the abbot of St. Bertin, to whom he had been lately recommended, and who had received him very graciouſly. This

bbot

abbot was very fond of him, and gave him a letter of recommendation to cardinal John de Medicis, afterwards pope Leo X; for Eraſmus had profeſſed his intention to go into Italy, with a view of ſtudying divinity ſome months at Bononia, and of taking there a doctor's degree; then to viſit Rome in the following year of the jubilee; and then to return home, and lead a retired life. But in all this project he was diſappointed, for want of thoſe means which are neceſſary to ſupport all projects. He ſpent a good part of 1501 with the abbot of St. Bertin; and, the year after, we find him at Louvain, where he ſtudied divinity under Dr. Adrian Florent, afterwards pope Adrian VI. This we learn from his dedication of Arnobius to this pope in 1522; and alſo from a letter of that pope to him, where he ſpeaks of the agreeable converſations they were wont to have in thoſe hours of ſtudious leiſure. In 1503 he publiſhed ſeveral little pieces, and amongſt the reſt his "Enchiridion militis chriſtiani:" which he wrote, he tells us, "not for the ſake of ſhewing his eloquence, but to correct a vulgar error of thoſe, who made religion to conſiſt in rites and ceremonies, to the neglect of virtue and true piety." Hence we may diſcern, that, long before Luther appeared, Eraſmus had diſcovered the corruptions and ſuperſtitions of the church of Rome, and had made ſome attempts to reform them. This Enchiridion, however, though it is very elegantly written, did not ſell upon its firſt publication; but in 1518 Eraſmus prefixed a preface, which highly offended the dominicans; and their clamours againſt it made its merit more known.

He had now ſpent three years in cloſe application to the greek tongue, which he looked upon as ſo neceſſary, that he could not fancy himſelf even a tolerable divine without it. Having rather neglected it when he was young, he afterwards ſtudied it at Oxford, under Grocyn and Linacer, but did not ſtay long enough there to reap any conſiderable benefit from their aſſiſtance; ſo that, though he attained a perfect knowledge of it, it was in a great meaſure owing to his own application; and he might truly be called, in reſpect to greek, what indeed he calls himſelf, "prorſus autodidactus;" altogether ſelf-taught. His way of acquiring this language was by tranſlating; and hence it is, that we come to have in his works ſuch a number of pieces tranſlated from Lucian, Plutarch, and others. Theſe tranſlations did more for him than teaching him the greek language; they furniſhed him with opportunities of making dedications to his patrons. Thus he dedicated to our king Henry VIII a piece of Plutarch, intituled, "How to diſtinguiſh a friend from a flatterer;" a dialogue of Lucian, called "Somnium, ſive Gallus," to Dr. Chriſtopher Urſewick, an eminent ſcholar and ſtateſman; the Hecuba of Euripides,

to

to Warham, archbiſhop of Canterbury, which he preſented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called "Toxaris, ſive de amicitia," to Dr. Richard Fox, biſhop of Wincheſter; and a great number of other pieces from different authors to as many different patrons, as well in England as upon the continent. Monſieur Huet, ſpeaking of him as a tranſlator, owns, that "his tranſlations pleaſed him highly; and that he could not help admiring his fidelity and learning, eſpecially in the ſacred books." Not, however, that his tranſlations are without faults; it would be ſtrange if they were, when the greek language was ſo little underſtood, and the means of attaining it ſo very imperfect. The example which Eraſmus had ſet in ſtudying the greek tongue was greedily followed; and he had the pleaſure of ſeeing in a very ſhort time the grecian learning cultivated by the greater part of Europe.

It is obſervable, from what has been related, that Eraſmus had no where more friends and patrons than in England; on which account he every now and then made a viſit to this iſland. Of theſe the principal were, Warham archbiſhop of Canterbury, Tonſtall biſhop of Durham, Fox biſhop of Wincheſter, Colet dean of St. Paul's, lord Montjoy, ſir Thomas More, Grocyn, and Linacer; and he often ſpeaks of the favours he had received from them with pleaſure and gratitude. They were very preſſing with him to ſettle in England; and "it was with the greateſt uneaſineſs that he left it, ſince," as he tells Colet, in a letter dated Paris, June 19th 1506, "there was no country which had furniſhed him with ſo many learned and generous benefactors, as even the ſingle city of London." He had left it juſt before, and was then at Paris in his road to Italy; where he made but a ſhort ſtay, for fear he ſhould be diſappointed, as he had been more than once already. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time it was beſieged by Julius II. He paſſed on for the preſent to Florence, but returned to Bologna upon the ſurrender of the town, and was time enough to be witneſs to the triumphant entry of that pope. This entry was made Nov. 10, 1506, and was ſo very pompous and magnificent, that Eraſmus, upon conſidering Julius as Chriſt's vicegerent, and comparing his entry into Bologna with Chriſt's entry into Jeruſalem, could not behold it without the utmoſt indignation. An adventure befel him in this city, which we muſt not omit to mention, becauſe it had nearly coſt him his life. It ſeems, the town was not quite clear of the plague; and the ſurgeons, who had the care of it, wore ſomething like the ſcapulars of friars, that people fearful of the infection might know and avoid them. Eraſmus, wearing the habit

habit of his order, went out one morning; and, being met by ſome wild young fellows with his white ſcapular on, was thereby miſtaken for one of the ſurgeons. They made ſigns to him to get out of the way; but he, knowing nothing of the cuſtom, and therefore making no haſte to obey their ſignal, had certainly been ſtoned, if ſome citizens, perceiving his ignorance, had not immediately run up to him, and pulled off his ſcapular. However, to prevent ſuch ſalutations for the future, he got a diſpenſation from Julius II, which was afterwards confirmed by Leo X, to change his regular habit of friar into that of a ſecular prieſt.

Eraſmus now proſecuted his ſtudies at Bologna, and contracted an acquaintance with the learned of the place; with Paul Bombaſius particularly, who was a celebrated greek profeſſor, and with whom he held a correſpondence by letters, as long as Bombaſius lived. He was preſſed at Bologna to read lectures; but, conſidering that the italian pronunciation of latin was ſo different from the german, he could not conſent to it for fear of being ridiculous. He drew up ſome new works here, and reviſed ſome old ones. He augmented his "Adagia" conſiderably; and, deſirous of having it printed by the celebrated Aldus Manutius at Venice, propoſed it to him. Aldus accepted the offer with pleaſure; and Eraſmus went immediately to Venice, after having ſtaid at Bologna little more than a year. Beſides his Adagia, Aldus printed a new edition of his tranſlation of the Hecuba and Iphigenia of Euripides; and alſo of Terence and Plautus, after Eraſmus had reviſed and corrected them. At Venice he became acquainted with ſeveral learned men; among the reſt, with Jerome Alexander, who for his ſkill in the tongues was afterwards promoted to the dignity of a cardinal. He was furniſhed with all neceſſary accommodations by Aldus, and alſo with ſeveral greek manuſcripts, which he read over and corrected at his better leiſure at Padua; whither he was obliged to haſten, to ſuperintend and direct the ſtudies of Alexander, natural ſon of James IV, king of Scotland, although Alexander was at that time nominated to the archbiſhopric of St. Andrews. Eraſmus ſtudied Pauſanias, Euſtathius, Theocritus, and other greek authors, under the inſpection and with the aſſiſtance of Muſurus; who was one of thoſe Greeks that had brought learning into the Weſt, and was profeſſor of that ſcience at Padua.

Not enjoying a very good ſtate of health at Padua, he went to Sienna, where he drew up ſome pieces of eloquence for the uſe of his royal pupil; and ſoon after to Rome, leaving Alexander at Sienna. He was received at Rome, as Rhenanus tells us, with the greateſt joy and welcome by all the learned, and preſently ſought by perſons of the firſt rank and quality. Thus

we find that the cardinal John de Medicis, afterwards Leo X, the cardinal Raphael of St. George, the cardinal Grimani, and Giles of Viterbo, general of the Auguſtines, and afterwards a cardinal, ſtrove as it were among themſelves who ſhould be foremoſt in civility to Eraſmus, and have the moſt of his company. There is ſomething very curious and entertaining in the manner he was introduced to cardinal Grimani, as it is related by himſelf in one of his letters, dated March 17, 1531; "When I was at Rome," ſays he, "Peter Bembus often brought me invitations from Grimani, that I would come and ſee him. I never was fond of ſuch company; but at laſt, that I might not ſeem to ſlight what is uſually deemed a very great honour, I went. On arriving at his palace, not a ſoul could I perceive, either in or about it. It was after dinner: ſo, leaving the horſe with my ſervant, I boldly ventured by myſelf into the houſe. I found all the doors open; but nobody was to be ſeen, though I had paſſed through three or four rooms. At laſt I happened upon a Greek, as I ſuppoſed, and aſked him, whether the cardinal was engaged? He replied, that he had company; but aſking what was my buſineſs? Nothing, ſaid I, but to pay my compliments, which I can do as well at any other time. I was going; but halting a moment at one of the windows to obſerve the ſituation and proſpect, the Greek ran up to me, and aſked my name: and without my knowledge carried it to the cardinal, who ordered me to be introduced immediately. He received me with the utmoſt courteſy, as if I had been a cardinal; converſed with me for two hours upon literary ſubjects; and would not ſuffer me all the time to uncover my head: and upon my offering to riſe, when his nephew, an archbiſhop, came in to us, he ordered me to keep my ſeat, ſaying, it was but decent that the ſcholar ſhould ſtand before the maſter. In the courſe of our converſation, he earneſtly entreated me not to think of leaving Rome, and offered to make me partaker of his houſe and fortunes. At length he ſhewed me his library, which was full of books in all languages, and was eſteemed the beſt in Italy, except the Vatican. If I had known Grimani ſooner, I certainly ſhould never have left Rome; but I was then under ſuch engagements to return to England, as it was not in my power to break. The cardinal ſaid no more upon this point, when I told him that I had been invited by the king of England himſelf; but begged me to believe him very ſincere, and not like the common tribe of courtiers, who have no meaning in what they ſay. It was not without ſome difficulty that I got away from him; nor before I promiſed him, that I would certainly wait on him again before I left Rome. I did not perform my promiſe; for I was afraid the cardinal by his eloquence would tempt me to break my engage-

engagements with my engliſh friends. I never was more wrong in my life: but what can a man do, when fate drives him on?"

Eraſmus was at Rome when Julius II made his entry into that city from the conqueſt of Bologna; and this entry offended him as much as that at Bologna had done. For he could not conceive that the triumphs of the church, as they were called, were to conſiſt in vain pomp and worldly magnificence, but rather in ſubduing all mankind to the faith and practice of the chriſtian religion. While he was at Rome he was taken under the protection of the cardinal Raphael of St. George; and at his perſuaſion put upon the ungrateful taſk of declaiming backwards and forwards upon the ſame argument. He was firſt to diſſuade from undertaking a war againſt the Venetians, and then to exhort and incite to the war, upon every variation of the pontiff's mind: a very ungrateful taſk indeed to a man of his ſimplicity and candour! When he was preparing to leave Rome, many temptations and arguments were uſed to detain him; and the pope offered him a place among his penitentiaries, which is reckoned very honourable, and a ſtep to the higheſt preferments in that court. But his engagements in England prevented his ſtaying at Rome; though, as we have already ſeen, he afterwards repented that he did not. He ſet out from Rome to Sienna, where he had left the archbiſhop of St. Andrews, his pupil; who, not willing to quit Italy without ſeeing Rome, brought him back thither again. After a ſhort ſtay they went to Cumæ, to ſee the Sibyl's cave; and there his pupil parted from him, being recalled to Scotland, where he was ſlain in a battle fought againſt the Engliſh at Flodden-field in 1513. Eraſmus has left a grand elogium on this young nobleman in his Adagia.

He left Italy ſoon after his pupil, without underſtanding the language of that country: which muſt needs make his journey leſs advantageous as well as leſs pleaſant to him. There goes a ſtory, that, when he was at Venice, he met Bernard Ocricularius of Florence, who had written latin hiſtory in the manner of Salluſt. Eraſmus deſired a converſation with him, and addreſſed him in latin: but the Florentine obſtinately refuſed to ſpeak any thing but italian; which Eraſmus not underſtanding, they ſeparated without edification on either part. Why Eraſmus ſhould not underſtand italian, it is not difficult to conceive; but is it not amazing that he ſhould be ignorant of French, as it ſeems he was in a great meaſure, though he had ſpent ſo much time in that country? In his way from Italy to England, he paſſed firſt to Curia, then to Conſtance, and ſo through the Martian foreſt by Briſgau to Straſburg, and from thence by the Rhine to Holland; whence, after making ſome little ſtay at Antwerp and Louvain, he took ſhipping for England. Some of his friends and

patrons, whom he viſited as he came along, made him great offers, and wiſhed him to ſettle among them: but he was deaf to them all; his heart being entirely fixed upon ſpending the remainder of his days in England.

What made him thus prefer England to all other countries was, not only his former connnexions and friendſhips, which were very dear to him, but the great hopes that had lately been held out to him, of being preferred to whatever would ſatisfy him moſt, provided he would come and ſettle there. Henry VII died in April 1509; and Henry VIII, his ſon and ſucceſſor, was Eraſmus's profeſſed friend and patron, and had for ſome time held a correſpondence with him by letters. That prince was no ſooner upon the throne, than Montjoy wrote to Eraſmus to haſten him into England, promiſing him great things on the part of the king, and of Warham archbiſhop of Canterbury, though indeed he had no particular commiſſion to that end from either the one or the other. More, and ſome other friends, wrote him alſo letters to the ſame purpoſe. In this country then he arrived in the beginning of 1510; but he ſoon perceived that his expectations had been raiſed too high, and began ſecretly to wiſh that he had not quitted Rome. However, he took no notice of the diſappointment, but purſued his ſtudies in the ſame manner as if he was to be abundantly rewarded for his pains.

At his arrival in England he lodged with More; and while he was there, to divert himſelf and his friend, he wrote, within the compaſs of a week, Encomium Moriæ, or The praiſe of folly. A copy of it was ſent to France, and printed there, but with abundance of faults; yet it took ſo well, that in a few months it went through ſeven editions. The general deſign of this ludicrous piece is to ſhew, that there are fools in all ſtations, and more particularly to expoſe the errors and follies of the court of Rome, not ſparing the pope himſelf; ſo that he was never after regarded as a true ſon of that church. It was highly acceptable to perſons of quality, but as highly offenſive to diſſolute monks and moroſe divines; who diſapproved eſpecially of the commentary which Lyſtrius wrote upon it, and which is printed with it, becauſe it unveiled ſeveral things from whoſe obſcurity they drew much profit. Soon after he came to England he publiſhed a tranſlation of the Hecuba of Euripides into latin verſe; and, adding ſome poems to it, dedicated it to archbiſhop Warham. The prelate received the dedication courteouſly, yet made the poet only a ſmall preſent. As he was returning from Lambeth, his friend Grocyn, who had accompanied him, aſked, "what preſent he had received?" Eraſmus replied, laughing, "A very conſiderable ſum;" which Grocyn would not believe. Having told him what it was, Grocyn obſerved, that the prelate was rich

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and generous enough to have made him a much handſomer preſent; but certainly ſuſpected, that he had put upon him ſtale goods, or a book already dedicated elſewhere. Eraſmus aſked, "how ſuch a ſuſpicion could enter his head?" "Quia ſic ſoletis vos," ſays Grocyn; that is, "Becauſe ſuch hungry ſcholars as you, who ſtroll about the world, and dedicate books to noblemen, are apt to be guilty of ſuch tricks."

He was invited down to Cambridge by Fiſher, biſhop of Rocheſter, chancellor of the univerſity, and head of Queen's college. He was accommodated by him in his own lodge, and promoted by his means to the lady Margaret's profeſſorſhip in divinity, and afterwards to the greek profeſſor's chair; but how long he held theſe places we know not. One is ready to wonder, that Eraſmus, now forty-four years of age, and whoſe name long ago was become familiar to all Europe, ſhould yet continue ſo poor as we find him at this time. Thus in a letter to Colet, dean of St. Paul's, he earneſtly importunes him for fifteen angels, which he had promiſed him long ago, on condition that he would dedicate to him his book "De copia verborum;" which, however, was not publiſhed till the following year 1512. But it muſt be remembered, that Eraſmus was of a very rambling diſpoſition, and hardly ſtaid long enough in a place to riſe regularly to preferment; and that though he received frequent and conſiderable preſents from his friends and patrons, yet he was forced to live expenſively becauſe of his bad health. Thus he had a horſe to maintain, and probably a ſervant to take care of him: he was obliged to drink wine, becauſe malt liquor gave him fits of the gravel. Add to this, that, though a very able and learned man, yet, like many others of his order, he was by no means verſed in œconomics.

In 1513 he wrote from London a very elegant letter to the abbot of St. Bertin, againſt the rage of going to war, which then poſſeſſed the Engliſh and the French. He has often treated this ſubject, and always with that vivacity, eloquence, and ſtrength of reaſon, with which he treated every ſubject: as, in his Adagia, under the proverb, "Dulce bellum inexpertis;" in his book, intituled, "Querela pacis;" and in his "Inſtruction of a chriſtian prince." But his remonſtrances had ſmall effect, as princes and politicians ſeldom ſuffer themſelves to be influenced by ſcholars; and the emperor Charles V, to whom the laſt-mentioned treatiſe was dedicated, became not a jot the more pacific for it. In ſhort, he thought it hardly lawful for a chriſtian to go to war, and, in this reſpect, as the writer of his life obſerves, was almoſt a quaker.

In the beginning of 1514 Eraſmus was in Flanders. His friend Montjoy was then governor of Ham in Picardy, where he paſſed ſome days, and then went to Germany. While he was

here, he ſeems to have written "The Abridgment of his Life;" in which he ſays, that he would have ſpent the reſt of his days in England, if the promiſes made to him had been performed: but, being invited to come to Brabant, to the court of Charles archduke of Auſtria, he accepted the offer, and was made counſellor to that prince. Afterwards he went to Baſil, where he carried his New Teſtament, his Epiſtles of St. Jerome, with notes, and ſome other works, to print them in that city. At this time he contracted an acquaintance with ſeveral learned men, as Beatus Rhenanus, Gerbelius Œlocampadius, Amberbachius; and alſo with the celebrated printer Johannes Frobenius, for whom he ever after profeſſed the utmoſt eſteem. He returned to the Low Countries; and there was nominated by Charles of Auſtria to a vacant biſhopric in Sicily: but the right of patronage happened to belong to the pope. Eraſmus laughed, when he heard of this preferment, and certainly was very unfit for ſuch a ſtation; though the Sicilians, being, as he ſays, merry fellows, might poſſibly have liked ſuch a biſhop. He would not ſettle at Louvain for many reaſons, particularly becauſe of the wretched divines with which that place was infeſted. "The Lord mend them," ſays he, "for they ſtand greatly in need of it."

In 1515 he was at Baſil; and this year Martin Dorpius, a divine of Louvain, inſtigated by the enemies of Eraſmus, wrote againſt his "Praiſe of Folly:" to whom Eraſmus replied with much mildneſs, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the firſt adverſary who attacked him openly: however, Eraſmus forgave him, and took him into his friendſhip; which he would not eaſily have done, if he had not been good-natured, and, as he ſays of himſelf, "iraſci facilis, tamen ut placabilis eſſet." He wrote this year a very handſome letter to pope Leo X, in which he ſpeaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging anſwer, and ſeems not to refuſe the offer of Eraſmus, which however did not take effect; for the work was dedicated to the archbiſhop of Canterbury. Not content with writing to him, Leo wrote alſo to Henry VIII of England, and recommended Eraſmus to him. The cardinal of St. George alſo preſſed him much to come to Rome, and approved his deſign of dedicating St. Jerome to the pope: but he always declined going to Rome, as he himſelf declared many years after, or even to the imperial court, for fear the pope or the emperor ſhould command him to write againſt Luther and the new hereſies. And therefore, when the pope's nuncio to the engliſh court had inſtructions to perſuade Eraſmus to throw himſelf at the pope's feet, he was more cautious than to truſt him; having reaſon to fear, that the court of Rome would never forgive him the freedoms he had

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already taken. And indeed he would probably have been ſerved as Antonio de Dominis, archbiſhop of Spalato, was afterwards.

He ſoon returned to the Low Countries, where we find him in 1516. He received letters from the celebrated Budæus, to inform him, that Francis I was deſirous of inviting learned men to France, and had approved of Eraſmus among others, offering him a benefice of 3 thouſand livres. Stephanus Poncherius, that is, Etienne de Ponchery, biſhop of Paris, and the king's ambaſſador at Bruſſels, propoſed to him the offers which his maſter had made him. He excuſed himſelf; alleging, that the catholic king detained him in the Low Countries, having made him his counſellor, and given him a prebend, though as yet he had received none of the revenues of it. Here probably commenced the correſpondence and friendſhip between Eraſmus and Budæus, which however does not ſeem to have been very ſincere. Their letters are indeed not deficient in compliments and civilities; but they likewiſe abound in little bickerings and conteſts, which ſhew that ſome portion of jealouſy and envy lay at the bottom; eſpecially on the ſide of Budæus, who yet in other reſpects was an excellent man. This year was printed at Baſil his edition of the New Teſtament; a work of infinite labour, and which helped, as he tells us, to deſtroy his health, and ſpoil his conſtitution. It drew upon him the cenſures of ignorant and envious divines; who, not being capable themſelves of performing ſuch a taſk, were vexed, as it commonly happens, to ſee it undertaken and accompliſhed by another. We collect from his letters, that there was one college in Cambridge which would not ſuffer this work to enter within its walls: however, his friends congratulated him upon it, and the call for it was ſo great, that it was thrice reprinted in leſs than a dozen years: namely, in 1519, 1522, and 1527. This was the firſt time the New Teſtament was printed in greek. The works of St. Jerome began now to be publiſhed by Eraſmus, and were printed in ſix volumes, folio, at Baſil, from 1516 to 1526. He mentions the great labour it had coſt him, to put this father into good condition; which yet he thought very well beſtowed, for he was exceſſively fond of him, and upon all occaſions his panegyriſt. Luther blamed Eraſmus for leaning ſo much to Jerome, and for thinking, as he ſuppoſed, too meanly of Auguſtine. "As much," ſays he, "as Eraſmus prefers Jerome to Auguſtine, ſo much do I prefer Auguſtine to Jerome." But we agree with the writer of Eraſmus's Life, that Luther's taſte, in this point, was extremely bad.

Thus letters began to revive apace; and no one contributed more, or any thing near ſo much, to their reſtoration, as Eraſmus. The "Epiſtolæ obſcurorum virorum" were publiſhed: and ignorance, pedantry, bigotry, and perſecution, met with warm opponents, who attacked them with great vigour, and

allowed them no quarter. More informs Eraſmus, that the "Epiſtolæ obſcurorum virorum" were generally approved, even by the blockheads who were ridiculed in them, and who had not the ſenſe to feel it. This anonymous offspring of wit was fathered upon Eraſmus, among many others: but undoubtedly without reaſon. If he had been the author, it would not have had that ſurpriſing effect on him, which it is ſaid to have had when firſt he began to read it. The effect was this: it threw him into ſuch a fit of laughter, that it burſt an abſceſs he then had in his face, which the phyſicians had ordered to be opened.

We are now come, in the courſe of our hiſtory, to very tempeſtuous and turbulent times. Luther had preached againſt indulgences in 1517; and the conteſt between romaniſts and the reformed was begun and agitated with great fury on both ſides. Eraſmus, who was of a pacific temper, and abhorred, of all things, diſſenſions and tumults, was much alarmed and afflicted at this ſtate of affairs; and he often complained afterwards, that his endeavours to compoſe and reconcile the two parties only drew upon him the reſentment and indignation of both. From this time he was expoſed to a perſecution ſo painful, that he had enough to do to ſupport it with equanimity; and invectives were aimed at him by the rancorous churchmen, who loudly complained, that his bold and free cenſures of the monks, and of their pious grimaces and ſuperſtitions, had paved the way for Luther. "Eraſmus," they uſed to ſay, "laid the egg, and Luther hatched it:" and they ſaid nothing more than was true. Nay, Eraſmus ſeems afterwards to have been conſidered as really a coadjutor in the buſineſs of the Reformation: for, in the reign of Mary queen of England, when a proclamation was iſſued againſt importing, printing, reading, ſelling, or keeping heretical books, it is obſervable, that his works are comprehended amongſt them.

Eraſmus received this year, which was 1518, a conſiderable preſent from Henry VIII, as alſo an offer of a handſome maintenance in England for the reſt of his life: he thanked the king, but without either accepting or refuſing the favour. A little time after, he wrote to cardinal Wolſey, for whom, however, he had no great affection; and, after ſome compliments, heavily complained of the malice of certain calumniators and enemies of literature, who thwarted his deſigns of employing human learning to ſacred purpoſes. "Theſe wretches (ſays he) aſcribe to Eraſmus every thing that is odious; and confound the cauſe of literature with that of Luther and religion, though they have no connexion with each other. As to Luther, he is perfectly a ſtranger to me, and I have read nothing of his, except two or three pages; not that I depiſe him, but becauſe my own purſuits will not give me leiſure: and yet, as I am informed, there are ſome who ſcruple not to affirm, that I have actually been his helper. If he has written well, the praiſe belongs not to me;

nor the blame, if he has written ill; ſince in all his works there is not a line that came from me. His life and converſation are univerſally commended: and it is no ſmall prejudice in his favour, that his morals are unblameable, and that calumny itſelf can faſten no reproach on his life. If I had really had time to peruſe his writings, I am not ſo conceited of my own abilities, as to paſs a judgment upon the performances of ſo eminent a divine. I was once againſt Luther, purely for fear he ſhould bring an odium upon literature, which is too much ſuſpected of evil already," &c. Thus he goes on to defend himſelf here, as he does in many other places of his writings; where we may always obſerve his reſerve and caution not to condemn Luther, while he condemned openly enough the conduct and ſentiments of Luther's enemies. Though Eraſmus addreſſed himſelf, upon this occaſion, to Wolſey, yet it was impoſſible for the cardinal to be a ſincere friend to him, becauſe he was patronized by Warham, between whom and Wolſey there was no good underſtanding; and becauſe the great praiſes which Eraſmus frequently beſtowed upon the archbiſhop would naturally be interpreted by the cardinal as ſo many ſlights upon himſelf. In his preface to Jerome, after obſerving of Warham, that he uſed to wear plain apparel, he relates, that once, when Henry VIII and Charles V had an interview, Wolſey took upon him to ſet forth an order, that the clergy ſhould appear ſplendidly dreſſed in ſilk and damaſk; and that Warham alone, deſpiſing the cardinal's authority, appeared in his uſual habit.

In 1519 Luther ſent a very courteous letter to Eraſmus, whom he fancied to be on his ſide; becauſe he had declared himſelf againſt the ſuperſtitions of the monks, and becauſe theſe men hated them both almoſt equally. He thought too, that he could diſcern this from his new preface to the "Enchiridion militis chriſtiani," which was republiſhed about this time. Eraſmus replied, calling Luther "his deareſt brother in Chriſt;" and informed him, "what a noiſe had been made againſt his works at Louvain. As to himſelf, he had declared," he ſays, "to the divines of that univerſity, that he had not read thoſe works, and, therefore, could neither approve nor diſapprove them; but that it would be better for them to publiſh anſwers made up of ſolid argument, than to rail at them before the people, eſpecially as the moral character of their author was blameleſs. He owns, however, that he had peruſed part of his commentaries upon the Pſalms; that he liked them much, and hoped they might be ſerviceable." He tells him, that many perſons, both in England and the Low Countries, commended his writings. There is," ſays he, "a prior of a monaſtery at Antwerp, a true chriſtian, who loves you extremely, and was, as he relates, formerly a diſciple of yours. He is almoſt the only one who preaches Jeſus Chriſt, while others preach human fables, and ſeek after lucre. The Lord

Jeſus

Jeſus grant you from day to day an increaſe of his ſpirit, for his glory and the public good." From theſe and other paſſages, Eraſmus appears to have entertained hopes, that Luther's attempts, and the great notice which had been taken of them, might be ſerviceable to genuine chriſtianity: however, he did not approve his conduct, nor had any thoughts of joining him: on the contrary, he grew every day more ſhy and cautious of engaging himſelf in his affairs. He was earneſtly ſolicitous to have the cauſe of literature, which the monks oppoſed ſo violently, ſeparated from the cauſe of lutheraniſm; and therefore he often obſerves, that they had no kind of connection. But, as the writer of his life ſays excellently well, "the ſtudy of the belles lettres is a poor occupation, if they are to be confined to a knowledge of language and antiquities, and not employed to the ſervice of religion and of other ſciences. To what purpoſe doth a man fill his head with latin and greek words, with proſe and verſe, with hiſtories, opinions, and cuſtoms, if it doth not contribute to make him more rational, more prudent, more civil, more virtuous and religious? Such occupations are to be conſidered as introductory, and ornamental, and ſerviceable to ſtudies of higher importance, ſuch as philoſophy, law, ethics, politics, and divinity. To abandon theſe ſciences, in order to ſupport philology, is like burning a city to ſave the gates." Jortin.

They now, about 1520, began to exclaim furiouſly againſt Eraſmus in England, although he had many friends there; and, among them, even perſons of the firſt quality, and the king himſelf. He gives a remarkable inſtance of this in the behaviour of one Standiſh, who had been a monk, and was biſhop of St. Aſaph; and whom Eraſmus ſometimes calls by way of deriſon, "Epiſcopum a ſancto aſino." Standiſh had railed at Eraſmus, in a ſermon preached at St. Paul's, for tranſlating the beginning of St. John's goſpel, "In principio erat ſermo," and not "verbum." He alſo accuſed Eraſmus of hereſy before the king and queen; but was thoroughly expoſed for it by two learned friends, who happened to be preſent: theſe friends are ſuppoſed to have been Pace, dean of St. Paul's, and ſir Thomas More. This year, Hieronymus Aleander, the pope's nuncio, ſolicited the emperor, and Frederic elector of Saxony, to puniſh Luther. Frederic was then at Cologn, and Eraſmus came there, and was conſulted by him upon this occaſion. Eraſmus replied, ludicrouſly at firſt, ſaying, "Luther has committed two unpardonable crimes: he touched the pope upon the crown, and the monks upon the belly." He then told the elector ſeriouſly, that "Luther had juſtly cenſured many abuſes and errors, and that the welfare of the church required a reformation of them; that Luther's doctrine was right in main, but that it had not been delivered by him with a proper temper, and with due moderation." The pope's agents, finding

Eraſmus thus obſtinately bent to favour, at leaſt not to condemn and write againſt Luther, as they often ſolicited him to do, endeavoured to win him over by the offer of biſhoprics or abbies. "I know," ſays he, "that a biſhopric is at my ſervice, if I would but write againſt Luther: but Luther is a man of too great abilities for me to encounter; and, to ſay the truth, I learn more from one page of his, than from all the volumes of Thomas Aquinas."

Nevertheleſs, he takes all opportunities of declaring his firm reſolution to adhere to the ſee of Rome. "What connections," ſays he, "have I with Luther, or what recompenſe to expect from him, that I ſhould join with him to oppoſe the church of Rome, which I take to be a true part of the catholic church; I, who ſhould be loth to reſiſt the biſhop of my dioceſe?" As for the monks, they would have been glad to have ſeen him a deſerter, and lodged in the enemy's quarters, becauſe he would have much leſs incommoded them as a lutheran than as a catholic; for the ſame reaſon that an enemy at home, and within your walls, does you far more miſchief by betraying you, than an enemy abroad and at a diſtance can do by attacking you: but he was determined not to ſtir. The truth is, he ſought a middle way, with a view of putting an end to theſe fiery conteſts; but, above all, of keeping himſelf from being looked upon as a party on either ſide. Thus, there is a remarkable letter of his, written to Pace, dean of St. Paul's, in 1521, wherein he complains equally of the violence of Luther, and of the rage of the dominicans; as alſo of the baſeneſs and malice of Aleander, who aſcribed to him ſome writings of Luther, of which he had not even heard. Some affirmed, he tells us, that Eraſmus had written a treatiſe, called, "The captivity of Babylon," although Luther openly acknowledged it for his own: others ſaid, that Luther had taken many of his ſentiments from Eraſmus. "I ſee now," ſays he, "that the Germans are reſolved at all adventures to engage me in the cauſe of Luther, whether I will or not. In this they have acted fooliſhly, and have taken the moſt effectual method to alienate me from them and their party. Wherein could I have aſſiſted Luther, if I had declared myſelf for him, and ſhared the danger along with him? Only thus far, that, inſtead of one man, two would have periſhed. I cannot conceive what he means by writing with ſuch a ſpirit: one thing I know too well, that he hath brought a great odium upon the lovers of literature. It is true, that he hath given us many wholeſome doctrines, and many good counſels; and I wiſh he had not defeated the effect of them by his intolerable faults. But, if he had written every thing in the moſt unexceptionable manner, I had no inclination to die for the ſake of truth. Every man has not the courage

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requiſite to make a martyr; and I am afraid that, if I were put to the trial, I ſhould imitate St. Peter."

Here he ſpoke out. Whatever might be his opinion of Luther's principles, it was his cowardice, we ſee, which reſtrained him from eſpouſing them openly. He had no vocation, he ſays, to be a martyr; though he has given us ſufficient reaſon to believe, that he wiſhed well to the cauſe. In ſhort, think what we will of it, it was not truth, nor the deſire of propagating it, but ſelf-preſervation only, which influenced his conduct throughout this affair. He certainly approved of Luther's main doctrines, and inwardly wiſhed he might carry his point; but, as he could not imagine that probable, he choſe to adhere outwardly to the ſtronger party. "I follow," ſays he, "the deciſions of the pope and the emperor, when they are right, which is acting religiouſly: I ſubmit to them, when they are wrong, which is acting prudently: and, I think, it is lawful for good men to behave themſelves thus, when there is no hope of obtaining any more." From this principle of policy, he extolled the book of Henry VIII againſt Luther, even before he had ſeen it; and he began now to throw out hints, that he would one day enter the liſts, and take him to taſk. Yet, when his friend and patron Montjoy exhorted him, the ſame year, to write againſt Luther, he replied, "Nothing is more eaſy than to call Luther a blockhead; nothing is leſs eaſy than to prove him one: at leaſt, ſo it ſeems to me." Upon the whole, he was greatly put to his ſhifts how to behave to Luther; and, if he frequently appears inconſiſtent, it cannot be wondered at, when it is conſidered, that he thought himſelf obliged to diſclaim before men what in his heart he approved and even revered.

We are got into 1521, but muſt not forget to obſerve, that in 1519 a collection of Eraſmus's letters was publiſhed, which gave him, as he pretends, much vexation. As he had ſpoken freely in them on many important points, he could not avoid giving offence. The monks eſpecially, as enemies to literature, exclaimed violently againſt them; and then, the lutheran contentions breaking out, theſe letters were ſtill more cenſured than before, and accuſed of favouring lutheraniſm, at a time when, as he ſays, it was neither ſafe to ſpeak, nor to keep ſilence. Then he adds, that he would have ſuppreſſed thoſe letters, but that Frobenius would not conſent: where, as his hiſtorian obſerves, he could hardly ſpeak ſeriouſly, ſince Froben was too much his friend and humble ſervant, to print them without his conſent. In 1522 he publiſhed the works of St. Hilary. "Eraſmus," ſays Du Pin, "when he publiſhed his editions of the fathers, joined to them prefaces and notes full of critical diſcernment: and, though he may ſometimes be too bold in rejecting ſome of their works

as ſpurious, yet it muſt be confeſſed, that he has opened and ſhewed the way to all who have followed him." He had lately publiſhed alſo at Baſil his celebrated Colloquies, which he dedicated to John Eraſmus Froben, ſon to John Froben, and his godſon. He drew up theſe Colloquies, partly that young perſons might have a book to teach them the latin tongue, and religion and morals at the ſame time; and partly, to cure the bigoted world, if he could, of that ſuperſtitious devotion which the monks ſo induſtriouſly propagated. The livelieſt ſtrokes in them are aimed at the monks and their religion; on which account they had no ſooner appeared, than a moſt outrageous clamour was raiſed againſt them. He was accuſed of laughing at indulgences, auricular confeſſion, eating fiſh upon faſt-days, &c. and it is certain he did not talk of theſe matters in the devouteſt way. The faculty of theology at Paris paſſed a general cenſure, in 1526, upon the Colloquies of Eraſmus, as upon a work in which "the faſts and abſtinences of the church are ſlighted, the ſuffrages of the holy virgin and of the ſaints are derided, virginity is ſet below matrimony, chriſtians are diſcouraged from monkery, and grammatical is preferred to theological erudition: and therefore decreed, that the peruſal of that wicked book be forbidden to all, more eſpecially to young people, and that it be entirely ſuppreſſed, if poſſible." In 1537, pope Paul III choſe a ſelect number of cardinals and prelates, to conſider about reforming the church; who, among other things, propoſed, that young people ſhould not be permitted to learn Eraſmus's Colloquies. A provincial council alſo, held at Cologn in 1549, condemned theſe Colloquies, as not fit to be read in ſchools. Condemn them however who will, they contain a treaſure of wit and good ſenſe, and never can be enough admired; and, though they lie under the prejudice of of being a ſchool-book, yet are they not unworthy the peruſal of the moſt advanced in knowledge. Colineus reprinted them at Paris in 1527; and, by artfully giving out that they were prohibited, ſold, it is ſaid, above four-and-twenty thouſand of one impreſſion.

Adrian VI having ſucceeded Leo in the ſee of Rome, Eraſmus dedicated to him an edition of a Commentary of Arnobius upon the Pſalms; and added to it an epiſtle, wherein he congratulates this new pope, and entreats him not to pay any regard to the calumnies ſpread againſt his humble ſervant, without firſt giving him a hearing. Adrian returned him an elegant and artful letter of thanks, exhorting him ſtrongly to write againſt Luther, and inviting him to Rome. Eraſmus wrote a ſecond time, and offered to communicate to Adrian his opinion upon the fitteſt methods to ſuppreſs lutheraniſm: for he entertained ſome hopes, that his old friend and ſchool-fellow might poſſibly

do

do ſome good. Adrian ſent him word, that he ſhould be glad to have his opinion upon this affair; and invited him a ſecond time to Rome. Eraſmus excuſed himſelf from the journey, on account of his bad health, and other impediments; but certainly did not repoſe ſuch confidence in Adrian, as to truſt himſelf in his hands. He tells his holineſs, that he had neither the talents, nor the authority, requiſite for anſwering Luther with any proſpect of ſucceſs. He then proceeded to the advice he had promiſed: and, 1. He diſapproves of all violent and cruel methods, and wiſhes that ſome condeſcenſion were ſhewed to the lutherans. 2. He thinks, that the cauſes of the evil ſhould be inveſtigated, and ſuitable remedies applied; that an amneſty ſhould enſue, and a general pardon of all that was paſt; and that then the princes and magiſtrates ſhould take care to prevent innovations for the future. 3. He thinks it needful to reſtrain the liberty of the preſs. 4. He would have the pope to give the world hopes, that ſome faults ſhould be amended, which could be no longer juſtified. 5. He would have him aſſemble perſons of integrity and abilities, and of all nations.—Here Eraſmus breaks off in the middle of a ſentence, intending to ſay more at another time, if the pope were willing to hear it. But he had already ſaid too much. Adrian utterly diſliked his advice; and Eraſmus's enemies took this opportunity of plotting his ruin; but, luckily for him, the pope died ſoon after, which put a ſtop to their contrivances.

As the monks reported in all places, that Eraſmus was a lutheran, he took much pains by his letters to undeceive the public, and ſatisfy his friends. With this view he wrote, in 1523, to Henry VIII, and to the pope's legate in England. Cuthbert Tonſtall ſent him a letter, and exhorted him to anſwer Luther; and, unable any longer to withſtand the importunate ſolicitations of the romaniſts, he ſent word to the king, that he was drawing up a piece againſt Luther. This was his "Diatribe de libero arbitrio," which was publiſhed the following year. But this gave no ſatisfaction at all to the romaniſts: and indeed who can wonder? For, ſuppoſing him to have proved Luther erroneous in his notion of free-will, as all parties allowed he did, what had this to do with the diſpute between Luther and the pope? or how, by ſo doing, did he favour the romaniſts any more than the lutherans? To ſay the truth, he very dexterouſly and artfully choſe this point of diſputation, that he might appear to the romaniſts to write againſt Luther, and yet avoid cenſuring his oppoſition to the church of Rome: that is, to write and not to write againſt him. The romaniſts thought themſelves very little obliged to him for this work; and in reality were ſo.

Adrian

Adrian dying this year, he was ſucceeded by Clement VII, who ſent to Eraſmus an honourable diploma, accompanied with two hundred florins. He invited him alſo to Rome, as his predeceſſors had done: but "at Rome," ſays Eraſmus, "there are many who want to deſtroy me, and they had almoſt accompliſhed their purpoſe before the death of Adrian. After having, at his own requeſt, communicated to him my ſecret opinion, I found that things were altered, and that I was no longer in favour." The cauſe was manifeſt, ſays his biographer Jortin: Eraſmus had hinted at the neceſſity of a reformation; and ſuch language was highly diſguſting at the court of Rome. If Luther did not like Eraſmus, becauſe Eraſmus approved not in all things either his doctrine or his conduct, the court of Rome liked him as little, becauſe he did not condemn Luther in all things: yet thought it proper to give him good words and promiſes, and to entice him thither if poſſible; where he would have been in their power, and no better than a priſoner at large.

In 1524, Luther, upon a rumour probably that Eraſmus was going to write againſt him, ſent him a letter, full of fire and ſpirit; which gives ſo juſt an idea of both Luther and Eraſmus, that we think ourſelves obliged to preſent the reader with part of it. He begins in the apoſtolical manner: "Grace and peace to you from the lord Jeſus. I ſhall not complain of you for having behaved yourſelf, as a man alienated from us, for the ſake of keeping fair with the papiſts, our enemies: nor was I much offended, that in your printed books, to gain their favour, or to ſoften their fury, you cenſured us with too much acrimony. We ſaw, that the Lord had not conferred upon you the diſcernment, the courage, and the reſolution, to join with us in freely and openly oppoſing thoſe monſters; and therefore we durſt not exact from you what greatly ſurpaſſeth your ſtrength and your capacity. We have even borne with your weakneſs, and honoured that portion of the gift of God which is in you." Then, having beſtowed upon him his due praiſes, as a reviver of good literature, by means of which the holy ſcriptures had been read and examined in the originals, he proceeds thus: "I never wiſhed, that, deſerting your own province, you ſhould come over to our camp. You might indeed have favoured us not a little by your wit and eloquence; but, foraſmuch as you have not the courage which is requiſite, it is ſafer for you to ſerve the Lord in your own way. Only we feared, that our adverſaries ſhould entice you to write againſt us, and that neceſſity ſhould then conſtrain us to oppoſe you to your face.—I am concerned, as well as you, that the reſentment of ſo many eminent perſons of your party hath been excited againſt you. I muſt ſuppoſe, that this gives you no ſmall uneaſineſs: for virtue like yours,

yours, mere human virtue, cannot raiſe a man above being affected by ſuch trials.—I could wiſh, if it were poſſible, to act the part of a mediator between you, that they might ceaſe to attack you with ſuch animoſity, and ſuffer your old age to reſt in peace in the Lord: and thus they would act, if they either conſidered your weakneſs, or the greatneſs of the cauſe in diſpute, which hath been long ſince beyond your talents. They would ſhew their moderation towards you ſo much the more, ſince our affairs are advanced to ſuch a point, that our cauſe is in no peril, though even Eraſmus ſhould attack it with all his might: ſo far are we from dreading the keeneſt ſtrokes of his wit. On the other hand, my dear Eraſmus, if you duly reflect upon your own imbecility, you will abſtain from thoſe ſharp and ſpiteful figures of rhetoric; and, if you cannot defend your ſentiments, will treat of ſubjects which ſuit you better. Our friends, as you yourſelf will allow, have reaſon to be uneaſy at being laſhed by you, becauſe human infirmity thinks of the authority and reputation of Eraſmus, and fears it: and indeed there is much difference between him and other papiſts, he being a more formidable adverſary than all of them put together." This letter vexed Eraſmus not a little, as may eaſily be imagined. He wrote an anſwer to it; but the anſwer is not in the collection of his epiſtles.

In 1525 he publiſhed his "Diatribe de libero arbitrio" againſt Luther; which Luther replied to, in a treatiſe intituled, "De ſervo arbitrio." He tells Eraſmus, that his Diatribe, as to the manner and compoſition, is very elegant; as to the matter, very contemptible, and reſembling "an excrement in a golden diſh." He mixes compliment, praiſe, ſcorn, inſult, ridicule, and invective, all together; and flings them at his head. Eraſmus was much provoked at this treatment, and immediately wrote a reply, which was the firſt part of his Hyperaſpiſtes: the ſecond was publiſhed in 1527. The year after he publiſhed two treatiſes, in the way of dialogue, intituled, "The pronunciation of the greek and latin languages," and "The Ciceronianus." In the former, which is one of the moſt learned of all his compoſitions, are contained very curious reſearches into the pronunciation of vowels and conſonants; in the ſecond, which is one of the moſt lively and ingenious, he rallies agreeably ſome italian puriſts, who ſcrupled to make uſe of any word or phraſe which was not to be found in Cicero: not that he condemned either Cicero or his manner of writing, but only the ſervility and pedantry of his imitators, which he thought, and very juſtly, deſerving of ridicule. On the contrary, when Froben engaged him, the very ſame year, to reviſe a new edition of the Tuſculan queſtions, he prefixed to it an elegant preface, in which he highly extols Cicero, both for his ſtyle and

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moral ſentiments, and almoſt makes a ſaint of him: and Julius Scaliger, who levelled a philippic or two at Eraſmus, for his treatment of the ciceronians, declared afterwards, that he was willing to forgive him his blaſphemies, and to be at peace with him thenceforward, for the ſake of this preface; which he conſidered as a kind of penance, and of ſatisfaction made to the manes of the roman orator.

In April 1529 Eraſmus departed from Baſil, where he had now lived many years, but where he thought himſelf no longer ſafe; and went to Friburg, where at firſt he had apartments belonging to the king, but afterwards bought a houſe. Here, in 1531, he had a ſight of the firſt oration of Julius Scaliger againſt his Ciceronianus; all the copies of which, or at leaſt as many as he could, Eraſmus is ſaid to have collected and deſtroyed. "There is ſomething," ſays Dr. Jortin, "ridiculouſly diverting in the pompous exclamations and tragical complaints of Scaliger. One would imagine at leaſt, that Eraſmus had called Cicero fool, or knave, and had made water upon his aſhes: and yet all his crime was, to have beſprinkled the ſervile imitators of Cicero with a little harmleſs banter." After the firſt oration, Scaliger compoſed a ſecond more ſcurrilous if poſſible than the firſt: but it was not publiſhed till after Eraſmus's death, in 1537. Some of Scaliger's friends were much diſpleaſed, it ſeems, at the ſcandalous manner in which he had treated Eraſmus, and deſired him to give over the contention. He declared himſelf therefore, though in a proud and awkward manner, willing to be reconciled: and, to do him juſtice, he was at laſt ſorry for his rudeneſs to Eraſmus, and wrote a copy of verſes in his praiſe, when he heard that he was dead.

Eraſmus now began to complain to his friends, and to repreſent himſelf as quite worn down with age, pain, and ſickneſs; and in 1535 he returned to Baſil, to try if he could recover his health, where he continued ever after. This year Bembus congratulates him upon the high regard which the pope had for him; and hopes that it would end in great preferment, by which he probably meant a cardinal's hat. The enemies of Eraſmus have affirmed, that the court of Rome never deſigned him ſuch a favour: Eraſmus hath affirmed the contrary, and ſays, "that having written to Paul III, that pope, before he had unſealed his letter, ſpoke of him in the moſt honourable manner: that he had reſolved to add to the college of cardinals ſome learned men, of whom he might make uſe in the general council, which was to be called; and I," ſays Eraſmus, "was named to be one. But to my promotion it was objected, that my bad ſtate of health would make me unfit for that function, and that my income was not ſufficient: ſo at preſent they think of loading me with preferments, that I may be qualified

for the red hat. He declares, however, that his health would not permit him to accept ſuch favours, ſince he could ſcarce ſtir out of his chamber with ſafety; and he refuſed every thing that was offered him."

He had been ill at Friburg, and continued ſo at Baſil. In the ſummer of 1536 he grew worſe; and the laſt letter which we have of his writing is dated June the 20th of that year. He ſubſcribes it thus, "Eraſmus Rot. ægra manu." He was for almoſt a month ill of a dyſentery; and he knew that his diſeaſe would prove mortal. He had foreſeen for ſeveral months, that he could not hold out long; and he foretold it again three days, and then two days, before his death. He died July 12, in the 69th year of his age; and was buried in the cathedral church of Baſil, where his tomb is to be ſeen, with a latin inſcription on the marble, of which a copy is inſerted in the firſt volume of his works. He had made his will in February, in which he left handſome legacies to his friends, and the remainder to be diſtributed to relieve the ſick and poor, to marry young women, and to aſſiſt young men of good characters: by which it appeared, that he was not in low circumſtances, nor ſo bad an œconomiſt as he ſometimes ſeemed, between jeſt and earneſt, to repreſent himſelf. His friend Beatus Rhenanus has given us a deſcription of his perſon and manners, and tells us, that he was low of ſtature, but not remarkably ſhort; that he was well-ſhaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a cheerful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm conſtitution, and a tenacious memory; that he was a pleaſant companion, a very conſtant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the ſmell of fiſh; ſo that, however he might be a papiſt in other reſpects, he had, as he ſays, a very lutheran ſtomach. He uſed to dine late, that he might have a long morning for ſtudy. After dinner, he would converſe cheerfully with his friends upon all ſorts of ſubjects, and deliver his opinions freely upon men and things. Eraſmus, ſays Bayle, did not care, at firſt, to ſit for his picture; but he conquered that averſion, and was frequently drawn by Holbein.

He dwelt longer at Baſil than at any other place. He delighted in that city; and though he ſometimes made excurſions, yet he was ſure to return. The revolution in religion was the only cauſe that hindered him from fixing his tabernacle there all his days. At Baſil they ſhew the houſe in which he died; and the place where the profeſſors of divinity read their winter-lectures is called the college of Eraſmus. His cabinet is one of the moſt conſiderable rarities of the city; it contains his

his ring, his ſeal, his ſword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a maſterpiece. The magiſtrates bought this cabinet, in 1661, for nine thouſand crowns, of the deſcendants of Eraſmus's heir: and, if we may believe Patin, they made a preſent of it to the univerſity; but others ſay, they ſold it for a thouſand crowns. Nothing has made the city of Rotterdam more famous, than its having given birth to this great man: nor has it been inſenſible of the honour, but has teſtified a regard to him in the following manner. In the firſt place, the houſe in which he was born is adorned with an inſcription, to inform both natives and ſtrangers of this illuſtrious prerogative. Secondly, the college, where latin, greek, and rhetoric are taught, bears the name of Eraſmus, and is conſecrated to him by an inſcription on the frontiſpiece. Thirdly, a ſtatue of wood was raiſed to him in 1549. Fourthly, a ſtatue of ſtone was erected in 1555. Fifthly, they erected one of copper in 1622, which is admired by the connoiſſeurs. It is in an open part of the city, ſtanding on a bridge over a canal, upon a pedeſtal adorned with inſcriptions, and ſurrounded with iron rails.

But, with all his greatneſs, Eraſmus had, and it muſt not be diſſembled, his failings and infirmities. Bayle has obſerved of him, that he had too much ſenſibility when he was attacked by adverſaries; made too many complaints of them; and was too ready to anſwer them: and Le Clerc has often cenſured him for his lukewarmneſs, timidity, and unfairneſs, in the buſineſs of the reformation. Dr. Jortin ſeems to allow ſome foundation for theſe cenſures, yet has offered what can be offered by way of excuſe for Eraſmus. To the firſt of them he replies, that Eraſmus "was fighting for his honour, and for his life; being often accuſed of nothing leſs than heterodoxy, impiety, and blaſphemy, by men whoſe forehead was a rock, and whoſe tongue was a razor. To be miſrepreſented as a pedant and a dunce," he ſays, "is no great matter, for time and truth put folly to flight: to be accuſed of hereſy by bigots, hypocrites, politicians, and infidels, this is a ſerious affair; as they know too well, who have had the misfortune to feel the effects of it." As for his lukewarmneſs in promoting the reformation, Dr. Jortin is of opinion, that much may be ſaid, and with truth, in his behalf. He thinks that Eraſmus "was not entirely free from the prejudices of education; that he had ſome indiſtinct and confuſed notions about the authority of the church catholic, which made it not lawful to depart from her, corrupted as he believed her to be; and that he was much ſhocked at the violent meaſures which were purſued by the reformers, as well as by the violent quarrels which aroſe among them." The doctor cannot be perſuaded, "that the fear of loſing his penſions and

coming to want ever made Eraſmus ſay or do things which he thought unlawful;" yet ſuppoſes, "that he might be afraid of diſobliging ſeveral of his oldeſt and beſt friends, who were againſt the lutheran reformation, ſuch as Henry VIII, Charles V, the popes, Wolſey, &c. and alſo his patrons, Warham, Montjoy, More, Tonſtall, Fiſher, Bembus, &c. and all theſe things might influence his judgment, though he himſelf was not at all aware of it. There is no neceſſity to ſuppoſe, that he acted againſt his conſcience in adhering to the church of Rome: no, he perſuaded himſelf that he did as much as piety and prudence required from him in cenſuring her defects." The doctor obſerves, that "though as proteſtants we are certainly much obliged to Eraſmus, yet we are more obliged to Luther, Melancthon, and other authors of the reformation. This," ſays he, "is true; yet it is as true, that we and all the nations in Europe are infinitely obliged to Eraſmus, for ſpending a long and laborious life in oppoſing ignorance and ſuperſtition, and in promoting literature and true piety."

The works of Eraſmus were publiſhed at Leyden, 1706, in a very handſome manner, in ten volumes, folio, having been printed under the care and inſpection of the very learned Mr. Le Clerc: and we think it proper to ſubjoin the contents of each volume here [Q], as it will not only preſent the reader with many

[Q] Vol. i. De copia verborum & rerum libri duo. Theodori Gazæ grammatices libri duo. Syntaxis. Ex Luciano verſa. Eraſmi declamatio Lucianæ reſpondens. De ratione conſcribendi epiſtolas. De pueris ſtatim ac liberaliter inſtituendis. De ratione ſtudii. De laude medicinæ. Libanii aliquot declamationes verſæ. Similium liber unus. Colloquiorum liber. De recta latini græcique ſermonis pronunciatione. Ciceronianus, ſive de optimo dicendi genere. De civilitate morum puerilium. Galeni quædam latinè verſa. Epitome in elegantias Laurentii Vallæ. Euripidis Hecuba & Iphigenia verſibus latinis reddita. In nucem Ovidii commentarius. Epigrammata varii generis & argumenti. Vol. ii. Adagiorum opus, in quo explicata proverbia 4251. Vol. iii. Epiſtolæ 1299, ſecundum ordinem temporum quo ſcriptæ ſunt digeſtæ, ab anno 1489 ad 1536: ſubjuncta appendice epiſtolarum 517, quarum de tempore non conſtat. Vol. iv. Ex Plutarcho verſa. Apophthegmatum libri 8. Stultitiæ laus. Ad Philippum Burgundionum principem panegyricus. Ad Philippum eundem carmen epicum gratulatorium. Inſtitutio principis chriſtiani. Iſocratis oratio ad Nicoclem regem de regno adminiſtrando, latine verſa. Declamatio de morte, ſive conſolatio ad patrem filii obitu afflictum. Declamatiuncula nomine epiſcopi, reſpondens iis qui ſibi nomine populi gratulati eſſent, & omnium nomine obedientiam quam vocant detuliſſent. Querela pacis undique gentium ejectæ profligatæque. Xenophontis Hiero latinè verſus. Precatio ad dominum Jeſum pro pace eccleſiæ. Lingua, ſive de linguæ uſu atque abuſu. De ſenectutis incommodis: carmen heroicum & iambicum dimetrum catalecticum, ad Gulielmum Copum Baſileenſem. Vol. v. Enchiridion militis chriſtiani. Oratio de virtute amplectenda. Ratio veræ theologiæ. Paracleſis, ſive hortatio ad philoſophiæ chriſtianæ ſtudium. Exomologeſis, ſive modus confitendi. Enarratio pſalmi primi et ſecundi. Paraphraſis in pſalmum 3. Concio in pſalmum 14. De puritate eccleſiæ Chriſti. Enarratio in pſalmum 23. De bello Turcis inferendo conſultatio. Enarratio in pſalmos 34 & 39. De amabili eccleſiæ concordia. Concio in pſalmum 86. De magnitudine miſericordiarum Domini concio. Virginis & martyris comparatio. Concio de puero Jeſu.

many pieces of Eraſmus, which could not well be inſerted in the courſe of this article, but alſo in ſome meaſure further illuſtrate the hiſtory of his life.

ERASTUS (Thomas), a celebrated phyſician and divine, was born at Baden in Germany about 1524. He was liberally educated, and ſent to the univerſity of Baſil, when he was ſixteen years old; but he had ſome difficulties to ſtruggle with, on account of the narrow circumſtances of his parents. Providence however, ſays Melchior Adam, raiſed up a Mæcenas for him, who ſupplied him plentifully with every thing he wanted. When he had been at Baſil two years, he was ſeized with the plague, but happily recovered from it. Afterwards he went into Italy, and ſettled at Bologna; where he applied himſelf intenſely to the ſtudy of philoſophy firſt, and then of phyſic. He ſpent nine years in Italy among the moſt eminent phyſicians, and acquired great ſkill in that ſcience. Then he returned to his own country, and lived ſome time at the court of the princes of Henneberg, where he practiſed phyſic with great reputation. Afterwards the elector palatine, Frederic III, gave him an honourable invitation to his court, and made him firſt phyſician and counſellor: he appointed him alſo profeſſor of phyſic in the

Jeſu. Epiſtola conſolatoria ad virgines ſacras. Chriſtiani matrimonii inſtitutio. Vidua chriſtiana. Eccleſiaſtes, ſive de ratione concionandi. Modus orandi Deum. Symbolum, ſive catechiſmus. Precationes. Precatio dominica digeſta in ſeptem partes juxta dies totidem. Pæan virgini matri dicendus. Obſecratio ad virginem Mariam in rebus adverſis. De contemptu mundi. De tædio & pavore Chriſti diſputatio. Ode de caſa nataliria pueri Jeſu. Expoſtulatio Jeſu cum homine pereunte. Hymni varii. Liturgia virginis Lauretanæ. Carmen votivum Genovevæ. Commentarius in duos hymnos Prudentii, de natali & epiphania pueri Jeſu. Chriſtiani hominis inſtitutum, ſive ſymbolum; carmen. Epitaphia in Odiliam. Vol. vi. Novum Teſtamentum ex græca Eraſmi editione, cum ejus verſione & annotationibus, Vol, vii. Paraphraſis Novi Teſtamenti. Vol. viii. Ex ſancto Joanne Chryſoſtomo verſa. Ex ſancto Athanaſio, ex Origene, ex Baſilio verſa. Oratio de pace & diſcordia contra factioſos, ad Cornelium Goudanum. Oratio funebris in funere Berthæ de Heien, Goudanæ, viduæ probatiſſimæ. Carmina varia. Vol. ix. Epiſtola apologetica ad Martinum Dorpium. Apologia ad Jacobum Fabrum Stapulenſem. Ad Jacobi Latomi dialogum de tribus linguis & ratione ſtudii theologici. Ad Joannem Atenſem, pro declamatione matrimonii. Apologia de "In principio erat ſermo." Apologia prima ad notationes Edvardi Lei. Apologia ſecunda & tertia. Apologia ad Jacobum Lapidem Stunicam 2 & 3. Adverſus Sanctium Caranzam. Apologia in natalem Bedam. Apologia adverſus debacchationes Petri Sutoris. Ad antapologiam ejus reſponſio. Appendix de ſcriptis Jodici Clitovei. Declamationes adverſus cenſuras theologorum Pariſienſium. Apologia ad Phimoſtomi cujuſdam diſputationes de divortio. Apologia ad juvenem gerontodidaſcalum. Apologia ad quoſdam monachos Hiſpanos. Apologia prima ad Albertum Pium Carporum principem. De eſu carnium & hominum conſtitutionibus, ad Chriſtophorum epiſcopum Baſileenſe u. De libero arbitrio diatribe, ſeu collatio. Vol. x. Hyperaſpites: diatribe adverſus ſervum arbitrium Martini Lutheri. Adverſus epiſtolam ejuſdem, præſtigiarum libelli cujuſdam detectio Contra pſeudevangelicos. Ad Eleutherium, ad Grunnium. Ad fratres Germaniæ inferioris. Spongia adverſus adſpergines Ubrici Hutteni. Pantalabus, ſeu adverſus febricitantis cujuſdam libellum. Antibarbarorum liber primus. Adverſus Græculos. Reſponſio ad Petri Curſii defenſionem. Epiſtola de Termini ſui inſcriptione ad Alphonſum Valdeſium. Epiſtola ad Henricum Ducem.

univerſity of Heidelberg. Here there aroſe a warm diſpute about the ſacrament, namely, "Whether the terms FLESH and BLOOD ought to be underſtood literally or metaphorically?" Eraſtus engaged in this controverſy, and publiſhed a book, in which he contended for the metaphorical ſenſe. He had all along joined the ſtudy of divinity to that of phyſic, and was eſteemed as good a divine as he was a phyſician; for which reaſon, in 1564, when a conference was held between the divines of the palatinate and thoſe of Wirtemberg, about the real preſence in the Lord's ſupper, Eraſtus was ordered by the elector Frederic to be preſent at it. He afterwards left Heidelberg, and returned to the univerſity of Baſil, where he had been educated. Here he cauſed a ſociety to be eſtabliſhed for the particular ſtudy and promotion of medical knowledge, and ſpent the laſt years of his life in the active purſuit of it: and here he died Dec. 31, 1583.

He wrote ſeveral books of philoſophy and phyſic, and ſome particularly levelled at Paracelſus, whoſe whimſies and extravagances he was very earneſt to diſcredit and explode. He wrote, as we have obſerved, upon ſubjects of divinity; but what made the moſt noiſe of all his performances, and makes him chiefly memorable now, is his book "De excommunicatione eccleſiaſtica." In this he denies the power of the church, and affirms their cenſures to be incapable of extending beyond this preſent life. For this, as we may eaſily conceive, the papiſts thundered againſt him their loudeſt anathemas; nor has he been ſpared by thoſe who were not papiſts. Beza wrote againſt him in a book, intituled, "De vera excommunicatione et chriſtiano preſbyterio;" and ſo did our learned Hammond in his book, "Of the power of the keys." Eraſtus knew well enough, that a work of that import was not likely to be reliſhed by divines of any order; and therefore ordered it not to be publiſhed till after his death. Melchior Adam ſays, that it was ſuppoſed to be publiſhed by his widow; which looks as if it was uſhered into the world from an unknown editor.

ERATOSTHENES, a Greek of Cyrene, librarian of Alexandria, under king Evergetes, the ſon of Ptolemy Philadelphus, died 194 years before Chriſt, cultivated at once poetry, grammar, philoſophy, mathematics, and excelled in the firſt and the laſt. He was ſtyled, the Coſmographer, the meaſurer of the univerſe, the ſecond Plato. He was the firſt who diſcovered a method of meaſuring the bulk and circumference of the earth. He conſtructed the firſt obſervatory, and obſerved the obliquity of the ecliptic. He found out alſo a method of knowing the primitive numbers, that is, the numbers that have no common meaſure between them: it conſiſts in excluding the numbers that have not this property. It was named the ſieve

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of Eratoſthenes. This philoſopher likewiſe compoſed a treatiſe for completing the analyſis, and he ſolved the problem of the duplication of the cube, by means of an inſtrument compoſed of ſeveral ſliders. Having attained the age of 80, and being oppreſſed with infirmities, he voluntarily died of hunger. He deſcribed in greek the reigns of 38 Theban kings, which had been omitted by Manetho, out of the ſacred records of the Ægyptians, at Thebes, and this at the command of king Evergetes. Apollodorus tranſcribed this catalogue out of Eratoſthenes, and Sycellus out of Apollodorus. This catalogue or Laterculus of Eratoſthenes is generally owned to be the moſt authentic ægyptian account of all others now extant; and reaches from the beginning of that kingdom after the deluge, till the days of the judges; if not alſo till the days of Solomon: and by Dicæarchus's connection of one of its kings with an antediluvian king of Ægypt on one ſide, and with the firſt olympiad of Iphitus on the other, we gain another long and authentic ſeries of heathen chronology during all that time. The little that remains to us of the works of Eratoſthenes was printed at Oxford in 1672, 8vo. There are two other editions: one in the Uranologia of father Petau, 1630; and the other at Amſterdam, in the ſame ſize, 1703.

ERCHEMBERT, of Lombardy, lived in the ninth century. He began early in life to bear arms, and was made priſoner of war. He retired to Monte Caſſino, where he embraced the rule of St. Benedict at the age of about 25. The government of a neighbouring monaſtery was conferred upon him; but here he was expoſed to ſo many vexations, that he was obliged once more to retire. It was in the place of his retreat that he wrote a Chronicle, or a Hiſtory at large of the Lombards, which is thought to be loſt, and an abridgment of the ſame hiſtory, from the year 774 to 888. It is a ſort of ſupplement to Paul the deacon. Anthony Caraccioli, prieſt of the order of regular clerks, publiſhed this abridgment, which relates ſome curious facts, with other pieces, at Naples, in 1626, 4to. Camillus Peregrinus gave it afterwards to the public in his hiſtory of the princes of Lombardy, 1643, 4to.

ERCILL-Y-A-CUNIGA (Don Alonzo d'), ſon of a celebrated lawyer, was gentleman of the bed-chamber to the emperor Maximilian. He was brought up in the palace of Philip II, and fought under him at the famous battle of Saint Quentin in 1557. The warrior, ſmitten with the deſire of acquiring the knowledge of different countries and their inhabitants, travelled over France, Italy, Germany, and England. Having learned, while at London, that ſome provinces of Peru and Chili had revolted againſt the Spaniards, their conquerors and their tyrants, he was ſeized with an ardent longing to go and ſignalize

his courage on this new ſcene of action. He paſſed the frontiers of Chili into a little mountainous region, where he maintained a long and painful war againſt the rebels, whom at length he defeated. It is this war which makes the ſubject of his poem of the Araucana, ſo called from the name of the country. Novel and bold ſentiments are obſervable in it. The victorious bard has thrown much fire into his battles; and in ſeveral paſſages the poem glows with all the charms of animated verſe. The deſcriptions are rich, though defective in variety; but we can trace no plan, no unity of deſign, no probability in the epiſodes, no harmony in the characters. This poem, conſiſting of more than 36 cantos, is too long by one half. The author falls into repetitions and details of inſupportable length; in fine, he is ſometimes as barbarous as the nation againſt which he fought. The work of Cuniga was printed, for the firſt time, in 1597, 12mo; but the beſt edition is that of Madrid, 1632, vols. 12mo.

ERCKERN (Lazarus), ſuperintendant of the mines of Hungary, of Germany, and of the Tyrol, under three emperors, wrote on metallurgy, with great exactitude. His book is in german; but it has been tranſlated into latin accompanied with notes. It appeared for the firſt time in 1694, at Frankfort, folio. It contains almoſt all that is neceſſary to be known on the art of eſſaying metals.

ERCOLE, the ſon of Carl Antonio, was a diſciple of his uncle Julio Ceſare, and ſo happy in imitating his manner, that he was ſent for to the court of the duke of Savoy, and highly honoured and nobly rewarded by that prince for his ſervices. He was beſides an admirable lutiniſt: and died in 1676, 80 years old.

EREMITA (Daniel), a native of Antwerp, and ſecretary to the duke of Florence, flouriſhed about the beginning of the xviith century, and was a pretty good writer; but neither his conduct nor morals were conſiſtent with the profeſſion of the belles lettres, to which he had devoted himſelf. Scaliger had a great eſteem for him, and recommended him in the ſtrongeſt terms to Caſaubon; for which he was afterwards very ſorry, upon hearing that the young man was turned roman-catholic. Caſaubon, at Scaliger's recommendation, took him into his friendſhip, procured him an employment, and endeavoured to get him into Mr. de Montaterre's family, in quality of preceptor. The affair was upon the point of being concluded, when Eremita found means to ingratiate himſelf with Mr. de Vic, who was going ambaſſador into Switzerland. De Vic, being a man of great bigotry, and fired with a zeal for making converts, ſoon won over Eremita, by means of a ſingle conference with one of the bawling enthuſiaſts of that age, a portu-

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gueſe monk. This circumſtance vexed Caſaubon to the heart, who knew the abilities of the converter, and thoſe of the convert: he knew that Eremita was a better ſcholar than the monk, and yet he was informed that the monk gave Eremita a fall at the firſt onſet. But he ſoon found the reaſon why ſo ſlight a reſiſtance had been made; for Eremita deſired nothing more than to perſuade himſelf, that the richeſt religion is at the ſame time the beſt.

However, though Eremita had changed his religion, he ſtill retained a veneration for Scaliger; of which he gave a public teſtimony, even after the death of Scaliger, in defending him againſt Scioppius. But he got nothing by this: for Scioppius publiſhed a great many things of him, which did no honour to his character. He relates, that he had ſeen him at Rome in 1606: Eremita, ſays he, came to me with the two Rubens's, in order to go to Tivoli; and theſe gentlemen were greatly ſhocked at the licentiouſneſs of his converſation. Having diſappeared for ſome time after, it was concluded, that poverty had forced him to ſhelter himſelf in ſome carthuſian monaſtery; but it was found, that he was retired to Sienna, where he made his court to archbiſhop Aſcanio Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the great duke of Florence. By this means he obtained a penſion from that prince, as a reward for a panegyric written on the nuptials of the great duke with Magdalen of Auſtria, and publiſhed in 1608. He ſolicited ſo earneſtly to be ſent into Germany with the deputy, who went to acquaint the ſeveral princes of the empire with the death of the great duke's father, that his requeſt was granted. At his return to Florence, he told a hundred idle ſtories concerning the drunkenneſs of the Germans, in order to make his court to the Italians. He ſet up at Florence for a man who was profoundly ſkilled in affairs of government; and promiſed a commentary which ſhould exceed whatever had been written upon Tacitus. As he looked upon the hiſtory of our ſaviour as fabulous, ſo he took a delight in exclaiming againſt the inquiſitors and the clergy; and had a hundred tales ready upon theſe occaſions, all which he could ſet off to advantage.

Such is the idea which Scioppius has given of Eremita; and though the ſlanderous and ſatirical caſt of mind for which Scioppius was remarkable may, in moſt caſes of this nature, make his evidence ſuſpected, yet Caſaubon has related ſome particulars which give an air of probability to what is told here. Eremita died at Leghorn, in 1613. Grævius publiſhed at Utrecht, in 1701, an octavo volume of his Opera varia; among which were Aulicæ vitæ ac civilis, libri iv. Theſe works were in manuſcript in the duke of Florence's library, and communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured

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to refute the ſlanders of Scioppius. The four books, De Antica vita ac civili, are written with great purity and elegance of ſtyle, and abound with curious knowledge, which makes them entertaining as well as uſeful. Bayle mentions two other works of our author, which, he ſays, deſerve to be read: "Epiſtolica relatio de itinere Germanico, quod legatione magni Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit;" and his epiſtle "De Helveticorum, Rhetorum, Sedonenſium ſitu, republica, & moribus." His latin poems were inſerted in the ſecond volume of Deliciæ poetarum Belgicorum.

ERIGENA (John Scotus), an eminent ſcholar of the middle age, was born in an early part of the ixth century. The moſt common account of him is, that he was a native of Ayr, in Scotland, though ſome writers have ſaid that the place of his birth was Ergene, on the borders of Wales, and others have contended that he was an Iriſhman. It is, we apprehend, moſt probable that he was Scotchman. However this may have been, he was animated, in a very dark period, with a moſt uncommon deſire of literature. Seeing his country involved in great confuſion and ignorance, and that it afforded no means of acquiring the knowledge after which he thirſted, he travelled into foreign parts; and it is even aſſerted, by ſeveral authors, that he went to Athens, and ſpent ſome years in ſtudying the greek, chaldaic, and arabic languages. In whatever place he obtained his learning, it is certain that in philoſophy he had no ſuperior, and in languages no equal, in the age during which he flouriſhed. Theſe extraordinary accompliſhments, together with his wit and pleaſantry, which rendered his converſation as agreeable as it was inſtructive, procured him an invitation from Charles the Bald, king of France, the greateſt patron of literature in that period, to reſide with him. Of this invitation Erigena accepted, and lived a number of years in the court of that prince, on a footing of the moſt intimate acquaintance and familiarity. He ſlept often in the royal apartments, and dined daily at the royal table. From the following repartee, which is preſerved by one of our ancient hiſtorians, we may judge of the freedom which Scotus uſed with the monarch. As they were ſitting one day at table oppoſite to each other, after dinner, the philoſopher having ſaid ſomething that was not quite agreeable to the rules of politeneſs, the king, in a merry humour, aſked him, "Pray what is between a ſcot and a ſot?" To which he anſwered, "Nothing but the table." Charles, ſays the hiſtorian, laughed heartily, and was not in the leaſt offended, as he made it a rule never to be angry with his maſter, as he always called Erigena. But the king valued this great man for his wiſdom and learning, ſtill more than for his wit, and retained him about his perſon, not

not merely as an agreeable companion, but as his preceptor in the ſciences, and his beſt counſellor in the moſt arduous affairs of government. While Scotus reſided in the court of France, he compoſed, at the deſire of his royal patron, a number of works, which procured him many admirers on the one hand, and many adverſaries on the other. The clergy, in particular, were diſſatisfied with ſome of his notions, as not being perfectly orthodox. One of the ſubjects which employed his pen was the doctrine of predeſtination. In his treatiſe on this ſubject, which was addreſſed to Hincmar, archbiſhop of Rheims, and Pardulus, biſhop of Laon, the poſition he begins with is, that every queſtion may be reſolved by four general rules of philoſophy, viz. diviſion, definition, demonſtration, and analyſis. By theſe rules he endeavours to prove, that there cannot be a double predeſtination, of one to glory, and another to damnation; and that predeſtination doth not impoſe any neceſſity, but that man is abſolutely free; and that, although he cannot do good without the grace of Jeſus Chriſt, yet he doth it, without being conſtrained or forced to do it by the will of God, by his own free choice. Sin, and the conſequences of it, and the puniſhments with which it is attended, are, ſays Erigena, mere privations, that are neither foreſeen nor predeſtinated by God; and predeſtination hath no place but in thoſe things which God hath pre-ordained in order to eternal happineſs; for our predeſtination ariſeth from the foreſight of the good uſe of our free-will. Sentiments ſo bold, and delivered in ſuch an age, could not fail of exciting great indignation. Wemlo, or Ganelo, archbiſhop of Sens, having read the work, collected out of it ſeveral propoſitions, which he arranged under nineteen heads, according to the number and order of the chapters of Scotus's treatiſe, and ſent them to Prudentius, biſhop of Troyes. This prelate, having examined them, found in them, as he thought, not only the errors of Pelagius, but the impiety of the Collyridians. He employed himſelf, therefore, in anſwering Erigena; and another anſwer to him was written by Florus, a deacon of the church of Lyons. It does not appear that Scotus engaged any farther in the controverſy. Another of his works was upon the ſubject of the euchariſt, in anſwer to a famous book of Paſchaſius Radbertus, concerning the body and blood of Chriſt. Upon this head, Erigena had the good ſenſe to oppoſe the doctrine of tranſubſtantiation.

While our author was employed in theſe diſcuſſions, an incident occurred, which drew upon him the diſpleaſure of the roman pontiff. Michael Balbus, the greek emperor, had ſent, in the year 824, a copy of the works of Dionyſius, the philoſopher, to the emperor Lewis the pious, as a moſt acceptable preſent. In France theſe treatiſes were eſteemed to be an invalua-

ble treaſure; and therefore Charles the Bald, who could not read greek, was earneſtly deſirous of peruſing them in a latin tranſlation. This deſire was undoubtedly increaſed by an opinion which at that time univerſally prevailed, though without any proof, that Dionyſius the Areopagite, or St. Denys, was the firſt chriſtian teacher, or apoſtle, in France. At the requeſt of Charles, Joannes Scotus undertook the taſk of tranſlating the works in queſtion, the titles of which were, "On the celeſtial monarchy;" "On the eccleſiaſtical hierarchy;" "On divine names;" and, "On myſtic theology." Theſe books were received with great eagerneſs by the weſtern churches; but the tranſlation having been made without the licenſe of the ſovereign pontiff, and containing many things contrary to the received faith of the church of Rome, the pope, Nicholas the firſt, was highly diſpleaſed, and wrote a threatening letter to the french king, requiring that Scotus ſhould be baniſhed from the univerſity of Paris, and ſent to Rome. Charles had too much affection and reſpect for our author to obey the pope's order; but Erigena thought it adviſable, for his ſafety, to retire from Paris. According to ſome writers, it was upon this occaſion that he returned to England. It was the tranſlation of the works of the pretended Dionyſius which revived the knowledge of alexandrian platoniſm in the weſt, and laid the foundation of the myſtical ſyſtem of theology, which afterwards ſo generally prevailed. Hence it was, that philoſophical enthuſiaſm, born in the eaſt, nouriſhed by Plato, educated in Alexandria, matured in Aſia, and adopted into the greek church, found its way, under the pretext and authority of an apoſtolic name, into the weſtern church, and there produced innumerable miſchiefs.

The moſt capital work of Scotus was his treatiſe "On the diviſion of nature, or the natures of things;" which, after long lying in manuſcript, was publiſhed at Oxford, in 1681, by Dr. Thomas Gale. In various reſpects this was the moſt curious literary production of the age in which Erigena flouriſhed, being written with a metaphyſical ſubtlety and acuteneſs then unknown in Europe. This acuteneſs he acquired by reading the writings of the greek philoſophers: and by applying the refinement of logic to the diſcuſſion of theological ſubjects, he became the father of that ſcholaſtic divinity, which made ſo diſtinguiſhed a figure in the middle ages, and ſo long reſiſted the progreſs of genuine ſcience. The remarks of one of our antient hiſtorians [Hoveden] on Scotus's work are not unjuſt. "His book, intituled, 'The diviſion of nature,' is of great uſe in ſolving many intricate and perplexing queſtions; if we can forgive him for deviating from the path of the latin philoſophers and divines, and purſuing that of the Greeks. It was this that made him appear

a heretic to many; and it muſt be confeſſed that there are many things in it which, at firſt ſight at leaſt, ſeem to be contrary to the catholic faith." Of this kind are his opinions of God and the univerſe, which bear a conſiderable reſemblance to the pantheiſm of Spinoza. At the entrance of his work, Erigena divides nature into that which creates, and is not created; that which is created, and creates; that which is created, and does not create; and that which neither creates nor is created. As a farther proof of the ſingularity of John Scotus's genius, we ſhall produce his argument for the eternity of the world. "Nothing can be an accident with reſpect to God; conſequently, it was not an accident with reſpect to him to frame the world: therefore God did not exiſt before he created the world; for, if he had, it would have happened to him to create; that is, creation would have been an accident of the divine nature. God therefore precedes the world, not in the order of time, but of cauſality. The cauſe always was, and is, and will be; and therefore the effect always has ſubſiſted, doth ſubſiſt, and will ſubſiſt; that is, the univerſe is eternal in its cauſe." Hence Erigena taught that God is all things, and that all things are God; by which he might only mean the ſame with the oriental, cabbaliſtic, and alexandrian philoſophers; and, after theſe, with the followers of Origen, Syneſius, and the ſuppoſed Dionyſius, that all things have eternally proceeded by emanation from God, and will at length return into him as ſtreams to their ſource. Accordingly he ſays, that "after the reſurrection nature itſelf will return to God; God will be all in all, and there will remain nothing but God alone." From theſe brief ſpecimens it appears, that the philoſophy of Scotus was founded in the enthuſiaſtic notions of univerſal deification; and conſequently, that he is rather to be ranked among the fanatical than among the atheiſtical philoſophers. The monaſtic life, which then ſo generally prevailed, afforded ſo much leiſure for indulging the flights of imagination, and ſo many opportunities for an oſtentatious diſplay of piety, that it was peculiarly favourable to the propagation of enthuſiaſm. To this it may be added, that the ignorance of the times made it perfectly eaſy for thoſe, who were inclined to practiſe upon vulgar credulity, to execute their deſign. It is not, therefore, ſurpriſing, that the dreams of myſticiſm ſhould be extenſively propagated, under the authority of a ſuppoſed apoſtolical name.

The concluding period of Erigena's life is involved in ſome degree of uncertainty. According to Cave and Tanner, he removed from France to England in 877, and was employed by king Alfred in the reſtoration of learning at the univerſity of Oxford. It is ſaid by Tanner, that in 879 he was appointed profeſſor of mathematics and aſtronomy in that univerſity.

Here

Here he continued three years, when, upon account of ſome differences which aroſe among the gownſmen, he retired to the abbey of Malmſbury, where he opened a ſchool. Behaving, however, with harſhneſs and ſeverity to his ſcholars, they were ſo irritated, that they are reported to have murdered him with the iron bodkins which were then uſed in writing. According to others, the ſcholars were inſtigated to this atrocious act by the monks, who had conceived a hatred againſt Scotus, as well for his learning as his heterodoxy. The time of his death is differently ſtated, but is generally referred to the year 883. Some, however, place it in either 884 or 886. Such is the ſtate of facts, as given by moſt of the engliſh writers; but other authors ſuppoſe that our hiſtorians have confounded John Scotus Erigena with another John Scot, who was an Engliſhman, contemporary with Alfred, and who taught at Oxford. According to Mackenzie, Erigena retired to England in 864, and died there about the year 874. As a proof of the laſt circumſtance, he refers to a letter of Anaſtaſius, the librarian to Charles the Bald, written in 875, which ſpeaks of Scotus as of a dead man. Dr. Henry thinks it moſt probable that he ended his days in France. Anaſtaſius had ſo high an opinion of Erigena, that he aſcribed his tranſlation of the works of Dionyſius to the eſpecial influence of the ſpirit of God. He was undoubtedly a very extraordinary man for the period in which he lived. During a long time he had a place in the liſt of the ſaints of the church of Rome; but at length, on account of its being diſcovered that he was heterodox with regard to the doctrine of tranſubſtantiation, Baronius ſtruck his name out of the calendar. A catalogue of Scotus's works in general may be ſeen in Cave. Bale has added to the number, but probably without ſufficient reaſon.

ERINNA, a grecian lady contemporary with Sappho, compoſed ſeveral pieces of poetry, of which ſome fragments are extant in the Carmina novem poetarum feminarum; Antwerp 8vo. 1568. Imitations of them are to be ſeen in the Parnaſſe des dames, by M. Sauvigny.

ERIZZO (Lewis and Mark Anthony), two brothers of one of the oldeſt families of Venice, cauſed their uncle a ſenator of Ravenna, to be aſſaſſinated, in 1546, in order that they might the ſooner take poſſeſſion of his fortune. The ſenate having promiſed an abſolute pardon, and 2000 crowns reward, to whoever ſhould diſcover the atrocious fact, a ſoldier, their accomplice, delivered them up. Lewis was decapitated, and Mark Anthony died in priſon.—Paul Erizzo, of the ſame family, had loſt his life more gloriouſly in 1469. He was governor of Negropont. After making a vigorous reſiſtance, he ſurrendered to the Turks, on their promiſe that his life ſhould be ſpared. The emperor

emperor Mahomet II, paying no regard to the capitulation, cauſed him to be ſawn in two, and with his own hands cut off the head of Anne, daughter of this unfortunate but illuſtrious ſoldier, becauſe ſhe would not comply with his baſe deſires.

ERIZZO (SEBASTIAN), a noble Venetian, died in 1585, acquired a name by ſeveral literary productions. He addicted himſelf likewiſe to the numiſmatic ſcience, and left a treatiſe in italian, on medals: the beſt edition of this eſteemed work is that of Venice, in 4to. the copies whereof are, for the moſt part, without date, but ſome bear that of 1571. He alſo publiſhed: 1. Des nouvelles en ſix journées; Veniſe, 1567, 4to. 2. Trattato della via inventrice e dell' inſtrumento de gli Antichi; Veniſe, 1554, 4to.

ERKIVINS of Steinbach, architect of the famous tower of Straſburgh, died in 1305. It was not finiſhed till the year 1449.

ERLACH (JOHN LEWIS), born at Berne, of a family in Switzerland famous for the antiquity of its nobility and the great characters it had produced, and the chief of the ſix noble families of Berne. Early in life he entered the military ſervice of France, and ſignalized himſelf on various occaſions. His exploits and perſonal valour were rewarded with the titles of lieutenant-general of the armies of France, of governor of Briſach, of colonel of ſeveral regiments of infantry and cavalry of the empire. Louis XIII was indebted to his courage for the acquiſition of Briſach in 1639; and Louis XIV in great part for the victory of Lens in 1648, and the preſervation of his army in 1649. That prince made him commander in chief of his troops on the defection of viſcount Turenne. D'Erlach died at Briſach the year following, at the age of 55. A ſhort time before his death, the king had appointed him his firſt plenipotentiary to the congreſs of Nuremberg, and was preparing to recompenſe the ſervices of this general by the moſt diſtinguiſhed military honours, when the news arrived that the current of his days was cut off by a ſudden death. D'Erlach was a man of underſtanding as well as of courage, alike capable of conducting an army and managing a negotiation.

EROSTRATUS, or ERATOSTRATUS, an obſcure individual of Epheſus, deſirous of rendering his name famous with poſterity, burnt the temple of Diana, one of the ſeven wonders of the world, in the year 356 before the birth of Chriſt, the very night in which Alexander the great was born. The magiſtrates of Epheſus paſſed a law, forbidding his name to be pronounced. This curious law, far from having the intended effect, only ſerved the purpoſes of the incendiary: it was the means of ſpreading and perpetuating his memory.

ERPE-

ERPENIUS (THOMAS), or, as he was called in dutch, Thomas van Erpe, was a very learned writer, and incomparably ſkilled in the oriental tongues. He was deſcended from noble families at Boiſleduc in Brabant, which place his parents had quitted on account of the proteſtant religion they had embraced; and was born at Gorcum in Holland, Sept. 11, 1584. From his earlieſt years he ſhewed a pecular diſpoſition for learning; which induced his father, though no ſcholar himſelf, to ſend him to Leyden, where he began his ſtudies, and proſecuted them with ſuch ſucceſs, that his maſters were extremely ſurpriſed. At eighteen, he was admitted into the univerſity of that city; where he took the degree of doctor in philoſophy, in 1608. Voſſius informs us, that, not long after he became a ſtudent in that place, he grew ſo diffident of ſucceeding in his ſtudies, as to have thoughts of laying them entirely aſide; but that, reſuming freſh courage, he made himſelf maſter of ſeveral branches of literature, and particularly metaphyſics. For this purpoſe, he read over not only Ariſtotle, but likewiſe a great number of his interpreters, with all the commentaries of Suarez; in which, it ſeems, he was ſo converſant, that, ſeveral years after he had gone through his courſe of philoſophy, and was engaged in other ſtudies, he could give a diſtinct account of the contents of almoſt every page of that vaſt work.

He had already paſſed through a courſe of divinity, and gained a conſiderable ſkill in the oriental languages; to which he had applied himſelf at the perſuaſion of Joſeph Scaliger, who foreſaw how great a man he would prove in that branch of learning. He afterwards travelled into England, France, Italy, and Germany; in which countries he contracted an acquaintance with the moſt learned men there. While he was at London, he became acquainted with Bedell, who was excellently ſkilled in the oriental tongues. He continued a year in Paris, where he learned arabic of an ægyptian Jacobine, named Barbatus; and gained the friendſhip of Iſaac Caſaubon, among whoſe letters are ſeveral to Erpenius. In one of April the 7th, 1610, he exhorts him to proſecute his ſtudies in the arabic tongue, telling him, that "it would be of the greateſt importance to learning; that if he looked round the chriſtian world, he would find no perſon who had taken the proper method to gain the wiſhed for point in that kind of literature; that Joſeph Scaliger had diſappointed their hopes; that Bedell, though a man of great learning, proceeded ſo ſlowly, and followed ſuch courſe of ſtudies, that they knew not what to expect from him; that the German, who made ſo great a noiſe, was not to be depended on; that the Italians, after raiſing great expectations, had of a ſudden deſerted them; in ſhort, that himſelf was the only perſon who had laid a

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ſolid and firm foundation for a future ſuperſtructure." During his ſtay at Venice, by the aſſiſtance of ſome learned Jews and Turks, he acquired the knowledge of the turkiſh, perſian, and æthiopic languages; and he diſtinguiſhed himſelf in Italy to ſuch advantage, that he was offered a ſtipend of 500 ducats a year, to tranſlate ſome arabic books into latin.

After four years ſpent in his travels, he returned to Leyden, July 1612; about which time there was a deſign to have him ſent for into England, and to have an honourable ſtipend ſettled on him; but, February following, he was choſen, by the curators of that univerſity, profeſſor of the arabic and other oriental tongues, except the hebrew, of which there was already a profeſſor. He filled this chair with great applauſe, and ſoon after ſet up, at an extraordinary expence, a preſs for the eaſtern languages, at which he printed a great many excellent works. October 1616, he married a daughter of a counſellor in the court of Holland, by whom he had ſeven children, three of which ſurvived him. In 1619 the curators of the univerſity erected a ſecond chair for the hebrew language, of which they appointed him profeſſor. In 1620 he was ſent by the prince of Orange and the ſtates of Holland into France, to ſolicit Peter du Moulin, or Andrew Rivet, to undertake the profeſſorſhip of divinity at Leyden: but not prevailing then, he was ſent again the year following, and, after ſix months ſtay in France, procured Rivet, with the conſent of the french churches, to remove to Leyden. Some time after his return, the ſtates of Holland appointed him their interpreter, and employed him to tranſlate the letters they received from the ſeveral princes of Africa and Aſia, and alſo to write letters in the oriental languages: and the emperor of Morocco was ſo pleaſed with the purity of his arabic ſtyle, that he ſhewed his letters to his nobles, as a prodigious curioſity, for their elegance and propriety. In the midſt of theſe employments, he was ſeized with a contagious diſeaſe, which was then epidemical; of which he died Nov. 13, 1624, at no more than forty years of age. All the learned lamented him, and wrote the higheſt eulogiums upon him; as indeed he well deſerved them, for he was not only moſt eminent as a ſcholar, but alſo a worthy, honeſt, kind-hearted man. We have already obſerved, that he rejected an advantageous offer made him in Italy: he rejected another from the king of Spain and the archbiſhop of Seville, who invited him into that kingdom, to explain certain arabic inſcriptions. Gerard John Voſſius made his funeral oration in latin, printed at Leyden 1625, in 4to; and the ſame year were publiſhed, at the ſame place, in 4to, Peter Scriverius's Manes Erpeniani, cum epicediis variorum.

He publiſhed many works, which have ſpread his name all

over the world: and of which the note below [R] contains a catalogue.

Some of them, the reader ſees, are poſthumous: he had a deſign to have publiſhed an edition of the Koran, with an accurate latin verſion and notes, and a confutation of it where it was neceſſary; a Theſaurus Grammaticus for the arabic tongue; and a lexicon of the ſame language. But he was prevented by death from executing theſe deſigns; as we are informed by Mr. Chappelow, in the preface to his "Elementa linguæ arabicæ ex Erpenii rudimentis, ut plurimum, deſumpta. Cujus praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow, linguæ arabicæ apud Cantabrigienſes profeſſor." Lond. 1730, 8vo.

ERSKINE (RALPH, A. M.). He was deſcended from the noble family of Mar in Scotland, and born in Alloa 1628, where he received the rudiments of his education, and in 1650 took the degree of maſter of arts in the univerſity of Edinburgh. In 1654 he was appointed miniſter of Falkirk, but ejected from his living 1662 by the act of uniformity. The perſecution carried on at that time in Scotland againſt the preſbyterians, obliged Mr. Erſkine to take refuge in Holland; but the want of the common neceſſaries of life induced him to return to his native country, where he was apprehended and committed priſoner to the Baſs, a ſtrong fort in the mouth of the Forth. There he continued near three years; till, through the intereſt of the then earl of Mar his kinſman, he was ſet at liberty: but ſuch was the violence of the times, that he was again driven from Scotland. In 1687, when king James's toleration was proclaimed, Mr. Erſkine embraced it, and on the re-eſtabliſhment of preſbytery in 1690, he was ap-

[R] 1. Annotationes ad lexicon arabicum Franciſci Raphelengii. Leyden, 1613, 4to, printed with the Lexicon. 2. Grammatica arabica, 1613, 4to. 3. Proverbiorum arabicorum centuriæ II, arabicè & latinè, cum ſcholiis Joſephi Scaligeri & Thomæ Erpenii, 1614, 4to. Scaliger having tranſlated and written notes upon part of the arabian proverbs, Caſaubon engaged Erpenius, Scaliger being dead, to complete that work. 4. Lockmanni fabulæ & ſelecta quædam Arabum adagia, cum interpretatione latina & notis; 1615, 8vo. Amſt. 1636 & 1656 in 4to, with the arabic grammar juſt mentioned. 5. Giarumia grammatica de centum regentibus, ſive linguæ Arabiæ particulis, arabicè & latinè, cum notis, 1617, 4to. Giarumia is an arabic grammar, which takes its name from its author, and is highly eſteemed in Aſia and Africa. 6. Novum Teſtamentum, arabicè, 1615, 4to. This is an ancient arabic verſion, whoſe author is not known. 7. Hiſtoria Joſephi patriarchæ ex Alcorano, arabicè, cum verſione latina & notis, 1617, 4to. 8. Canones de literarum EVI apud Arabes natura & permutatione, 1618, 4to. 9. Rudimenta linguæ arabicæ, 1620, 8vo. 10. Verſio & notæ ad arabicam paraphraſin in evangelium Joannis, 1620. 11. Grammatica hebræa, 1621, 8vo. 12. Orationes tres de linguarum hebreæ atque arabicæ dignitate, 1621, 8vo. 13. Pentateuchus Moſis, arabicè, 1622, 4to. This verſion is ancient, and was made by a chriſtian. 14. Elmacini hiſtoria ſaracenica, &c. 1625, folio. 15. Pſalmi Davidis, ſyriacè, cum verſione latina, 1625, 4to. 16. Grammatica chaldæa & ſyra, 1628, 8vo. 17. De peregrinatione gallica utiliter inſtituenda tractatus, 1631, 12mo. 18. Præcepta de lingua Græcorum communi, 1662 8vo. 19. Arcanum punctationis revelatum, &c. 1624, 4to.

pointed

pointed miniſter of Churnſide in the county of Berwick. He died 1696, aged 68, much reſpected by all who knew him, and left behind him ſeveral manuſcripts, elucidating difficult paſſages in ſcripture; but theſe having been written in latin, none of them were ever publiſhed.

ERSKINE (EBENEZER, A. M.) ſon of the above, was born in the priſon of the Baſs, 1680, and in 1701 took his degree of maſter of arts in the univerſity of Edinburgh. In 1702 he was ordained miniſter of Portmoak in the county of Fife, where he diſcharged the paſtoral duty with great integrity till 1728, when he was made choice of to be one of the miniſters of Stirling. In 1734, he refuſed to aſſiſt at the ſettlement of one Mr. Rennie, whom John duke of Argyle had preſented to the pariſh of Muckhart, for which he was depoſed, and became one of the leading men among thoſe people called ſeceders. But his popularity never forſook him; he was beloved by his hearers, and eſteemed even by thoſe who were his profeſſed enemies. In 1747 an unhappy polemical diſpute led him into a controverſy, and then he joined thoſe ſeceders called burghers. He died at Stirling 1755, aged 75. As a gentleman and a ſcholar, few ever equalled him; and, although but in low circumſtances, his charity was unbounded. Four volumes of his ſermons were printed at Glaſgow in 8vo, 1762, and a fifth volume at Edinburgh 1765, under the patronage of the late ducheſs of Northumberland, in whoſe family one of his ſons lived as a gardener.

ERSKINE (RALPH, A. M.), brother of the above, was born in 1682 at Roxburgh, in the county of that name, ſoon after his father was diſcharged from his impriſonment in the Baſs. He was educated along with his brother Ebenezer in the univerſity of Edinburgh, and took the degree of A. M. 1704, after which he was licenſed to preach as a probationer. But notwithſtanding his popular abilities as a preacher, yet he did not obtain a ſettlement in the church till 1711, when he was ordained miniſter at Dunfermline in Fifeſhire. There he continued till 1734, when, joining the ſeceders, along with his brother Ebenezer, he was depoſed by an order from the general aſſembly. Eſteemed and beloved by his hearers, they built a meeting for him, and attended his miniſtry till his death, which happened in 1751, aged 69. As a divine, few men were ever more eſteemed in Scotland; and the character given of him by the late Mr. Harvey ſets his abilities in the higheſt point of view. His works, in two vols. fol. were publiſhed in 1760, conſiſting of the following articles: 1. Faith no fancy, a polemical treatiſe. 2. The goſpel ſonnets. 3. A paraphraſe in verſe of the ſong of Solomon; and about two hundred ſermons.

ERSKINE (JAMES), lord Alva, was born at Edinburgh, June 20, 1722; entered advocate, Dec. 24, 1743; was appointed ſheriff of the county of Perth, on the abolition of the heritable juriſ-

dictions; nominated one of the barons of the court of exchequer of Scotland, May 27, 1754; this he reſigned on his appointment to a ſeat on the bench of the ſupreme civil court of Scotland, June 8, 1761, on which occaſion he aſſumed the title of lord Barjarg, a property he inherited from his mother; but he afterwards aſſumed the title of lord Alva, the name of an eſtate belonging to his father. He died at Drumſheugh, near Edinburgh, one of the ſenators of the college of juſtice, the 13th of May 1796. At his lordſhip's death, he was the oldeſt judge in Britain. He married, firſt, June 11, 1749, Margaret, ſecond daughter of Hugh Macguire, of Drumdow, in Ayrſhire, ſiſter of the counteſs-dowager of Glencairn: by her (who died April 1766, aged 37) he had two daughters, Jean, unmarried, and Iſabella, married to captain Patrick Tytler, of one of the regiments of foot, ſon of the learned author of the Vindication of queen Mary; alſo two ſons: Charles, born June 23, 1751, died September 1760, in his 10th year; and John, born Dec. 30, 1758, who, after ſtudying the law in the Temple and at Edinburgh univerſity, entered advocate 1781, was appointed clerk to the commiſſary court of Scotland in 1790, and died at Edinburgh Jan. 16, 1792, in his 34th year, having married Chriſtian, eldeſt daughter of John Carruthers of Holmains, by whom he had two ſons, James, heir to his grandfather, and John, and one daughter, Charlotte. Lord Alva married, ſecondly, Jean, daughter and heireſs of the Stirling family, of Herbertſhire, relict of ſir John Stirling of Glorat, bart; but by her, who ſurvives, had no iſſue. He derived his deſcent from ſir Charles Erſkine, fourth ſon of John ſeventh Earl of Mar, by his ſecond wife, lady Mary Stewart, daughter of Eſme duke of Lenox. This ſir Charles was created a baronet in 1666, was ſucceeded by his ſon ſir Charles Erſkine, of Alva, born July 4, 1643, who married Chriſtian, daughter of ſir James Dundas, of Arniſton. By her he had four ſons: 1. Sir James Erſkine, of Alva, killed at the battle of Landen, July, 23, 1693, unmarried; 2. Sir John Erſkine, of Alva [s], heir to his brother, killed by a fall from his horſe in the iſle of Man, March 12, 1739, aged 67 (he married Barbara Sinclair, ſecond daughter of Henry the ſeventh lord Sinclair, or St. Clair, by whom he had two ſons, ſir Charles Erſkine, of Alva, killed at the battle

[s] About 1710, or 1715, this ſir John Erſkine diſcovered a very valuable mine of ſilver on his eſtate of Alva. It made its firſt appearance in ſmall ſtrings of ſilver-ore, which, being followed, led to a very large maſs: part had the appearance of malleable ſilver, and produced 12 ounces of ſilver from 14 ounces of ore. Not more than 40 or 50l. had been expended in the ſearch when this valuable diſcovery was made. During the ſpace of 13 or 14 weeks it has been credibly affirmed that ore was produced to about the value of 4000l. per week; and it has been conjectured that ſir John drew from 40 to 50,000l. beſides a great deal ſuppoſed to have been purloined by the workmen. When this maſs was exhauſted, the ſilver ore began to appear in much ſmaller quantities, and ſymptoms of lead, with other metals,

battle of Lafelt, without male-iſſue, and ſir Henry Erſkine, of Alva, bart. M. P. who died in 1763, having married Janet Wedderburn, ſiſter of the preſent lord chancellor Loughborough, and left by her two ſons, the preſent ſir James Erſkine Sinclair, of Dyſart, bart. M. P. and John, counſellor at law, and filazer to the court of common pleas); 3. Charles: and, 4. Dr. Robert Erſkine, phyſician to the tzar of Ruſſia. Charles Erſkine, or, as he more uſually ſpelt his name, Areſkine, the third ſon, born in 1680, ſtudied law, entered advocate 1711, was appointed ſolicitor-general for Scotland, elected member of parliament for the Dumfries diſtrict of boroughs, nominated, in 1737, his majeſty's advocate for Scotland, promoted to a ſeat on the bench, Nov. 29, 1744, on which occaſion he aſſumed the title of lord Tinwald, the name of an eſtate belonging to him in Dumfriesſhire, and was appointed, 1748, lord juſtice clerk, which he held till his death, in 1763. He had diſpoſed of the eſtate of Tinwald ſome years before, as alſo of the lands of Barjarg, in the ſame county, which he had got by marriage, in order to enable him to purchaſe, from the creditors of his nephew, his noble paternal ſeat and eſtate of Alva, in Stirlingſhire; which he accordingly did, but left it burthened with ſo heavy a load of debt, that his ſon was obliged, in a few years, to diſpoſe of it to the late John Johnſton, eſq. brother of ſir William Pulteney, bart. Lord juſtice clerk Tinwald married, firſt, December 21, 1712, Grizel, daughter and heireſs of the Grierſons, of Barjarg, and by her had, beſides ten children who died young, and were buried with their mother in the Grey Friers at Edinburgh, three daughters, Chriſtian, born December 30, 1715, married, Feb. 4, 1733, to ſir Robert Laurie, of Maxwelltoun, in the county of Dumfries, bart.; Jean, born April 15, 1726, married Dec. 21, 1746, to William Kirkpatrick, of Shaws, in the ſame county; and Suſannah, born Sept. 26, 1727, married, March 26, 1749, to Robert Cambell, of Finab and Menzie, member of parliament for Argyleſhire, and receiver-general of the cuſtoms; alſo, two ſons, Charles Erſkine, born October 21, 1716, member of parliament and counſellor at law, who died at London unmarried, in his father's life-time, and was buried in the chapel of Lincoln's inn; and James lord Alva, the ſubject of this article. Lord Juſtice Clerk Tinwald married,

metals, were diſcovered. The conſequence was, that all farther reſearches were at that time laid aſide. Lord Alva had in his poſſeſſion ſome very rich pieces of ore; of part he cauſed a pair of ſilver communion-cups to be made, which he preſented to the church of Alva; they were thus inſcribed: "Sacris in Eccleſia Sancti Servani apud Alveth, A. D. 1767, ex argento indigeno D. D. C. Q. Jacobus Erſkine." Prior to 1765, the ſtipend of the miniſter of Alva was extremely moderate; lord Alva, of his own accord, and without the knowledge of the miniſter, executed a ſummons of augmentation againſt himſelf, as ſole heritor of the pariſh; by which an addition of 22l. a year was made to the living. Statiſtical Account of Scotland XVIII. 139.

ſecondly, Auguſt 26, 1753, Elizabeth, daughter of Mr. Hareſtanes, of Craigs, relict of Dr. William Maxwell of Preſton (by whom ſhe had two daughters and coheireſſes, Mary, married at Edinburgh, April 14, 1761, to William twenty-firſt earl of Sutherland, and Wilhelma, married at London, Sept. 26, 1761, to John lord viſcount Glenorchy, ſon of John third earl of Breadalbane), but by her, who ſtill ſurvives, had no iſſue. To the memory of ſeveral of the perſons already mentioned lord Alva ſet up monuments in the chancel of the pariſh-church of Alva, with elegant claſſical inſcriptions of his own compoſition.

ERYCEIRA (FERDINAND DE MENESES, COUNT D') was born at Liſbon in 1614. After having early acquired a taſte for literature, he went and ſtudied the military art in Italy. Being returned to his native country, he was ſucceſſively governor of Penicha, and of Tangiers, counſellor of war, gentleman of the chamber to the infant don Pedro, and counſellor of ſtate. In the midſt of theſe ſeveral employments, the count d'Eryceira found time for ſtudy and compoſition. On the ſubject of his numerous publications, the reader may conſult the journal étranger of 1757. The principal of them are: 1. The hiſtory of Tangiers, printed in folio in 1723. 2. The hiſtory of Portugal, from 1640 to 1657, in 2 vols. folio. 3. The life of John I, king of Portugal. Theſe different books are of great uſe to the knowledge of the hiſtory of his country.

ERYCEIRA (FRANCIS XAVIER DE MENESES, COUNT D'), great grandſon of the foregoing, and inheritor of the literary fruitfulneſs of his anceſtor, was born at Liſbon in 1673. He bore arms with diſtinguiſhed merit; and obtained in 1735 the title of camp-maſter general and counſellor at war. He died in 1743, in the 70th year of his age, member of the academy of Liſbon, of that of the Arcades of Rome, and of the Royal Society of London. He did not put on the airs of a man of quality among the learned; he was no more than a man of letters, eaſy, polite, and communicative. Pope Benedict XIII honoured him with a brevet; the king of France made him a preſent of the catalogue of his library, and 21 volumes of engravings. The academy of St. Peterſburg addreſſed its memoirs to him; ſeveral writers of France, England, Italy, &c. paid him the compliment of their works. His anceſtors had left him a ſelect and numerous library, which he augmented with 15,000 volumes and 1000 manuſcripts. He marked his literary career by upwards of a hundred different publications. The moſt known of them are: 1. Memoirs on the value of the coins of Portugal, from the commencement of the monarchy, 4to, 1738. 2. Reflections on academical ſtudies. 3. Fifty-eight parallels of illuſtrious men, and twelve of illuſtrious women. 4. The Henriade, an heroic poem; with obſervations on the rules to be obſerved in epic poetry, 4to, 1741. Among his manuſcripts were found a quantity

tity of eſſays on the number 22, on occaſion of the 22 ſorts of roman coins preſented to the king, and dug up at Liſbon the 22d of October 1711, on which day that prince completed his 22d year. The author, in ſo many diſſertations, proves the number 22 to be the moſt perfect of all. Such puerilities are ſometimes found in otherwiſe judicious heads.

ERYTROPHILUS (RUPERT), a theologian of the xviith century, and miniſter at Hanover, is the author of a methodical commentary on the hiſtory of the paſſion. There is alſo by him, Çatenæ aureæ in harmoniam evangelicam, 4to.

ES (JAMES VAN), a native of Antwerp, acquired conſiderable reputation by painting fiſh, birds, flowers, and all kinds of fruit. He repreſented nature with ſo much truth, that his pictures have frequently deceived the eye of the beholder. It is impoſſible to excel him in the art of painting ſhell-fiſh, lobſters, crabs, oyſters, and other fiſh of the ſame genus. He likewiſe ſucceeded perfectly well in his imitation of fruits: the likeneſs in his flowers gives them a fine tranſparency and an exquiſite colour. It is this chiefly in which the merit of his pictures conſiſts: the ſtones in his grapes are viſible through the ſkin.

ESCALO (MASTIN DE L'), of a family which Villani derives from a maker of ladders named Giacomo Fico, was elected, in 1259, podeſtat of Verona, where his parents held a diſtinguiſhed rank. He had afterwards the title of perpetual captain, and thenceforwards acted as ſovereign. But though he governed this petty ſtate with conſiderable prudence, his great power raiſed the jealouſy of the principal inhabitants againſt him. He was aſſaſſinated in 1273. His deſcendants preſerved and even augmented the authority which he had acquired in Verona. Maſtino III, of l'Eſcalo, a turbulent and ambitious perſon, added not only Vicenza and Breſcia to his domain of Verona; he took Padua from the Carraras, and made Albert, his brother, governor of it. He, being addicted to debauchery, was a ſcourge to his ſubjects, and carried off the wife of one of the diſpoſſeſſed Carraras, who, not ignorant of the art of diſſembling on a proper occaſion, flattered the pride of both the brothers. Maſtino, the moſt enterpriſing of the two, was not long before he drew upon him the hatred of the Venetians, by cauſing ſalt to be brought into the Lagunes. Theſe haughty republicans, jealous of a right which they were deſirous of rendering excluſive, declared war againſt the Eſcalos, reſtored Padua to the Carraras, poſſeſſed themſelves of the march of Treviſane, and ſhut up Maſtino, in 1339, in his little territory of Verona and Vicenza. This petty tyrant committed unheard-of barbarities during the courſe of the war. Bartholomew de l'Eſcalo, biſhop of Verona, being ſuſpected of an intention to deliver up the town to the Venetians, Maſtino his couſin killed

him at the entrance of his epiſcopal palace, Aug. 28, 1338. The pope, being informed of this murder, ſubjected Maſtino to a public penance; who, after having performed it, enjoyed the Veroneze in peace. But in 1387 he was ſnatched from his family by death. Anthony de l'Eſcalo, a brave but cruel man, ſtained with the murder of his brother Bartholomew, entered into a league with the Venetians, for declaring war againſt the Carraras. His proſperity and his ſucceſſes alarmed the duke of Milan, who in 1387 took poſſeſſion of Verona and Vicenza. Anthony, reduced to the condition of a private man, obtained an aſylum, and the title of noble, at Venice. Maſtino III had a ſon called Can the great; and this ſon a baſtard, named William, the heir of his valour and his ambition. This William, ſeconded by Francis Carrara, lord of Padua, retook the poſſeſſion of Verona and of Vicenza in 1403. His power was beginning to be reſpected, when the ſame Carrara, who had aſſiſted him to regain the authority of his anceſtors, poiſoned him during the courſe of a viſit he made him, under pretence of going to pay him a compliment. This treachery proved a uſeleſs crime. The Vicentines and the Veroneze, refuſing to acknowledge this wretch, and weary with being the ſubject of conteſt to petty tyrants, ſubmitted themſelves to the republic of Venice in 1406. Brunoro de l'Eſcalo, the laſt branch of this ambitious family, made a fruitleſs attempt, in 1410, to regain poſſeſſion of Verona; he was defeated by the venetian forces. The Scaligers, who conducted themſelves with the ſame pride and inſolence in the republic of letters as the Eſcalos had done at Verona, pretended to be derived from them; but it was proved to them that their vanity was without foundation.

ESCALQUENS (William), capitoul of Toulouſe in 1326, has made his name remarkable in hiſtory by a pious comedy. Being in perfect health, he cauſed a ſolemn ſervice to be held in the church of the dominicans in that city, at which were preſent the capitouls his colleagues, with a great number of others who were invited to this extraordinary ceremony. The repreſentation was as natural as poſſible; for he himſelf was laid at length in a coffin, having his hands joined, and ſurrounded by forty lighted torches. The maſs being ended, the incenſe was adminiſtered about the pretended corpſe, with the cuſtomary prayers. Nothing now remained but to put the body in the ground; but his zeal did not extend to that length. They proceeded therefore to lay him behind the great altar, from whence he took himſelf away ſhortly after. Afterwards having quitted his ſhroud for reſuming his gown of capitoul, he returned home, accompanied by his colleagues, and the reſt of the company, whom he kept to dine with him. Several opinions were formed of this tranſaction: ſome treated it as an act of

ſuperſtition:

ſuperſtition; others thought it a very pious performance, and well adapted to excite in the ſoul a lively ſentiment of mortality. The archbiſhop was then abſent from Toulouſe. On his return he aſſembled a provincial council in his palace. The queſtion was agitated during three different ſittings, by the ſuffragan biſhops and the abbots of the province; and their debates terminated in a decree prohibiting all the faithful throughout the whole circuit of that archbiſhopric from imitating this ceremony, under pain of excommunication. However, Charles V renewed it in Spain 200 years after.

ESCOBAR (BARTHOLOMEW), a pious and learned jeſuit, born at Seville in 1558, of a noble and antient family, poſſeſſed a large eſtate, which he employed in works of charity. His zeal led him to the Indies, where he took the habit of a monk. He died at Lima in 1624, at the age of 66. He publiſhed: 1. Conciones quadrageſimales & de adventu; fol. 2. De feſtis Domini. 3. Sermones de hiſtoriis ſacræ ſcripturæ. His works are ſcarcely known out of Spain.

ESCOBAR (MARINE D'), born at Valladolid in 1554, died June 9, 1633, in her 79th year, is the foundreſs of the Reconciliation of St. Briget in Spain. Father Dupont, her confeſſor, left memoirs of her life, which was printed with a pompous title, in folio. This book is become very ſcarce; and perhaps that may be no great misfortune.

ESCOBAR (ANTHONY), ſurnamed of Mendoza, a ſpaniſh jeſuit, and famous caſuiſt, died July 4, 1669, aged 80, is author of ſeveral theological works, in which he profeſſes to ſmoothen the way to ſalvation. His principles of morality have been turned into ridicule by the ingenious Paſcal: they are convenient, he allows; but, ſays he, the goſpel proſcribes all conveniencies. The moſt known of his books are: 1. His moral theology; Lyons, 1663, 7 vols. in folio; and, 2. His commentaries on the holy ſcriptures; Lyons, 1667, 9 vols. folio.

ESCOUBLEAU (FRANÇOIS D'), cardinal de Sourdis, archbiſhop of Bourdeaux, was the ſon of François Eſcoubleaux, marquis d'Alluie, of a noble and antient family. He obtained the purple by the ſervices done to Henry IV by his family. Leo IX, Paul V, Clement VIII, Gregory XV, and Urban VIII, gave him diſtinguiſhed marks of their friendſhip and eſteem in the different journeys he made to Rome. Cardinal de Sourdis in 1624 convoked a provincial council. The ordinances and acts of this ſynod are a teſtimony of the zeal with which he was animated for church-diſcipline. He died Feb. 8, 1686, in the 53d year of his age.

ESCOUBLEAU (HENRY D'), brother of the foregoing, his ſucceſſor in the archbiſhopric of Bourdeaux, had leſs taſte for the archiepiſcopal virtues than for the life of a courtier and ſoldier

dier. He followed Louis XIII to the ſiege of la Rochelle, and the count d'Harcourt to that of the iſles de Lérins, which he retook from the Spaniards. This prelate was of a haughty and imperious character. The duke d'Epernon, governor of Guienne, a man not leſs proud than the archbiſhop of Bourdeaux, had a very conſiderable difference with him. The duke was ſo furious as to ſtrike him. Cardinal de Richelieu, the enemy of d'Epernon, took up the affair in a very ſerious manner: but Coſpéan, biſhop of Liſieux, pacified the cardinal by ſaying: "Monſeigneur, if the devil was capable of making God the ſame ſatisfaction which the duke d'Epernon offers to the archbiſhop of Bourdeaux, God would be merciful to him." This difference was ſhortly after accommodated, but in a manner very humiliating to the haughty d'Epernon, who was obliged to write a moſt ſubmiſſive letter to the archbiſhop, and to fall on his knees before him, for reſpectfully hearing the ſevere reprimand given him previouſly to his taking off the excommunication. Sourdis died in 1645, after having played ſeveral odious or ridiculous parts.

ESPAGNAC (JOHN BAPTIST JOSEPH DE SAPUGUET DAMARZIL, baron d'), born at Brive-la-Gaillarde, March 25, 1713, died at Paris, Feb. 28, 1783. He bore arms at the age of 19, ſignalized his proweſs in Italy in 1734, and was aid de-camp in the campaigns of Bavaria in 1742. Marſhal Saxe, who was well acquainted with his military talents, employed him either as aide-major-general of the army, or as colonel of one of the regiments of grenadiers, created in 1745. Being appointed in 1766 governor of the hôtel-des-invalides, he not only maintained the utmoſt regularity, but introduced great improvements there. He obtained the rank of lieutenant-general in 1780, and was perpetually writing on the military art. Among other things he publiſhed: 1. Campagnes du roi en 1745, 1746, 1747, & 1748, 4 vols. 8vo. 2. Eſſai ſur la ſcience de la guerre, 1751, 3 vols. 8vo. 3. Eſſai ſur les grandes operations de la guerre, 1755, 4 vols. 8vo.—works that diſplay the ſound knowledge of an experienced officer. 4. Supplément aux Reveries du maréchal de Saxe; Paris, 1773, 2 vols. 8vo. 5. He gave the hiſtory of this fame maréchal in 3 vols. 4to. and 2 vols. 12mo. This performance is highly intereſting to military men, on account of the plans of battles and of marches found in the 4to edition. The author, after having related the warlike exploits of his hero, concludes, in the manner of Plutarch, with the particular anecdotes and incidents of his life; but he has not ſaid all he might. The baron d'Eſpagnac had married at Bruſſels, the 18th of December 1748, Suſanna Elizabeth, baroneſs de Beyer, by whom he had four ſons and a daughter.

ESPAGNANDEL (MATTHEW L'), a celebrated ſculptor, flouriſhed

flouriſhed about the latter end of the laſt century. Although a proteſtant, he embelliſhed ſeveral of the churches of Paris. Among others might be mentioned the altar of the Prémontrées, and that of the chapel of the great hall of the palace. The park of Verſailles is indebted to him for ſeveral excellent pieces: as Tygranes, king of Armenia; a Flegmatique; two termes, repreſenting, one Diogenes, the other Socrates.

ESPAGNET (JOHN D'), preſident of the parliament of Bourdeaux, a man of conſiderable learning in the laſt century, of which he gave public marks, in the year 1623, by the publication of a book intituled: Enchyridion phyſicæ reſtitutæ, known to be his on the affirmation of ſeveral of his acquaintance, as well as by the device at the beginning, Spes mea eſt in agno, and before the treatiſe of chemiſtry, Pene nos unda Tagi, which are both anagrams of his name. This book may be deemed the firſt that appeared in France, containing a complete ſyſtem of phyſics contrary to that of Ariſtotle. Nevertheleſs, the author pretends that he has only re-eſtabliſhed the antient philoſophy; though he has added many things of his own invention. He confutes the opinion of materia prima, which was held to be extended every where without being any where perceived, and inceſſantly tending to the union of forms without having any, being the baſis and ſupport of contraries, viz. of the elements which are ſaid to be produced out of it. He ſhews that this ſyſtem of nature is imaginary, that there is no contrariety in the elements, and that which is obſerved in them proceeds from the exceſs of their qualities, and that when they are tempered there is no contrariety in them. Nevertheleſs, he believes that there is a materia prima from whence the elements reſult and become the ſecond matter of things, which are earth and water; for he holds neither air nor fire for elements. The elements, according to his notion, are not transformed into each other: water only becomes vapour and vapour water by circulation. He places the real fire of the world in the ſun, which he calls not only the eye of the univerſe, but the eye of the creator of the univerſe, by which he beholds in a ſenſible manner his creatures, and which is the firſt agent of the world. The reſt of his book abounds in curious particulars concerning the origin of things, their ſubſiſtence and various alterations, relating to the deſign of this philoſopher to treat of chemical matters. He therefore ſubjoins another treatiſe intituled, Arcanum Hermeticæ philoſophiæ opus, in which he diſcourſes of the matter of the philoſopher's ſtone and its digeſtions, of the degrees of fire, of the figure of the veſſels and furnace, of the compoſition of the elixir and its multiplication. This book was tranſlated into french under the title of, La philoſophie des anciens retablie en ſa pureté. In the year 1616 he publiſhed an old manuſcript intituled,

intituled, Le Rozier des Guerres; and added to it a treatiſe of his own upon the inſtitution of a young prince. This MS. was found at Nerac in the king's cloſet. Mr. d'Eſpagnet thought his edition to be the firſt; but he was miſtaken. It had been printed in folio in 1523, and that edition is larger than this of 1616. In the MS. of Nerac, was wanting all the ſecond part, and the three laſt chapters of the firſt. For this account the reader is referred to Naudé's Addition à l'hiſtoire de Louis XI, p. 72; and in Syntagma de ſtudio militari, p. 73. The prologue alone ſuffices to convince us that Louis XI is not the author of that work, as the title pretends, though he ſpeaks in it as giving inſtructions to the dauphin his ſon. See the Bibliotheque Choiſie of M. Colomiés. It is of Eſpagnet that Pere Abram ſpeaks, in his commentary on Cicero's orations. This remark is made for the ſake of thoſe who would otherwiſe be at a loſs to know the meaning of this paſſage: Atque etiam nunc pueros à ſagis rapi ſolere, & dæmonibus devoveri teſtatur Spagnetus in ſua præfatione ad Petrum Anchoranum. Abram, in Cicer. Orat. tom. i. p. 294, col. 2. This ſignifies that "the preſident d'Eſpagnet, in the preface he prefixed to a book of Peter de Lancre, counſellor in the parliament of Bourdeaux, teſtifies that witches ſteal children and devote them to the devil." In the publication of the Rozier des Guerres he punctually retains the old ſpelling; and in his advertiſement to the reader gives this reaſon for it: "This little tract, du Rozier," ſays he, "ſeemed to me ſo good that I would not embelliſh or diſguiſe it, but have left in its native ſimplicity: and though the language of it is not in uſe in our times, yet it may be underſtood, being ſo full of good ſenſe and meaning, that with all its jargon it may ſilence the affected diction of the court and bar. I have alſo careſully preſerved the orthography; becauſe in adding or diminiſhing a letter a word is often changed, and of antient made modern. By this means, in my judgment, the language of Philip de Commines, in his hiſtory, has been corrupted: the editors, thinking to mend the ſpelling and poliſh the diction, have deſtroyed the marks of its antiquity, ſo that the ſtyle of his book is not the ſtyle of his times; as we may judge both by this little manuſcript and by many others of the ſame age, which are to be found in famous libraries, eſpecially by the hiſtory of Charles VI, written by John Juvenal des Urſins, and lately publiſhed by the ſieur de Godefroy. I imagine this error proceeds from the inſufficiency of the correctors; who, pretending to correct the orthography, have adulterated it, and thereby rendered themſelves plagiaries."

ESPAGNOLET (Joseph Ribeira l'), a famous painter, was born in 1580, at Xativa, in the kingdom of Valencia in Spain. He ſtudied the manner of Michael Angelo di Caravagio,

gio, whom he ſurpaſſed in correctneſs of drawing; but his pencil was leſs mellow. Horrible ſubjects and full of terror were what he repreſented with the greateſt truth; but perhaps with rather too much ferocity. His ſtyle was neither noble nor graceful. He threw a great deal of expreſſion into his countenances. L'Eſpagnolet, born in poverty, continued long in that condition; a cardinal drew him out of it, and lodged him in his palace. This change of fortune having rendered him lazy, he fell again into indigence, and with that his application returned. At Naples, where he ſettled, he was regarded as the chief painter. He obtained an apartment in the palace of the viceroy, and died in that city in 1656, at the age of 76, leaving much property and many fine pictures. The pope made him a chevalier of the order of Chriſt. His principal works are at Naples, and at the Eſcurial in Spain. This painter engraved in aquafortis, and copper-plates have been made from him.

ESPARRON (Charles d'Arcussia, viſcount d'), a provençal nobleman, paſſed his time in hawking and falconry about the middle of the xvith century. The obſervations he made in his amuſements he communicated to the public, in a treatiſe much eſteemed, in 4to. Rouen, 1644.

ESPEN (Zeger Bernard van), born at Louvain in 1646, doctor of laws in 1675, filled a chair in the college of pope Adrian IV, with great ſucceſs. Being fond of retirement and ſtudy, he is only known to the world by his writings. Having loſt his ſight in the 65th year of his age, by a cataract, which was removed two years afterwards, he neither loſt any thing of his vivacity nor his application. His ſentiments on the Formulary, and on the bull Unigenitus, the kind of approbation which he gave to the conſecration of Steenoven, archbiſhop of Utrecht, filled the laſt days of his life with bitterneſs. The troubles he underwent forced him to retire to Maeſtricht, and then to Amerſfort, where he died, Oct. 2, 1728, at the age of 83. Van Eſpen is doubtleſs one of the moſt learned canoniſts of his times. His principal work, ſtill conſulted, is his Jus eccleſiaſticum univerſum. The moſt important points of eccleſiaſtical diſcipline are here circumſtantially diſcuſſed with great ſagacity. At Paris, under the imprint of Louvain, was publiſhed, in 1753, a collection of all the works of Van Eſpen, in 4 vols. folio. This edition, enriched with the obſervations of Gibert on the Jus eccleſiaſticum, and the notes of pere Barre, contains every particular of importance in ethics, the canon, and even the civil law.

ESPENCE (Claude d'), born at Châlons-ſur-Marne in 1511, of noble parents, took the doctoral-hood of Sorbonne, and was rector of the univerſity of Paris. He preached with conſiderable applauſe; but having in one of his ſermons called the

Légende Dorée the Légende Ferrée, it was concluded that he did not believe in the worſhip of the ſaints; eſpecially from his doubting of certain facts related by the legendary writers. The faculty of Paris was about to paſs a cenſure on him; but he explained himſelf in another diſcourſe, and the tranſient ſtorm was ſucceeded by a calm. The cardinal de Lorraine, who was well aware of his merit, employed him in ſeveral affairs of importance. D'Eſpence attended him to Flanders in the year 1544, for the purpoſe of ratifying the peace between Charles V and Francis I. His eminence took him afterwards to Rome in 1555. D'Eſpence made ſo conſpicuous a figure in this new ſcene of action, that Paul IV would have honoured him with the purple, in order to retain him. But his intention was ſet aſide (ſays pere Berthier) as being apparently contrary to the intereſts of France. The imperialiſts requeſted the hat for three monks; and therefore the cardinal de Lorraine, who favoured the deſign of getting D'Eſpence into the ſacred college, relinquiſhed the idea. "I rather choſe," ſays he in a letter to the king, "that he ſhould not be there, than that three monks ſhould get in; accordingly I entreated his holineſs to think no more of it, and, by that means, I kept out the whole crew." D'Eſpence, liking far leſs to live at Rome than at Paris, returned to France, and appeared with conſequence at the aſſembly of the ſtates of Orleans in 1560, and at the conference of Poiſſy in 1561. He died of the ſtone at Paris, Oct. 5, 1571, in the 60th year of his age. He was one of the moſt moderate and judicious doctors of the age in which he lived. The declared enemy of all violent meaſures, he diſapproved of perſecutions, though ſtrongly attached to popery. He was well verſed in the ſciences, both eccleſiaſtical and profane. His works are almoſt all written in latin, with an elegance ſcarcely known to the theologians of that period. However, they ſmell of the ſchool, according to Richard Simon, who detracts a little from the erudition of d'Eſpence. He publiſhed: 1. A treatiſe on clandeſtine marriages; in which he proves that the ſons of diſtinguiſhed families cannot validly contract marriage, without the conſent of their relations. 2. Commentaries on the epiſtles of St. Paul to Timothy and Titus, full of long digreſſions on the hierarchy and the eccleſiaſtical diſcipline. 3. Several controverſial tracts, ſome in latin and others in french. All his latin works were collected at Paris in 1619, folio.

ESPERIENTE (Philip Calimachus), born at San-Geminiano in Tuſcany, of the illuſtrious family of Buonacorti, went to Rome under the pontificate of Pius II, and there, in conjunction with Pomponius Lætus, formed an academy, whereof all the members adopted latin or greek names. The literary man of whom we are ſpeaking changed his name of Buonacorti

to that of Callimaco; but his talents for buſineſs acquired him the ſurname of Eſperiente. Paul II, ſucceſſor to Pius, imagining that the new academy was only a cloak to cover ſome myſterious and pernicious proceedings, perſecuted the members with the utmoſt rigour. Eſperiente was reduced to the neceſſity of flying into Poland; where king Caſimir III gave him the care of the education of his children, and ſome time afterwards made him his ſecretary. This prince ſent him ſucceſſively on embaſſies to Conſtantinople, to Vienna, to Venice, and to Rome. On his return to Poland, his houſe caught fire; by which accident, his furniture, his library, and many of his writings were conſumed. Theſe loſſes overwhelmed him with grief. He died not long afterwards at Cracow, in 1496. Of his writings are: 1. Commentarii rerum perſicarum; Frankfort, 1601, folio. 2. Hiſtoria de iis quæ à Venetis tentata ſunt, Perſis et Tartaris contra Turcas movendis, &c. There are curious matters both in this book and the foregoing; which together compoſe but one volume. 3. Attila, 4to. on the hiſtory of that king of the Huns. 4. Hiſtoria de rege Vladiſlao, ſeu clade Vernenſi, 4to. Eſperiente, according to Paulus Jovius, has excelled all the hiſtorians that have written ſince Tacitus: he compares it to the life of Agricola; but this judgment, which is certainly too favourable, proves only that Jovius was not capable of hitting the true medium, either in his ſatires or in his panegyrics. The article Eſperiente, in Bayle's dictionary, is very inaccurate.

ESPRIT (James), born at Beziers in 1611, entered in 1629 into the oratory, which he quitted five years afterwards for mixing again in ſociety; in which, indeed, he poſſeſſed all the qualities adapted to pleaſe—ſenſe, wit, and the advantages of a good figure. The duke de la Rochefoucault, the chancellor Séguier, and the prince de Conti, gave him unequivocal teſtimonies of their eſteem and friendſhip. The firſt introduced him into the circles of faſhion; the ſecond obtained for him a penſion of 2000 livres and a brevet of counſellor of ſtate; the third heaped his favours upon him, and conſulted him upon all occaſions. Eſprit died in 1678, at the age of 67. He was a member of the french academy; and one of thoſe who ſhone in the infancy of that ſociety; but would have been leſs diſtinguiſhed at preſent. The works of Eſprit are: 1. Paraphraſes on ſome of the pſalms; which cannot be read with much pleaſure ſince the appearance of thoſe of Maſſillon. 2. The fallacy of human virtues; Paris, 2 vols 12mo. 1678; and Amſterdam, 8vo. 1716: it is a ſort of commentary on the reflections of the duke de la Rochefoucault. In ſome places it may be compared to the ingenious and lively Horace commented by the heavy Dacier. However, he cannot be cenſured for directing his reflections more on perſons than on vices; a defect too frequent among modern moraliſts.

Eſprit,

Eſprit, after having ſhewn the fallacy of merely human virtues, concludes all his chapters by proving the reality of the chriſtian virtues. Louis de Bans has taken from this book, his Art of knowing mankind.

ESSARS (Pierre des), was one of the french noblemen who went over to Scotland to help the king againſt the Engliſh, and was taken priſoner in a battle fought in 1402. Being returned to France, he attached himſelf to the duke of Burgundy, by whoſe patronage he obtained the places of provoſt of Paris, of grand butler, of grand falconer, of grand maſter of the waters and foreſts, treaſurer of the privy purſe, and ſuperintendant of the finances. In addition to theſe poſts, he was alſo governor of Nemours and of Cherbourg, to which place he retired after having loſt the favour of the duke of Burgundy, for having ſhewn a deſire of attaching himſelf to the dauphin, duke of Guienne. He remained there till the commencement of the year 1413, when he returned ſecretly to Paris. Here he was thrown into the baſtille, but was taken out by the faction of the Bouchers, and conveyed to the priſon of the Louvre, from thence to the palais, where his trial came on. Being accuſed of plotting to carry off the king and the duke of Guienne, he was condemned to loſe his head, and executed the 1ſt of July 1413. His body was carried to Montfaucon, where, four years before, he had ſent that of John de Montague, grand maſter of France. It was afterwards brought away, and carried to the church of the Mathurins, where it was ſolemnly interred, his widow having obtained the reſtitution of his goods that had been confiſcated, and cauſed the ſtain to be effaced from his memory. The monk of St. Denys, who wrote the hiſtory of Charles VI, ſays, that "des Eſſars was a man of a haſty temper; who, in whatever he did, acted with more heat and impetuoſity than judgment; that he entangled himſelf in the factions, and engaged in the dangerous buſineſs of fingering the finances of the kingdom; that he gave himſelf blindly up to the paſſion of raiſing his family; that he minded nothing but the enriching of his brother and his friends; and that, in order to this, he induced the duke of Burgundy to exact money from the people, under the fictitious pretences of reformation, of loans and other falſe devices. It was with great difficulty that his brother Antoine des Eſſars eſcaped the ſame unfortunate cataſtrophe as his. It was this Anthony who cauſed the coloſſal ſtatue of St. Chriſtopher, now in the cathedral of Paris, to be ſet up as an act of thankſgiving for his deliverance: the exceſs of his fright (ſays Villaret) may be judged of by the enormity of the ex voto.

ESSARS (Charlotte des), counteſs de Romorentin, daughter of Francis des Eſſars, lieutenant-general for the king in Champagne, a lady of great ſenſe and numerous accompliſh-

ments.

ments. In her youth ſhe attended the counteſs of Beaumont Harlai, her relation, into England, where ſhe was much noticed. Having made her appearance at court, Henry IV was ſmitten with her charms in 1590, and had by her two children, who were afterwards legitimated. She was not leſs ſenſible to the love of Louis de Lorraine, cardinal de Guiſe, with whom ſhe lived in the greateſt intimacy. After the death of that prelate, ſhe married in 1630 the marſhal de l'Hôpital, known at that time under the name of du Hallier. The political intrigues of this ambitious woman ſoon drew upon her a ſignal diſgrace. She had a ſon in the ſervice of the duke of Lorraine, called the chevalier de Romorentin, whom ſhe had by the cardinal de Guiſe. She thought the beſt way of promoting this ſon would be, by labouring to effect a reconciliation between the duke and the king, and to get the former re-eſtabliſhed in his domains. M. du Hallier, urged by his wife to undertake this negotiation, repreſented to the king and to the cardinal de Richelieu that, in the preſent conjuncture of his majeſty's affairs, he conceived it would be for his ſervice to detach the duke from the Spaniards by ſome treaty. Madame du Hallier on her ſide, adding her remonſtrances to thoſe of her huſband, informed the princeſs of Cantecroix, whom the duke had married though he had another wife alive, that, it being her particular intereſt to obtain the ſovereignty as ſoon as might be, ſhe ought to employ all her addreſs to perſuade the duke not to reject a peace and the recovery of his eſtates. Accordingly a treaty of accommodation was begun, and the peace was concluded at St. Germains in 1641. The duke, imagining himſelf injured by this treaty, and ſenſible that he was too weak to make any reſiſtance to the troops of the king of France, retired with his army between the Sambre and the Meuſe. To give a colour to this retreat, he diſpatched a courier to the cardinal de Richelieu, acquainting him, that what obliged him to retreat was not any deſign of violating his agreement; but that the dread he was under from what madame du Hallier had told him, that he was determined to have him arreſted, was the ſole cauſe of it: to prove that theſe fears were not groundleſs, he ſent him a letter, written by that lady to the Mere ſupérieure of the daughters of the congregation of Nancy. The cardinal, incenſed at this, ordered du Hallier, who was then beſieging la Charité, to ſend his wife to one of his houſes. It was in this forced retirement that ſhe died in 1651, without children by du Hallier; who was not involved in her misfortune, as he had had no ſhare in her imprudent proceedings.

ESSENES, a ſect among the Jews, as the Phariſees and Sadducees were, yet not mentioned in the writings of the evangeliſts. Some impute this ſilence obſerved about them, to their

having given no oppoſition to Chriſt and his apoſtles; for they are ſaid to have minded nothing but their own private concerns, and not to have mixed with the jewiſh people, or meddled at all with ſtate affairs. Their origin is very obſcure, it not being known from whence they took their name, or at what time they begun; but it is ſuppoſed, that the date of their riſe muſt be fixed later than the Babyloniſh captivity, becauſe there is not the leaſt mention in any writer, of their ſubſiſting before. The eſſenes were divided into two ſorts, namely, practics and theoretics. The firſt lived in cities, the other in ſolitary places: the firſt ſpent their time in handicrafts, the other in contemplation only. The practics had dinner and ſupper, the theoretics only ſupper. The eſſenes were again divided into thoſe who allowed marriage, and thoſe who led ſingle lives. The former allowed marriage, for the ſake of procreation only; and never lay with their wives after conception, to ſhew that their commerce with them proceeded more from a principle of duty, than to gratify a ſenſual appetite. They were likewiſe particularly careful not to approach their wives, if they had reaſon to ſuſpect them unhealthy, or under any indiſpoſition for breeding; but always ſtaid till they were perfectly in order. For the eſſenes in general, they profeſſed a community of goods; ſhunned for the moſt part marriage, and all pleaſures whatſoever; wore white garments, forbade oaths, drank nothing but water, had their elders in ſingular reſpect, and, above all, were ſo ſtrict in their obſervation of the ſabbath, that they prepared their meat on the eve, would not remove a veſſel out of its place, nor even eaſe or ſupply nature upon it, unleſs they were preſſed beyond meaſure. Philo tells us alſo, that they offered no ſacrifices to God, but thoſe of a pure and upright heart; which, if true, ſhews that they had wandered widely from judaiſm. Joſephus, however, repreſents the matter ſomewhat otherwiſe; and ſays, that they did, upon certain occaſions, bring preſents to the temple. Upon the whole, as Le Clerc ſays, they were a melancholy enthuſiaſtic kind of people, not fit for common life, or the cultivation of thoſe virtues which belong to human nature; though Philo and Joſephus have ſaid ſuch high things of them. But men, fooliſh and mad, have always been ready to corrupt true religion with the chimeras of their own deluded imaginations; they did it always, they do it now as much as ever.

ESSEX (James, F. S. A.), born 1723, a man whoſe aſtoniſhing knowledge of gothic architecture could only be equalled by his modeſty. The repairs and improvements of King's college chapel at Cambridge, of Ely and Lincoln minſters, planned and conducted by him, will be a laſting monument of his ſkill, even if the public ſhould never be indulged with his drawings, admeaſurements,

meaſurements, and obſervations, on the firſt of theſe admirable ſpecimens of that ſtyle of building; not to mention his improvements of ſeveral colleges in Cambridge, and of Madingly, the ſeat of ſir John Hinde Cotton, bart. in that county, and his repair of the tower of Wincheſter college chapel, as well as innumerable inſtances of his aſſiſtance. His propoſals for publiſhing the plans and ſections of King's college chapel, in fifteen plates, with remarks and compariſons, may be ſeen in Brit. Topog. vol. i. p. 237. All that were actually publiſhed of his writing were, "Remarks on the antiquity of different modes of brick and ſtone buildings in England," Archæol. vol. iv. p. 73. "Obſervations on Lincoln cathedral," ib. 149, and "On the origin and antiquity of round churches, and of the round church at Cambridge in particular," ib. vol. vi. p. 163, and "On Croyland abbey and bridge," which forms the 22d number of the Bibliotheca Topog. Britann. He was preparing further remarks on the riſe and progreſs of his favourite ſcience in its various parts, which death intercepted. His deſigns for the new building of Bennet, King's, and Emanuel colleges, Trinity Hall, and the Public Library at Cambridge, were engraved 1739, 1741, 1743, 1748, and 1752. The firſt of theſe drew him into a controverſy with the hiſtorian of that houſe, who diſputed his claim to the deſign, and obliged him to publiſh "A letter to his ſubſcribers to the plan and elevation of an intended addition to Corpus Chriſti College in Cambridge," Cambridge 1749, 8vo. which effectually cloſed the diſpute. Mr. Eſſex had made himſelf maſter of the antient ſite of Cambridge, his native town, where his father had followed the buſineſs of a carpenter with ſucceſs many years. Mr. Eſſex died at Cambridge, Sept. 14, 1784, aged 61.

ESTAMPES (Anne of Piſſeleu, ducheſs of), miſtreſs to Francis I of France, is ſuppoſed to have caught the heart of that prince, a little after his being releaſed from impriſonment at Madrid in 1526. Her name was Mademoiſelle de Heilli. She was at that time one of the maids of honour to Louiſa of Savoy, the queen-regent; and had attended that princeſs, when ſhe went to meet the king her ſon, as far as the frontiers of Spain. The king dallied with her as often as he pleaſed; and, though no one doubted of it, he yet found a huſband for her, whom he created duke of Eſtampes. She continued her amorous commerce with the king after her marriage; and ſhe roſe to the higheſt degree of favour, which laſted as long as he lived. She is one of thoſe inſtances which prove, that the aſcendancy of a miſtreſs may be the ruin of a kingdom; as will ſufficiently appear in the following narration.

Towards the end of Francis's reign, there were, as Mezeray informs us, two parties in the court; that of the lady

d'Eſtampes, the king's miſtreſs; and that of Diana de Poitiers, miſtreſs to the dauphin, afterwards Henry II. The former of theſe ladies, perceiving that the infirmities of Francis increaſed daily, and having juſt reaſon to fear the worſt after his death, when the latter would be all-powerful, ſet on foot a ſecret correſpondence with the emperor Charles V. She knew the antipathy which the dauphin and the duke of Orleans, who were brothers, had to each other; and this ſerved for the baſis of her negotiation. She prevailed with the emperor to favour the duke of Orleans's faction: and, the inſtant ſhe heard that his imperial majeſty was inclined to beſtow the inveſtiture of the Milaneſe, or that of the Low Countries, on this young prince, ſhe engaged in ſo cloſe a correſpondence with the emperor, that ſhe informed him punctually of the moſt ſecret tranſactions of the court and council; and indeed the very firſt letter he received, by her agent the count de Boſſu's means, did him ſo ſignal a piece of ſervice, that it ſaved his perſon and his whole army. He was at that time in Champagné, at the head of a powerful army; but he wanted proviſions, on which account his ſoldiers were going to deſert, when the count wrote him a letter. This letter ſet forth, that the dauphin had got together a vaſt quantity of proviſions of all kinds, neceſſary for the ſubſiſtence of his army, in Epernay; that this town was very weak in itſelf, but that the French imagined the emperor would not attempt to ſurpriſe it, becauſe the river Maine lay between it and his army; that orders had been given to break down the only bridge they could march over, but that the ducheſs had ſo artfully prevented the executing of this, that the bridge might ſtill be ſerviceable; from all which the count concluded, that his imperial majeſty had nothing more to do, but to procure refreſhments as ſoon as poſſible for his army, and to reduce the French to the ſame neceſſity, from which he would free himſelf. The emperor made his advantage of the information; and appeared, at a time when he was leaſt ſuſpected, before Epernay, whoſe inhabitants were in ſuch a terror, that they opened their gates to him. Immediately after this, he received a ſecond letter from the count, informing him, that there was in Chateau-Thierri another magazine of meal and corn, full as conſiderable as that of Epernay; that no troops were appointed to guard it at this time; and that, ſhould the dauphin loſe it, it would be impoſſible for him to follow his imperial majeſty's army ſo cloſe as to hinder its main progreſs. The emperor took this town with as little difficulty as he had taken Epernay, and found proviſions even beyond his hopes. The court of France was prodigiouſly perplexed at theſe events, and did whatever could be done in ſuch a juncture; but ſecrecy, which was to be the ſoul of that grand expedition, was not obſerved: for the dauphin did nothing

thing but in concert with the king his father, and the king did not concert the moſt inconſiderable meaſure, but the ducheſs immediately acquainted the emperor with it by the count de Boſſu. Paris was in ſuch a conſternation, that the richeſt citizens fled from it with their moſt valuable effects; and in their flight, as Mezeray relates, were plundered, and had their women raviſhed. See the miſchiefs which even a whore can effect, when once ſhe gets a great king into her poſſeſſion! The monarchy of France muſt truly have been ſubverted, to gratify the reſentment, or ſerve the ambitious views, of madam d'Eſtampes, the king's miſtreſs; for ſuch, it is agreed on all hands, would have been the conſequence, if ſecret jealouſies had not luckily broke out between Charles V and Henry VIII of England, who was then on the coaſts of Picardy, where he had taken ſome cities, and with whom Charles had beforehand divided the kingdom. Francis extricated himſelf, as it happened, pretty well out of theſe difficulties; and obtained peace in 1544, when the treaty of Creſſey was concluded.

As the ducheſs d'Eſtampes had behaved very ill towards her huſband, ſhe had no reſource left after the death of Francis; and was reduced to the neceſſity of paſſing the remainder of her days at a country-ſeat: where, Mezeray ſays, ſhe lived ſome years in the ſecret exerciſe of the proteſtant religion, corrupting many other perſons by her example. The duke d'Eſtampes ordered an information to be taken out againſt her afterwards, which is memorable for this extraordinary circumſtance, that Henry II ſubmitted to be examined as an evidence in his favour: however, the proſecution was dropped, upon its being intimated to Henry, that the leaving to the vengeance of public juſtice the object his father had tenderly loved for ſo many years, would blemiſh the beginning of his reign with an affront to his memory; and ſo this infamous and wicked woman eſcaped the puniſhment ſhe richly deſerved.

ESTAMPES (Leonor d'), of an illuſtrious family, at Berri, was placed in the epiſcopal chair of Chartres in 1620, and tranſlated to the archbiſhopric of Reims in 1641. He ſignalized his zeal for France in the aſſembly of the clergy in 1626, in procuring the condemnation of two libels, one intituled: Admonitio ad regem chriſtianiſſimum, by the jeſuit Eudæmon; and the other called: Myſteria politica, by the jeſuit Keller. Theſe two works attacked the authority of the kings of France in church matters. This gave riſe to one of the moſt violent tempeſts that ever fell upon the jeſuits. D'Eſtampes drew up the cenſure of the two books: it was unanimouſly adopted by the aſſembly; but ſome biſhops, partiſans of the ſociety, ſigned a diſavowal of the cenſure, and had the affair brought before the council. The biſhop of Chartres adviſed, though without

effect, that, in order to put a ſtop to the murmurs ſuch a behaviour excited among the peaceable citizens, they ſhould acknowledge the truths advanced by the two jeſuits. The clergy had ſuch an unbounded authority over the public opinion, that, in the ſtates-general, aſſembled in 1614, the tiers-état could never obtain the publication of the declaration, that "no power, either temporal or ſpiritual, has the right to diſpoſe of the kingdom, and to diſpenſe the ſubjects from their oath of fidelity." Matters afterwards, however, took ſuch a turn, that the illuſtrious pontiff Benedict XIV ſilenced the monks who attempted to ſupport, in a theſis, the propoſitions againſt which the tiers-état had ſtood forth in 1604.

ESTCOURT (RICHARD), well-known both as an actor and a writer, was born at Tewkſbury in Glouceſterſhire, and received his education at the latin ſchool of that town; but, having an early inclination for the ſtage, he ſtole away from his father's houſe at fifteen years of age, and joined a travelling company of comedians then at Worceſter, where, for fear of being known, he made his firſt appearance in woman's clothes, in the part of Roxana in Alexander the Great. But this diſguiſe not ſufficiently concealing him, he was obliged to make his eſcape from a purſuit that was made after him; and, under the appearance of a girl, to proceed with great expedition to Chipping Norton. Here however being diſcovered, and overtaken by his purſuers, he was brought back to Tewkſbury; and his father, in order to prevent ſuch excurſions for the future, ſoon after carried him up to London, and bound him apprentice to an apothecary in Hatton-Garden. From this confinement Mr. Chetwood, who probably might have known him, and perhaps had theſe particulars from his own mouth, tells us, that he broke away, and paſſed two years in England in an itinerant life; though Jacob and Whincop after him ſay that he ſet up in buſineſs, but, not finding it ſucceed to his liking, quitted it for the ſtage. Be this however as it will, it is certain that he went over to Ireland, where he met with good ſucceſs on the ſtage, from whence he came back to London, and was received in Drury-lane theatre. His firſt appearance there was in the part of Dominic the Spaniſh fryar, in which, although in himſelf but a very middling actor, he eſtabliſhed his character by a cloſe imitation of Leigh, who had been very celebrated in it. And, indeed, in this and all his other parts, he was moſtly indebted for his applauſe to his powers of mimicry, in which he was inimitable, and which not only at times afforded him opportunities of appearing a much better actor than he really was, and enabling him to copy very exactly ſeveral performers of capital merit, whoſe manner he remembered and aſſumed, but alſo by recommending him to a very numerous acquaintance in private

private life, ſecured him an indulgence for faults in his public profeſſion, that he might otherwiſe perhaps never have been pardoned; among which he was remarkable for the gratification of that "pitiful ambition," as Shakſpeare juſtly ſtyles it, and for which he condemns the low comedians of his own time, of imagining he could help his author, and for that reaſon frequently throwing in additions of his own, which the author not only had never intended, but perhaps would have conſidered as moſt oppoſite to his main intention.

Eſtcourt, however, as a companion, was perfectly entertaining and agreeable; and ſir Richard Steele, in the Spectator, records him to have been not only a ſprightly wit, but a perſon of eaſy and natural politeneſs. In a word, his company was extremely courted by every one, and his mimicry ſo much admired, that perſons of the firſt quality frequently invited him to their entertainments, in order to divert their friends with his drollery; on which occaſions he conſtantly received very handſome preſents for his company. Among others, he was a great favourite with the duke of Marlborough; and at the time the famous beef ſteak club was erected, which conſiſted of the chief wits and greateſt men in the kingdom, Mr. Eſtcourt had the office aſſigned him of their providore; and as a mark of diſtinction of that honour, he uſed, by way of badge, to wear a ſmall gridiron of gold, hung about his neck with a green ſilk ribband. He quitted the ſtage ſome years before his death, which happened in 1713, when he was interred in the pariſh of St. Paul's, Covent-Garden, where his brother comedian, Joe Haines, had been buried a few years before. He left behind him two dramatic pieces, viz. 1. Fair Example, a comedy, 1706, 4to. 2. Prunella, an interlude, 4to. The latter of theſe was only a ridicule on the abſurdity of the italian operas at that time, in which not only the unnatural circumſtance was indulged of muſic and harmony attending on all, even the moſt agitating paſſions, but alſo the very words themſelves, which were to accompany that muſic, were written in different languages, according as the performers who were to ſing them happened to be Italians or Engliſh.

ESTOILE (Pierre de l'), grand-auditor of the chancery of Paris, died in 1611, left ſeveral manuſcripts, of which ſome were publiſhed. 1. His journal of Henry III. The abbé Lenglet du Freſnoy gave an edition of it in 1744, in 5 vols. 8vo. The editor has enriched it with ſeveral ſcarce pieces on the Ligue, ſelected from a multitude of pamphlets, ſatires, and polemical works, which thoſe turbulent times produced. This journal begins at the month of May 1574, and terminates with the month of Auguſt 1589. 2. Journal of the reign of Henry IV, with hiſtorical and political remarks by the abbé Lenglet du

Freſnoy, and ſeveral other intereſting pieces of the ſame period. It muſt be remarked, that the years 1598, 1599, 1600, and 1601, are wanting in the journal of l'Eſtoile. They have been ſupplied by an anonymous author in this edition, in the way of ſupplements, publiſhed for the firſt time in 1636. The two journals of the grand auditor were publiſhed by the Meſſrs. Godefroi, at Cologne [Bruſſels]; the firſt under the title of, Journal of Henry III. 4 vols. 8vo; the ſecond under that of, Mémoires pour ſervir à l'hiſtoire de France, 1719, 2 vols. 8vo. with plates. Theſe memoirs, containing many things omitted in the edition of the abbé du Freſnoy, are more ſought after, as they become more ſcarce. L'Eſtoile, in both theſe journals, ſeems attached to the parliament, a good citizen, an honeſt man, and a faithful hiſtorian, relating impartially the good and the bad; the good with pleaſure, the bad with ſimplicity. He was well informed in all the particulars of the reign of Henry III, and that of Henry IV; and he enters into the minuteſt circumſtances. The affairs of government are mixed with thoſe of his family. Deaths, births, the price of proviſions, the prevailing diſtempers, ludicrous or ſorrowful events, in ſhort every thing that makes the ſubject of converſation, is the object of his journal. He retracts when he finds himſelf miſtaken, with as good a grace as he confirms what he finds to be true. This repertory preſents a faithful picture of popular reports, and of their origin, though frequently ſo uncertain, of their impetuous increment, and of their fall no leſs ſudden than their birth. The author, under an appearance of eaſe and openneſs, conceals a ſevere and cauſtic diſpoſition: we are not therefore to be ſurpriſed that he meets with numberleſs readers.

ESTOILE (Claude de l'), ſon of the foregoing, is not ſo noted as his father, though he was one of the five authors employed by cardinal Richelieu in making his bad plays. He was received into the french academy in 1632, and died in 1652, at about the age of 54. Moderately provided with the goods of fortune, but a man of ſtrict honour, he rather choſe to quit the capital with a woman of worth but of no fortune whom he had married, than to beg at the table of a financier, or to be troubleſome to his friends. Peliſſon ſays of him, "that he had more genius than learning and knowledge." However, he had no ſmall knowledge of the laws of the drama. He was a difficult cenſor, both in regard to himſelf and to all others. It is ſaid that he cauſed a young man of Languedoc to die of grief, who came to Paris with a comedy which he fancied to be a chef-d'oeuvre, and in which the ſevere critic detected numerous defects. The ſame thing is related of Claude de l'Eſtoile which is told of Malherbe and of Moliere, that he read his works to his maid-ſervant. He wrote ſeveral pieces for the ſtage, not above mediocrity;

city; ſome odes that are rather below it; and a few other pieces of poetry that have great merit. His odes are in the Recueil des Poetes François, 1692, 5 vols. 12mo.

ESTOUTEVILLE (William d'), cardinal, archbiſhop of Rouen, was ſon of John d'Eſtouteville, of an ancient and illuſtrious family of Normandy. He was charged with important commiſſions during the reigns of Charles VII and of Louis XI; reformed the univerſity of Paris, and patronized the learned. He was a man of great firmneſs of character, and an exact obſerver of juſtice. It is ſaid that the Barigel of Rome, having caught a thief in the fact, and reſolved to put him to death upon the ſpot, as there was no hangman to be found, he obliged a french prieſt, who happened to be travelling through that place, to execute an office ſo unworthy of his character. The cardinal being informed of the tranſaction, and unable to account for it, ſent for the Barigel, and cauſed him immediately to be hanged at a window of his houſe. Being a zealous partiſan for the pragmatic ſanction, he called an aſſembly of biſhops at Bourges, to diſcuſs the means for a ſtrict obſervance of that regulation. Meaſures were taken in this reſpect, notwithſtanding the inſtances made by the deputies of the church of Bourdeaux and Peter their archbiſhop, in favour of the pope, to whom they were deſirous of leaving a plenary power. D'Eſtouteville died at Rome, being dean of the cardinals, the 22d of December 1483, at the age of 80. Beſides the archbiſhopric of Rouen, he poſſeſſed ſix biſhoprics in France, and in Italy, four abbeys and three grand priories; but he employed the greater part of the revenues in the decoration of the churches of which he had the care, and in relieving the poor. It was he who began the fine château of Gaillon.

ESTRADES (Godfrey, count d') marſhal of France, and viceroi of America, ſerved a long time in Holland under prince Maurice, with whom he acted as agent of France. He ſhewed himſelf to be at once a good general, and an able negotiator. Being appointed ambaſſador extraordinary to England in 1661, he had an affront put upon him there Oct. 10 of that year by the baron de Vatteville, ambaſſador from Spain; which his ſovereign diſavowed. The king of Spain did more: he iſſued orders to his miniſters at foreign courts, not to conteſt with the ambaſſadors of France in any public ceremonies. Count d'Eſtrades, having negotiated in 1662 the ſale of Dunkirk, was commiſſioned to receive that town from the hands of the Engliſh. Though Charles II had ſigned the treaty, the parliament ſtrongly oppoſed its execution: and the conſequence was, that the engliſh garriſon refuſed to evacuate the place. But the count d'Eſtrades (according to the french hiſtorian's account) judiciouſly diſtributed conſiderable ſums of money; and the governor and

and the garriſon embarked for London. On their paſſage they met the pacquet conveying to them the order of parliament, not to ſurrender Dunkirk to the French; but it was now too late. The affair was already ſettled, owing to the active and ingenious addreſs of d'Eſtrades. Being returned to Paris, he was diſpatched again to London, in 1666, in quality of ambaſſador extraordinary. Here he intrepidly maintained the prerogatives of the crown of France againſt the baron de Vatteville, ambaſſador of Spain, who attempted to take precedence of him. Count d'Eſtrades the year following went over to Holland, inveſted with ſimilar powers, and there concluded the treaty of Breda. He diſtinguiſhed himſelf not leſs in 1673, when ſent ambaſſador extraordinary to the conferences of Nimeguen for the general peace. He died the 26th of February 1686, at the age of 79. He had been appointed, two years before, governor to the duke of Chartres, and ſuperintendant of his finances. The negotiations of the count d'Eſtrades were printed at the Hague 1742, in 9 vols. 12mo. It is no more than an extract from the originals, which form 22 vols. folio, the thinneſt of which is of 900 pages. John Aymon publiſhed ſome of them at Amſterdam, in 1709, 12mo.

ESTREES (John d'), grand maſter of the artillery of France, born in 1486 of a diſtinguiſhed and antient family, died in 1567 at the age of 81, was at firſt page to queen Ann of Britany. He performed great ſervices to the kings Francis I and Henry II. It was he who firſt put the french artillery on a reſpectable footing. He ſignalized himſelf at the taking of Calais in 1558, and, on ſeveral other occaſions, gave eminent proofs of ſagacity and courage. He is ſaid to have been the firſt gentleman of Picardy who embraced the proteſtant religion. Brantome, in his Capitaines François, ſays, "that M. d'Eſtrées was one of the worthy men of his rank, without offence to others, and the moſt intrepid in trenches and batteries; for he went to them holding up his head, as if it had been to a hunting party in the fields; and the greateſt part of the time he went on horſeback, mounted on a great german hack, above twenty years old, and as intrepid as his maſter; for as to cannonades and arquebuſades that were fired in the trench, neither the one nor the other ever lowered their heads for them; and he ſhewed himſelf half the body high above the trench, for he was large and his horſe too. He was the ableſt man in the world in knowing the fitteſt ſpots for erecting a local battery, and in directing it beſt; accordingly he was one of the confidents that Monſ. de Guiſe wiſhed to have about him, for making conqueſts and taking towns, as he did at Calais. It was he who, the firſt, provided us with thoſe fine founderies of artillery which we make uſe of to this day; and even of our cannons, which do not

fear

fear being fired a hundred times one after the other, as I may ſay, without burſting, without ſplitting, without breaking, as he proved in one before the king, when the firſt eſſay was made; but we do not chooſe to cram them in this manner, for we ſpare goodneſs as much as we can. Before this mode of caſting, our cannons were not near ſo good, but a hundred times more fragile, and requiring to be very often refreſhed with vinegar, which occaſioned much more trouble. He was of a very large perſon, a fine and venerable old man, with a beard that reached down very low, and ſeemed to have been his old comrade in war in the days of yore, which he had all along made his profeſſion, and where he learned to be ſomewhat cruel."

ESTREES (FRANÇOIS ANNIBAL D'), duke, peer, and marſhal of France, ſon of the ſubject of the preceding article, born in 1573, at firſt embraced the eccleſiaſtical ſtate, and king Henry IV appointed him to the biſhopric of Laon; but he quitted the church to take up the profeſſion of arms. He ſignalized himſelf on ſeveral occaſions, brought ſuccours to the duke of Mantua in 1626, took Treves, and diſtinguiſhed himſelf no leſs by his ſagacity than by his valour. Being appointed in 1636 ambaſſador extraordinary to Rome, he honourably executed that office in ſupporting the glory and intereſts of the crown, but not with prudence. His rudeneſs and his ſallies of temper involved him in differences with Urban VIII and his nephews. It was found neceſſary to recall him: which he ſo much reſented, that he refuſed to appear at court for giving an account of his conduct. He died at Paris the 5th of May 1670, in his 98th year. The marſhal d'Eſtrées was more calculated for ſerving the king at the head of his troops than in intricate negotiations. Not content with making his character reſpected, he would make his perſon feared. He was brother of the fair Gabriel d'Eſtrées, whom Henry IV would have married (it is ſaid) had he not been prevented by her death. We have of his: 1. Memoirs of the regency of Mary de Medicis. They are in great requeſt, of the edition of Paris, 1666, 12mo. which has a preliminary epiſtle by Pierre le Moine. 2. Relation of the ſiege of Mantua, in 1630; and another of the conclave in which Gregory XV was elected in 1621. In theſe different works there reigns an air of truth which diſpoſes the reader to think favourably of the integrity of the author; but his incorrect ſtyle is ſufficient proof that the marſhal was not ſo good at the pen as the ſword.

ESTREES (CÆSAR D'), cardinal, abbot of St. Germain-des-Prés, born in 1628, ſon of the laſt mentioned, was raiſed to the ſee of Laon in 1653, after having received the doctor's hood of Sorbonne. The king made choice of him, not long after, as mediator between the pope's nuncio and the four biſhops of Aleth, of Beauvois, of Pamiers, and of Angers.

D'Eſtrées had the art of conciliating, perſuading, and pleaſing the moſt oppoſite tempers. His ability and care procured an accommodation, which gave a tranſient peace to the church of France, becauſe thoſe that received it were fond of war. The cardinal d'Eſtrées went afterwards to Bavaria, where Louis XIV diſpatched him, to negotiate the marriage of the dauphin with the electoral princeſs, and to tranſact other affairs of importance. He repaired for ſome time to Rome, where he aſſerted the rights of France during the diſputes about the regale, and was charged with all the buſineſs of the court, after the death of the duke his brother in 1689. He compoſed the affairs of the clergy with Rome, and had a great ſhare in the elections of popes Alexander VIII, Innocent XII, and of Clement XI. When Philip V ſet out to take poſſeſſion of the throne of Spain, the cardinal d'Eſtrées received orders to attend him, to be one of the miniſtry of that prince. He returned to France in the year 1703, and died in his abbey the 18th of December 1714, at the age of 87. The cardinal d'Eſtrées was well verſed in the affairs both of church and ſtate. With a comprehenſive genius, he poſſeſſed agreeable and polite manners, an amiable talent in converſation, a great equality of temper, a love for literature, and was charitable to the poor. If he was not always ſucceisful in his negotiations, it was neither the fault of his underſtanding nor of his prudence.

ESTREES (GABRIELLE D'), ſiſter of François Annibal d'Eſtrées, was endowed from her birth with all the giſts and graces of nature. Henry IV, who ſaw her for the firſt time in 1591, at the château de Coeuvres, where ſhe lived with her father, was ſo ſmitten with her charming figure, and the brilliancy of her wit, that he reſolved to take her to be his favourite miſtreſs. He diſguiſed himſelf one day like a countryman, in order to go to her, paſſed through the enemy's guards, and purſued his way at the imminent hazard of his life. Gabrielle, who was fond of the duke de Bellegard, grand-écuyer, heſitated at firſt to comply with the ardent affection of the king; but the elevation of her father and of her brother, the ſincere attachment of Henry, his affable and obliging manners, almoſt forced her to treat with more gentleneſs ſo generous and ſo tender a lover. On a very perilous occaſion, Henry wrote a note to her: "If I ſhould be conquered, you know me well enough to believe that I ſhall not run away; but my laſt thought ſhall be on God, and my laſt but one on you." In order that he might viſit her more freely, Henry made her marry Nicholas d'Amerval, lord of Liancourt, with whom ſhe never cohabited. Henry loved her to ſo violent a degree, that though he was married, he was determined to make her his wife. It was in this view that the fair Gabrielle engaged her fond lover to take up the roman catholic religion,

gion, to enable him to obtain from the pope a bull to diſſolve his marriage with Marguerite de Valois. She united her efforts with thoſe of Henry IV to remove all the obſtacles that prevented their union; but the fatal death of Gabrielle, the 10th of April 1599, cut at once the knot of all theſe difficulties. It is pretended that ſhe was poiſoned by the rich financier Zamet. Thus much is certain, that ſhe died in dreadful convulſions. The head of this lady, one of the moſt beautiful of her times, was quite diſtorted on the day following her death, and her face ſo diſfigured that it was impoſſible to be known for hers. Of all the miſtreſſes of Henry, it was her whom he loved the moſt. He made her ducheſs of Beaufort, and on occaſion of her death put on mourning, as if ſhe had been a princeſs of the blood. However, ſhe had not ſo entire a ſway over his heart as to alienate him from his miniſters that were not agreeable to her; much leſs to make him diſmiſs them. She took occaſion to ſay to him one day, on the ſubject of Sully, with whom ſhe was diſpleaſed: "I had rather die, than live under the ſhame of ſeeing a footman upheld againſt me, who bear the title of miſtreſs." "Pardieu, madame," ſaid Henry, "this is too much; and I plainly perceive that you have been put upon this frolic, as an attempt to make me turn away a ſervant whom I cannot do without. But I will not comply; and, that you may ſet your heart at reſt, and not ſhew your peeviſh airs againſt my will, I declare to you, that if I were reduced to the neceſſity of parting with one or the other, I could better do without ten miſtreſſes like you than one ſervant like him [T]." During one of the feſtivities that Henry occaſionally gave to Gabrielle, diſpatches were brought him that the Spaniards had taken poſſeſſion of Amiens. "This ſtroke is from heaven," ſaid he: "I have been long enough acting the king of France; it is time to ſhew myſelf king of Navarre;" and then turning to d'Eſtrées, who, like him, was dreſſed out for the occaſion, and who had burſt into tears, he ſaid to her: "My miſtreſs, we muſt quit our arms and mount on horſeback, to engage in another ſort of war." The ſame day, he got together ſome troops; and, laying aſide the lover, aſſumed the hero, and marched towards Amiens. Henry

[T] This trait of the two perſonages is ſo extremely characteriſtic in the original, that, though preſſed as we are for room, we cannot refuſe it a little place in the margin? Elle lui diſoit un jour au ſujet de Sully, dont elle etoit mécontente, "J'aime mieux mourir que de vivre avec cette vergogne, de voir ſoutenir un valet contre moi, qui porte le titre de maîtreſſe."— "Pardieu, Madame," lui répondit Henri, "c'eſt trop; & je vois bien qu'on vous a dreſſée à ce badinage, pour eſſayer de me faire chaſſer un ſerviteur duquel je ne puis me paſſer. Mais je n'en ferai rien; & afin que vous en teniez votre cœur en repos, et ne faſſiez plus l'accariâtre contre ma volonté, je vous déclare, que ſi j'étois réduit en cette néceſſité de perdre l'un ou l'autre, je me paſſerois mieux de dix maîtreſſes comme vous, que d'un ſerviteur comme lui."

IV had three children by her: Cæſar duke of Vendôme, Alexander, and Henrietta, who married the marquis d'Elbœuf.

ESTREES (VICTOR MARIE D'), born in 1660, ſucceeded John, count d'Eſtrées, his father, in the poſt of vice admiral of France, which he filled with great glory in the maritime parts of the Levant. He bombarded Barcelona and Alicant in 1691, and commanded in 1697 the fleet at the ſiege of Barcelona; being appointed in 1701 lieutenant general of the naval forces of Spain by Philip V; a ſtation which he held together with that of vice admiral of France, having thus the command of the ſpaniſh and french fleets. Two years afterwards, in 1703, he was made marſhal of France, and took the name of Maréchal des Cœuvres. This dignity was followed by thoſe of grandee of Spain and knight of the golden fleece; all which he merited by his heroic but prudent courage. Though the abbé de St. Pierre deſcribes him as a man of a capricious temper, he had excellent diſpoſitions of heart, and was capable of ſtrong attachments. The french academy, that of ſciences and that of inſcriptions, admitted him of their ſocieties. Amidſt the tumultuous occupations of war, he never forgot the cultivation of letters. He died at Paris, Dec. 28, 1737, in the 77th year of his age, equally lamented by the citizen, the ſcholar, and the philoſopher. He left no iſſue by his wife, Lucia Felicia de Noailles.

ESTREES (LOUIS CÆSAR, DUKE D') marſhal of France, and miniſter of ſtate, was born at Paris, July 1, 1695, the ſon of François Michel le Tellier de Courtanvaux, captain-colonel of the Cent-Suiſſes, ſon of the Marquis de Louvois and Marie Anne Catherine d'Eſtrées, daughter of John count d'Eſtrées, vice admiral and marſhal of France. He firſt bore arms in the tranſient war which the duke of Orleans, regent, declared againſt Spain, and ſerved under the command of the maréchal de Berwick. Having attained by his ſervices the rank of maréchal de camp and inſpector general of cavalry, he ſignalized himſelf in the war of 1741. The blockade of Egra, the paſſage of the Mein at Selingſtadt, the battle of Fontenoi, the ſiege of Mons, that of Charleroi, &c. will be long remembered. He had the greateſt ſhare in the victory of Laufeldt; and marſhal Saxe, an excellent judge of military deſerts, truſted him on various occaſions with the moſt delicate manœuvres. On the breaking out of the war in 1756, Louis XV, who had given him the bâton de maréchal, Feb. 24, 1757, appointed him to the command of the army in Germany, conſiſting of upwards of 100,000 men. He ſet out the beginning of ſpring, after having ſhewn the monarch the plan of operations. "At the beginning of July, ſaid he, I ſhall have puſhed the enemy beyond the

the Weſer, and ſhall be ready to penetrate into the electorate of Hanover." Not content with barely keeping his word, he gave battle to the duke of Cumberland at Haſtembeck the 26th of July; after this, he was replaced by marſhal Richelieu, who profited by the advantages that had been gained, to obtain the capitulation of Cloſterſeven, by which the Hanoverians engaged to remain neuter during the reſt of the war. Marſhal d'Eſtrees, recalled by intrigues at court, and ſent to Gieſſen, after the battle of Minden took no ſhare in the command, but contented himſelf with giving uſeful advice to M. de Contades. He obtained the brevet of duke in 1763, and he died the 2d of January 1771, at the age of 76. Marſhal d'Eſtrées left no children.

ETHEREGE (George), a celebrated wit in the reigns of king Charles II and king James II, and eminent for his poetical genius, eſpecially in comedy. He is ſaid to have been deſcended of an antient family in Oxfordſhire, or allied to it, born about the year 1636, but not very diſtant from London, it is believed, as ſome of his neareſt relations appear to have been ſettled not far from this metropolis, in the county of Middleſex. It is thought he had ſome of his education at the univerſity of Cambridge, but it ſeems he travelled into France, and perhaps Flanders alſo, in his younger years; and, at his return, ſtudied for a while the municipal laws at one of the inns of court in London. But the polite company he kept, and his own natural talents, inclining him rather to court the favour of the muſes and cultivate the belles lettres, he purſued the ſame ſo effectually, that the town was obliged with his firſt dramatic performance in the year 1664, intituled, "The comical revenge; or, Love in a tub;" the writing whereof brought him acquainted, as he himſelf informs us, with Charles, afterwards earl of Dorſet; to whom it is dedicated by the author. And the fame of this play, with his lively humour, engaging converſation, and refined taſte in the faſhionable gallantries of the town, ſoon eſtabliſhed him in the ſocieties, and rendered him the delight, of thoſe leading wits among the quality and gentry of chief rank and diſtinction, who made pleaſure the chief buſineſs of their lives, in that reign; ſuch as George Villiers duke of Bucks, John Wilmot earl of Rocheſter, ſir Car Scroop, ſir Charles Sedley, Henry Savile, &c. Encouraged hereby to proceed, he brought another comedy upon the ſtage (but it was four years after, in the year 1668), intituled, "She would if ſhe could," which alſo gained him no leſs applauſe. And it was expected that he would, by the continuance of his ſtudies to poliſh and enliven the theatrical taſte, be no leſs conſtant in ſuch entertainments than the moſt aſſiduous of his contemporaries. But it was aſcribed to his indolence, or too great an indulgence to his pleaſures, rather than any cloſe engagement, at

that

that time, to more ſerious applications in the affairs of ſtate, that there was an interval of above ſeven years between that and the appearance of his next, which was alſo his laſt dramatic production, and not publiſhed till 1676. It is intituled, The man of mode: or, Sir Fopling Flutter. It is dedicated by him to the ducheſs of York, who then was Mary, the daughter of the duke of Modena; in the ſervice of which ducheſs our author, as he ſays in his ſaid dedication, then was; and this play ſtill exalted his reputation, even above what both the former had done; he having therein, as perhaps he had alſo partly ſet himſelf ſome example in the others before, ſhadowed forth (but ſomewhat diſguiſedly) ſome of his noted acquaintance and contemporaries, who were known, or thought to be ſo, by his ſaid draughts of them, to many of the audience; which rendered the play very popular. In the famous poem written by the lord Rocheſter, after the example of ſir John Suckling's upon the like ſubject, Apollo finds ſome plauſible pretence of exception to the claim of every poetical candidate for the laurel crown; therefore our poet, by the ſcheme or drift of it, could eſcape no leſs diſappointment than the reſt: yet his lordſhip, to do him ample juſtice, has ſufficiently ſhewed his merits to it, in every thing but his perſeverance to exert them; which, after having firſt of all diſcarded Mr. Dryden, he next expreſſes thus:

> This reverend author was no ſooner ſet by,
> But Apollo had got gentle George in his eye;
> And frankly confeſs'd, of all men that writ,
> There's none had more fancy, ſenſe, judgment, or wit:
> But i'th' crying ſin idleneſs he was ſo harden'd,
> That his long ſev'n years ſilence was not to be pardon'd.

Which plainly ſhews that the poem in which theſe lines are written was juſt before the publication of our author's next play above mentioned. It ſeems he was addicted to ſome great extravagances; being too free of his purſe in gaming, and of his conſtitution with women and wine; which embarraſſed his fortune, impaired his health, and brought ſome ſatirical reflections upon him. Gildon ſays, that for marrying a fortune he was knighted; but we have it more particularly in a poem of thoſe times, which never was printed, that, to make ſome reparation of his circumſtances, he courted a rich old widow; whoſe ambition was ſuch, that ſhe would not marry him unleſs he could make her a lady; which he was forced by the purchaſe of knighthood to do. This might be, as it is computed, about the year 1683. We hear not of any iſſue he had by this lady; but he cohabited, whether before or after this ſaid marriage is not known, for ſome time with Mrs. Barry, the actreſs, and had a daughter by her; on whom he ſettled five or ſix thouſand pounds;

pounds; but ſhe died young. From the ſame intelligence we have alſo learnt, that ſir George was, in his perſon, a fair, ſlender, genteel man; but ſpoiled his countenance with drinking, and other habits of intemperance; and, in his deportment, very affable and courteous; of a ſprightly and generous temper; which, with his free, lively, and natural vein of writing, acquired him the general character of *Gentle George*, and *Eaſy Etherege*; in reſpect to which qualities, we may often find him compared with ſir Charles Sedley. His courtly addreſs, and other accompliſhments, won him the favour of the duchess of York, afterwards, when king James was crowned, his queen; by whoſe intereſt and recommendation he was ſent ambaſſador abroad. In a certain paſquil that was written upon him, it is intimated as if he was ſent upon ſome embaſſy to Turkey. Gildon ſays, that, being in particular eſteem with the late queen, king James's conſort, he was ſent envoy to Hamburgh; but it is in ſeveral books evident, that he was, in that reign, a miniſter at Ratiſbon; at leaſt, from the year 1686 to the time that his majeſty left this kingdom, if not later; more eſpecially it appears that he was then there, in his own letters which he wrote thence; ſome to the earl of Middleton, in verſe; to one whereof his lordſhip engaged Mr. Dryden to return a poetical anſwer, in which he invites ſir George to write another play; and, to keep him in countenance for his having been ſo dilatory in his laſt, reminds him how long the comedy, or farce, of the Rehearſal had been hatching, by the duke of Buckingham, before it appeared: but we meet with nothing more of our author's writing for the ſtage. However, there are in being ſome other letters of his in proſe, which were written alſo from Ratiſbon; two whereof he ſent to the duke of Buckingham when he was in his receſs. As for his other compoſitions, ſuch as have been printed, they conſiſt, for the greateſt part, of little airy ſonnets, ſmart lampoons, and ſmooth panegyrics; which we ſhall only conciſely here enumerate. One of the earlieſt, perhaps, of his leſſer poems may be that "To her excellency the marchioneſs of Newcaſtle, after the reading of her incomparable poems:" it conſiſts of about forty lines, and begins thus, 'Madam, with ſo much wonder we are ſtruck.' Another of his panegyrical poems bears this title: "To Mr. I. N. on his tranſlations out of the french and italian;" beginning with, 'While others toil our country to ſupply,' &c. about a page and half. His tranſlation of Voiture's Urania is in four ſtanzas of alternate verſe, beginning thus—'Hopeleſs I languiſh out my days.' His ſong, To Silvia, is in three ſtanzas, or quatrains; concluding with, 'Who ſees her muſt love, and who loves her muſt die:' by which it is ſtill remembered among our ſonnetteers. Another ſong, "Tell me no more you love," &c. in ſixteen

lines. "To a very young lady;" beginning, 'Sweet bud of beauty;' in fourteen lines. "To a lady who fled the ſight of him;" 'If I my Celia could perſuade;' in eighteen lines. "To a lady, aſking him how long he could love her;" 'It is not, Celia, in our power;' in two ſtanzas of ſix. "The divided heart."—'Ah! Colin, that I were but ſure:' near a page. "The imperfect enjoyment." 'After a pretty amorous diſcourſe:' fifty lines. "The forſaken miſtreſs:" a dialogue between Phyllis and Strephon. 'Tell me, gentle Strephon, why:' about a page. Here are eleven of our author's poems, which are to be found in one volume. In another, intituled our author's works, we find the laſt of them reprinted; and four, beſides, that are different, viz. A ſong of two ſtanzas on the inquietude of love; beginning with, 'Ye happy ſwains, whoſe hearts are free.' And another "Song of Baſſet," in eight ſtanzas of alternate verſe; beginning 'Let equipage and dreſs deſpair.' We have alſo, in that volume called our author's works, the two poetical letters ſent by him from Ratiſbon to the earl of Middleton; both written in verſe of eight feet; the former containing nearly fourſcore lines, the latter nearly forty; deſcribing the dreſs and humours, of the ladies eſpecially, in thoſe parts, and how he paſſed his time amongſt them; much in that airy and amorous vein wherein his letters in proſe are written, before recited. Thoſe five poems are in the volume before mentioned. And theſe two poetical letters are to be found likewiſe in two other collections at leaſt; one in that which is ſtyled "Familiar letters," by the lord Rocheſter, &c. where we have alſo a poetical anſwer to the former of our author's, though it is not mentioned in that collection by whom it was written; but, in another, the name of Mr. Dryden appears to it, who, in the beginning of his ſaid anſwer, takes notice, that at the time of his writing the ſame, about 1687, ſir George was aged fifty-one years; whence may be computed the time of his birth, as it is above given. And, in the concluſion of that anſwer, Mr. Dryden intimates that ſir George had ſome while ſince begun another play, which he incites him to finiſh, as what could not fall below the Rehearſal; and as he knew no George, meaning our author and the duke of Buckingham, who could write any thing under ten years warning; as we have partly hinted already above. There are, beſides that anſwer, the two ſaid poetical letters in this ſame volume, and two ſongs more of his not before mentioned. The one beginning with theſe words, 'Ceaſe, anxious world, your fruitleſs pain;' in three ſtanzas of ſix lines: and the other, with theſe, 'In ſome kind dream upon her, ſlumber, ſteal;' in fifteen lines. Laſtly, there are three poems more aſcribed to our author, in another volume, which we have alſo before quoted. One is in-

tituled, The Libertine: beginning, 'Since death on all lays his impartial hand;' conſiſting of three ſtanzas of eight lines, and a chorus. The others are, two ſatires upon Nell Guyn, one of king Charles's miſtreſſes. The firſt is called "Madam Nelly's complaint:" beginning with, 'If Sylla's ghoſt made bloody Cat'line ſtart:' in about two leaves. The other is called "The lady of pleaſure;' with its argument at the head of it, whereof the firſt line is, 'The life of Nelly truly ſhewn,' in about three leaves and a page. Theſe two ſatires were printed before, without any author's name: and, indeed, they ſeem to be written, the laſt eſpecially, in a groſſer ſtyle, with more blunt or vulgar expreſſions in it, than was cuſtomary to ſir George: beſides, as it mentions the death of Nell Guyn, we believe it may therefore be found that it was written after that of our author. All that we have met with, more than is here mentioned or referred to, of his writing in proſe, is a ſhort piece, entituled: "An account of the rejoycing at the diet of Ratiſbonne, performed by ſir George Etherege, knight, reſiding there from his majeſty of Great Britain; upon occaſion of the birth of the prince of Wales. In a letter from himſelf." Printed in the Savoy, 1688. How far beyond this or the next year he lived, the writers on our poets, who have ſpoken of him, have been, as in many other particulars of his life, ſo in the time when he died, very deficient. In Gildon's ſhort and imperfect account of him, which we have been forced to conſult in want of a better, it is ſaid, that after the revolution he went for France to his maſter, and died there, or very ſoon after his arrival thence in England. But there was a report, that ſir George came to an untimely death by an unlucky accident at Ratiſbon; for after having treated ſome company with a liberal entertainment at his houſe there, in which having perhaps taken his glaſs too freely, and being, through his great complaiſance, too forward in waiting on ſome of his gueſts at their departure, fluſhed as he was, he tumbled down the ſtairs and broke his neck—thus falling a martyr to his civility. Sir George had a brother, who lived and died at Weſtminſter; he had been a great courtier, yet a man of ſuch ſtrict honour, that he was eſteemed a reputation to the family. His picture, painted in a gown, with his fine black curled hair, is in the poſſeſſion of a friend. He had been twice married, and by his firſt wife had a ſon; a little man, of a brave ſpirit, who inherited the honourable principles of his father. He was a colonel in king William's wars; was near him in one of the moſt dangerous battles in Flanders, probably it was the battle of Landen in 1693, when his majeſty was wounded, and the colonel both loſt his right eye, and received ſuch a contuſion on his ſide as he complained of to his death. He was offered, in

queen Anne's reign, twenty-two hundred pounds for his commiſſion, but refuſed to live at home in peace when his country was at war. This colonel Etherege died at Eling in Middleſex, about the third or fourth year of king George I; when his dear friend, the lord Rivers, had his body opened; and there was found a gathering where he had received his bruiſe, which looked like a ſodden turnip, and probably haſtened his death. He was buried in Kenſington church, near the altar; and there is a tombſtone over his vault, in which were alſo buried his wife, ſon, and ſiſter. That ſon was graciouſly received at court by queen Anne; and, ſoon after his father returned from the wars in Flanders under the duke of Marlborough, ſhe gave him an enſign's commiſſion, intending farther to promote him, in reward of his father's ſervice; but he died a youth: and that ſiſter married Mr. Hill of Feverſham in Kent; but we hear not of any male iſſue ſurviving. The editors of the Biographia Dramatica obſerve, that, as a writer, ſir George Etherege was certainly born a poet, and appears to have been poſſeſſed of a genius, the vivacity of which needed no cultivation; for there are no proofs of his having been a ſcholar. Though the Comical Revenge ſucceeded very well upon the ſtage, and met with general approbation for a conſiderable time, it is now juſtly laid aſide on account of its immorality. This is the caſe, likewiſe, with regard to ſir George's other plays. Of the "She would if ſhe could," the critic Dennis ſays, that, though it was eſteemed by men of ſenſe for the trueneſs of ſome of its characters, and the purity, freeneſs, and eaſy grace of its dialogue, yet, on its firſt appearance, it was *barbarouſly* treated by the audience. If the auditors were offended with the licentiouſneſs of the comedy, their *barbarity* did them honour; but it is probable that, at that period, they were influenced by ſome other conſideration. Excluſively of its looſe tendency, the play is pronounced to be undoubtedly a very good one; and it was eſteemed as one of the firſt rank at the time in which it was written. However, Shadwell's encomium upon it will be judged to be too extravagant.

But the production of ſir George Etherege which has been moſt applauded, and on which his reputation has been principally founded, is his "Man of mode, or ſir Fopling Flutter." "This," ſays the Biographia Dramatica, "is an admirable play. The characters in it are ſtrongly marked, the plot agreeably conducted, and the dialogue truly polite and elegant. The character of Dorimant is, perhaps, the only completely fine gentleman that has ever yet been brought on the engliſh ſtage; at the ſame time, that in that of ſir Fopling may be traced the groundwork of almoſt all the Foppingtons and petit-maîtres which appeared in the ſucceeding comedies of that period." In another

part of the Biographia Dramatica it is aſſerted, that "The Man of mode" is, perhaps, the moſt elegant comedy, and contains more of the real manners of high life, than any one with which the engliſh ſtage was ever adorned. That the play exhibits a ſpirited repreſentation of what were then living characters is not denied; but, to the praiſes which are ſo generally and indiſcriminately given of it, we muſt be permitted to oppoſe the cenſures of ſir Richard Steele, in the ſixty-fifth number of the Spectator.

ETHRYG (George), or Etheridge, or, as in latin he writes himſelf, Edrycus, was born at Thame in Oxfordſhire, and admitted of Corpus Chriſti college, Oxford, in 1534; of which he was made probationer fellow in 1539. In 1543 he was licenſed to proceed in arts; and, two years after, admitted to read any of the books of Hippocrates's aphoriſms. At length, being eſteemed an excellent grecian, he was made the king's profeſſor of that language about 1553, and ſo continued to be, till ſome time after Elizabeth came to the crown; and then, becauſe he had been a forward perſon againſt the proteſtants in Mary's reign, was forced to leave it. He followed the practice of medicine with great ſucceſs in Oxford, where he moſtly lived; and alſo took under his care the ſons of divers catholic gentlemen, to be inſtructed in the ſeveral arts and ſciences; among whom was William Gifford, afterwards archbiſhop of Rheims. He was reckoned a very ſincere man, and adhered to the laſt to the catholic religion, though he ſuffered exceedingly by it. Wood tells us, that he was living an antient man in 1588; but does not know when he died. He was a great mathematician, ſkilled in vocal and inſtrumental muſic, eminent for his knowledge of the greek and hebrew languages, a poet, and, above all, a phyſician. There are muſical compoſitions and latin poems of his ſtill extant in manuſcript. In manuſcript alſo he preſented to queen Elizabeth, when ſhe was at Oxford in 1566, "Acta Henrici Octavi, carmine Græco." He alſo turned the pſalms into a ſhort form of hebrew verſe; and tranſlated the works of Juſtin Martyr into latin. In 1588 was publiſhed by him in 8vo. "Hypomnemata quædam in aliquot libros Pauli Æginetæ, ſeu obſervationes medicamentorum qui hac ætate in uſu ſunt." The antiquary Leland was his intimate friend, and in his life-time celebrated his praiſes in theſe lines;

Scripſiſti, juvenis, multa cum laude libellos,
Qui regi eximie perplacuere meo.

ETSLAGER (Christopher), flouriſhed in the former part of the preſent century at Steirmark, and wrote a work in conſiderable

ſiderable repute, entitled "Synopſin rei nummari veterum." Steyer 1724, 12mo.

ETTMULLER (Michael), a phyſician, born at Leipſic, May 26, 1644, ſtudied there and at Wittemberg, was made magiſter at Leipſic in 1662, travelled for two years in Italy, France, England, and Holland; on his return was admitted M. D. at Leipſic 1666, where he aſſiduouſly read and diſputed, was appointed in 1676 aſſeſſor of the medicinal faculty, and afterwards, in 1681, ordinary profeſſor of botany, and extraordinary profeſſor of ſurgery and anatomy; wrote, 1. Synopſin collegii inſtitutionum medicarum. 2. Inſtitutiones medicas. 3. Collegium chymicum. 4. Collegium pharmaceuticum. 5. De præſcribendis formulis. 6. Collegium practicum doctrinale. 7. Tract. de morborum curationibus. 8. Fundamenta medicinæ vera. 9. Chymiam rationalem & experimentalem curioſam; which laſt was publiſhed by John Ephraim Auſsfeldt, 1684, Leiden, 4to. 10. Diſſertationes de corpulentia nimia; de temulentia; de abſtruſo reſpirationis humanæ negotio exulante famoſa vacui fuga; de parvis magnorum morborum initiis; de malo hypochondriaco; de medicis balneis artificialibus; de præcipitantium vero uſu feroque abuſu; de medicina Hippocratis chymica; de virtute opii diaphoretica; cerebrum Orcæ vulgari ſuppoſititia ſpermatis ceti larva develatum; de epilepſia; valetudinarium infantile; de dolore hypochondriaco vulgo ſed falſò putato ſplenetico; de maculis & faculis ſolaribus; de conjunctionibus magnie; de ſingularibus; de tinctura coralliorum; de morſu viperæ; de chirurgia infuſoria; all of which were publiſhed together in 1708, at Frankfort on the Mayne, by his ſon Dr. Michael Erneſt Ettmuller, and alſo in 1729 at Naples by profeſſor Cyrillo, in 5 vols. folio, with annotations, and are highly eſteemed not only in Germany but over all Europe. He fell ill, after an unſucceſsful chymical operation, and died in the prime of life, March 9, 1683.

ETTMULLER (Michael Ernest), a phyſician, ſon of the foregoing, born at Leipſic, Aug. 26, 1673, entered of the academy at Wittemberg 1692, and 1694 at Leipſic, where he was made magiſter the ſame year, made a journey through England, Holland, and Germany, took the degree of M. D. at Leipſic, 1699; in 1702 was made profeſſor extraordinary of medicine, and member of the imperial academy Naturæ Curioſorum; extraordinary profeſſor of anatomy and ſurgery, and phyſician to the Lazaretto at Leipſic, 1706; aſſeſſor of the medicinal faculty 1710; in 1719 profeſſor of phyſiology in ordinary; in 1724 profeſſor of pathology of the academy Decemvir, and collegiate of the grand ducal college; and in 1730, director of the imperial academy of Naturæ Curioſorum, and died the 25th of September, 1732.

1732. He publiſhed his father's works, with a preface, and wrote: Diſſertat. de maculis in ſole viſis; de tactu ſenſuum externorum moderatore; de ſingultu; de variolis; de corpore humano ſympathetico; de medico mendace; de tormentis & pœnis ſuſtinendis; de circulatione ſanguinis in fœtu; de vitiis circa ſomnum & vigilias; de natura medica; de plantis, num ante lapſum venenatæ extiterint; de vigiliis involuntariis; de divinationibus medicis; de monſtro hungarico; de criſi & tumoribus criticis; de ægro prægrandi pedis inflammatione laborante; de aſthmate; de effectibus muſicæ in hominem; de ſecundinarum excluſione; de ſpaſmo veſicæ; epiſt. ad Frid. Ruyſcium de ovario mulierum a Mart. Nabotho inventa; he contributed laboriouſly to the Acta Eruditorum, and inſerted ſeveral papers in the collections of the Naturæ Curioſorum.

EVAGORAS, a greek writer, born at Lindus, lived in the time of Auguſtus, and is author of, 1. A hiſtory of the kingdoms of Ægypt. 2. The life of Timagenes. 3. De artificio Thucydidis oratorio. 4. Lexicon in Thucydidem, and other works.

EVAGRIUS, a greek writer of the 5th century, compoſed a book under the title of, Altercatio Symonis Judæi & Theophili Chriſtiani, which may be ſeen in Martene anecdot. The authors of the hiſtoire literaire de la France, tom. ii. have ſhewn, that the author of this writing mentioned by Gennadius was not a greek, but a french prieſt, who had been the diſciple of St. Martin. They place him accordingly in the former half of the vth century, and aſcribe to him likewiſe the Conſultationes ſeu deliberationes Zachæi Chriſtiani & Apollonii philoſophi, which Luke d'Acheri has printed in his Spicilegium, tom. x.

EVAGRIUS, patriarch of Antioch, was placed there in the room of Paulinus in 380. Flavianus had ſucceeded Meletius in 381, ſo that Evagrius was acknowledged biſhop only by thoſe that adhered to the party of Paulinus. This ſciſſion continued the ſchiſm in the church of Antioch. Pope Siricius cauſed the election of Evagrius to be confirmed in the council of Capua, in 390. This patriarch died two years afterwards. St. Jerom, his friend, informs us, that he was of an active mind, and ſomewhat buſy in the politics of the times. He compoſed ſeveral works. No ſucceſſor was appointed to him, and thoſe of his party joined themſelves, after ſome difficulties, to thoſe that ſided with Flavianus.

EVAGRIUS SCHOLASTICUS, an antient eccleſiaſtical hiſtorian, was born at Epiphania, a city of Syria Secunda, about the year 536. He was ſent to a grammar-ſchool at four years of age; and, two years after, was ſeized with the plague, as he himſelf informs us. He ſays, that this peſtilence raged two-and-fifty years, and in a manner defolated the earth; and that

he afterwards loſt, during the ſeveral ſtages of it, many of his children, his wife, and ſeveral of his relations and ſervants. Quitting the grammar-ſchool, he applied himſelf to rhetoric; and, making a great progreſs in that art, was regiſtered among the advocates, whence he obtained the name of Scholaſticus, this term ſignifying a lawyer. He practiſed law at Antioch, where he gained the friendſhip of George the patriarch of that city, and was made his counſellor and aſſeſſor. His authority appears to have been great in that city; for, in 592, when, deprived of his wife and children, he married again, and took a young virgin of that city, an holiday was kept, and a public feſtival celebrated both in pompous ſhows, and about his marriage-bed. In the reign of Tiberius Conſtantinus he had the dignity of quæſtor conferred upon him; and not long after, when he had made an oration in praiſe of Mauricius Auguſtus, upon the birth of Theodoſius, he was appointed prefect by Mauricius. In 589 he attended George of Antioch to Conſtantinople, in quality of counſellor, when he appealed to the emperor and ſynod upon an accuſation of inceſt brought againſt him by a ſilverſmith. After this, he publiſhed "Six books of Eccleſiaſtical hiſtory;" beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude, and ending with 594. It is not certain when he died. Photius tells us, that his ſtyle is not unpleaſant, though ſometimes too redundant; but that, of all the greek hiſtorians, he has moſt ſtrictly adhered to the orthodox faith. Valeſius obſerves, that he has been leſs diligent in collecting the monuments of eccleſiaſtical antiquity than thoſe of profane hiſtory; and indeed almoſt his whole ſixth book is ſpent in giving an account of the perſian war. Cave remarks of him, that he is too credulous in relating, upon all occaſions, fabulous ſtories of miracles ſaid to be performed by the croſs and relics of ſaints. His eccleſiaſtical hiſtory was publiſhed in greek by Robert Stephens, Paris, 1544; at Geneva, in greek and latin, in 1612; at Paris in 1673, with a new verſion and notes by Henry Valeſius; and afterwards re-publiſhed at Cambridge 1720, by William Reading, with additional notes of various authors: all of them in folio.

Beſides this hiſtory, there were "Letters, relations, decrees, orations, and diſputations," written chiefly in the name of Gregory of Antioch: but theſe are now loſt; as is likewiſe his "Panegyric to the emperor Mauricius, upon the birth of Theodoſius."

EVAGRIUS (Ponticus, or Hyperborita), a monk at the latter end of the ivth century, ſurnamed Ponticus from the place of his nativity, not far from the Pontus Euxinus, was at firſt lecturer of the congregation at Cæſarea, afterwards deacon, and laſtly made archdeacon, of Conſtantinople by Gregory Nazianzen,

zen, by whom he had been inſtructed in the ſcriptures; but was obliged to fly that country, on account of ſome ſuſpicions thrown out againſt him by a perſon of conſequence concerning his wife; upon this, he devoted himſelf to the monaſtic life at Jeruſalem, and afterwards in Syria, where he eſpouſed the tenets of Origen. He wrote, 1. Orationes, ſive preces centum. 2. Gnoſticum, ſive de iis, qui cognitionis munere donati ſunt, in anachoretarum uſum, ſive elementarium, lib. ii. 3. Περὶ διαφόρων λογισμῶν, which tractate is uſually aſcribed to Evagrius Scholaſticus, but without foundation. 4. Monachum, ſive de vita activa. 5. Antirheticum adverſus tentantes dæmones, &c.; and died in 399.

EVANGELISTA, a capuchin of Canobio, a town in the duchy of Milan, was in 1584 general of his order, and died at the age of 84, on his return from the council of Trent, held in the year 1595. Before he entered into the order, he was a ſecular prieſt, and was eſteemed one of the firſt civilians of his time. He left behind him, 1. Conſulta varia in jure canonico. 2. Annotationes in L L decretalium; Milan, 1591.

EVANS (Cornelius) an impoſtor, born at Marſeilles, attempted to play a conſiderable part during the civil wars in England. He was the ſon of a Welchman, married to a woman of Provence. On a certain air of reſemblance he had with the eldeſt ſon of Charles I, he had the aſſurance to give himſelf out for the prince of Wales. He artfully pretended, that he had fled to France becauſe his mother the queen had intended to poiſon him. He arrived, the 13th of May 1648, at an inn in Sandwich, where the mayor of the town waited on him with great reſpect, and conducted him to the moſt diſtinguiſhed houſe in the place, where for ſome time he was ſerved and entertained as a prince. It was not long, however, before his impoſture was detected. Sir Thomas Diſhington, whom the queen and the true prince of Wales had ſent into England, went to ſee the pretended king. He made him ſeveral interrogatories; and his anſwers betrayed the cheat. His impudence, however, did not abandon him; but he boldly continued to aſſert the truth of his pretenſions. While the royaliſts were going to have him ſeized, he took to flight. Being overtaken, he was brought to Canterbury, from whence he was ſent to London, where he was committed to Newgate. But from this priſon he had the dexterity to make his eſcape; and, though diligent ſearch was made after him, it was all to no purpoſe: nor was it ever known what became of him.

EVANS (Arise), a welch conjuror, of whom Wood has extracted the following account from a manuſcript life of the famous William Lilly, aſtrologer, written by himſelf, and pre-

ſerved

ſerved in Aſhmole's muſeum. Evans is ſaid to have applied his mind to aſtrology, after he had continued ſome time in the univerſity of Oxford, where he was brought up. Then, entering into orders, he obtained a cure in Staffordſhire; but was forced to fly from it ſome years after, not only on account of debaucheries, for which he was infamous, but for "giving judgment upon things loſt, which," as Lilly ſaith, "is the only ſhame of aſtrology." He is deſcribed as the moſt ſaturnine perſon that ever was beheld; of a middle ſtature, broad forehead, beetle-browed, thick-ſhouldered, flat-noſed, full-lipped, down-looked, of black curling ſtiff hair, and ſplay-footed. But, ſays Wood, to give him his due, he had a moſt piercing judgment, naturally, upon a figure of theft, and many other queſtions; though for money he would at any time give contrary judgment. He was addicted to drinking, we are told, as well as to women; and, in his liquor, was ſo very quarrelſome and abuſive, that he was ſeldom without a black eye, or a bruiſe of ſome kind or other. He made a great many antimonial cups, upon the ſale of which he principally ſubſiſted. After he was forced from Enfield, he retired with his family to London; where Lilly found him in 1632, and received from him inſtructions in aſtrology. Wood relates, that he had done ſome acts above and beyond aſtrology, having been well verſed in the nature of ſpirits; and had many times uſed the circular way of invocating, of which he produces the following inſtance: In 1630 he was deſired by lord Bothwell and ſir Kenelm Digby to ſhew them a ſpirit: which he promiſed to do. When they were all in the body of the circle which he had made, Evans, upon a ſudden, after ſome time of invocation, was taken out of the room, carried into the field, and flung down near Batterſea Cauſey, cloſe to the Thames. Next morning a countryman going by to his labour, and eſpying a man in black clothes, came to him; and awakening him, for it ſeems he was aſleep, aſked him how he came there. Evans by this underſtood his condition; and, when Lilly enquired afterwards of him upon what account the ſpirits carried him away, he anſwered, that "he did not at the time of invocation make any ſuffumigation; at which the ſpirits were vexed." If the reader ſhould be in pain, about what became in the mean time of lord Bothwell and ſir Kenelm Digby, we are able to make him eaſy upon that head. They both got home without any harm. During the reigns of Elizabeth and James I, theſe ridiculous impoſtures were the faſhionable credulity of the times; and the greateſt men were often the dupes of theſe pretenders to occult ſcience. Ben Jonſon, in his excellent comedy of the Alchemiſt, for a time gave almoſt as fatal a blow to the black art, as Cervantes did

did in Spain to chivalry; but, ſince avarice and curioſity are paſſions moſt difficult to conquer, it roſe again with freſh vigour, and maintained its ground till the reſtoration.

Evans publiſhed ſeveral almanacs and prognoſtications: two of which, as Wood tells, he had ſeen: one for 1613, with a latin dedication to the biſhop of Worceſter, and ſome good latin verſes at the end upon the ſtars and planets: the other for 1625, with this advertiſement at the end: "At my houſe, the Four Aſhes in the pariſh of Enfield, within the county of Stafford, are taught theſe arts; namely, to read and underſtand the engliſh; latin, greek, and hebrew, to know in a very ſhort time; alſo to write the running ſecretary, ſet ſecretary, roman, italian, and court hands; alſo arithmetic and other mathematical ſciences."

EVANS (ABEL), though a man of genius, the friend of the firſt poets of the times, and applauded by them, is now hardly known. He is generally ſtyled Dr. Evans the epigrammatiſt, and was one of the Oxford wits enumerated in the following diſtich (wretchedly imitated in the Additions to Pope, vol. i. p. 163.):

Alma novem genuit celebres Rhedycina poetas;
Bub, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans.

He is likewiſe mentioned in the Dunciad, book ii. ver. 116. in company with Dr. Young and dean Swift, as one of the authors whoſe works had been claimed by James More Smith. Dr. Evans was of St. John the Baptiſt's college, Oxford; and took the degree of M. A. March 23, 1699; that of B. D. April 26, 1705; and D. D. May 16, 1711. He was burſar to his college; vicar of St. Gyles's, Oxford; and appears to have been intimate with Mr. Pope, to whom there are two letters by him in print, in one of which the initial letter W. (intended for his chriſtian name) is by miſtake put inſtead of that by which he uſed to ſign himſelf. A good ſpecimen of his poems may be ſeen in Nichols's Select Collection; particularly "The Apparition, occaſioned by the publication of Tindal's Rights of the chriſtian church;" "Vertumnus, an epiſtle to Mr. Jacob Bobart, 1713;" and ſome of his beſt epigrams.

EVANS (JOHN), D. D. He was born in Flintſhire, 1680, and educated at a private academy belonging to the diſſenters. In 1704 he was ordained miniſter of a meeting in Shropſhire, and ſoon after became co-paſtor to Dr. Williams in London. In 1716 he ſucceeded Dr. Williams as paſtor of his congregation in Petty-France, Weſtminſter, and diſcharged his duty with great reputation. He preached many occaſional ſermons, ſome of which have been publiſhed; but his Thirty-eight Sermons on the chriſtian temper is his capital work, and much eſteemed by

by proteſtants of every denomination. He died of the dropſy, 1732, aged 52.

EVANTIUS, an old latin poet, wrote De ambiguis, ſive hybridis animalibus, which is generally printed with Petronius; and, 2. Achroſticon in funus genitoris ſui Nicholai; which may be found among the works of Eugenius, biſhop of Toledo. Some of his writings are alſo ſeen in Pithœi epigrammata vetera.

EVANTUS, or EVANTIUS, biſhop of Vienne in the vith century, was likewiſe called by the writers of thoſe times Eventius, and alſo Aventius, and arrived at the ſaid dignity about 573, in conſequence of which he aſſiſted at ſeveral councils; and died in 586.

EVAX, a king of the Arabs, is ſaid to have lived in the firſt century, and to have applied himſelf with great induſtry to the ſtudy of medicine. Pliny mentions that he wrote a book, De ſimplicium effectibus, which he dedicated to Nero. But it is proved, both by Salmaſius and Hardouin, that this account is not found in the beſt manuſcripts of Pliny; for which reaſon the former delivers it as his opinion, that by an error of tranſcribers, from Cratevas, who in ſome copies is alſo named Cratevax, this Evax has ariſen. A manuſcript is ſtill found in ſeveral libraries, On the properties and effects of precious ſtones, which is attributed to a certain Evax; but Salmaſius has remarked, that this piece was firſt cited by Marbodée, a french poet of the xith century, and therefore ſpurious in regard to its pretended antiquity.

EUBŒUS, a poet of the iſle of Paros, who lived in the time of king Philip of Macedon, wrote, Parodiarum homericarum libri ſex, which have not reached our times.

EUBULIDES, a philoſopher and writer of comedies, of Mileto, was a diſciple of Euclid, and tutor to Demoſthenes and Alexinus, lived in the 105th olympiad, A. U. 395, a zealous adherent to the ſect of Euclid of Megara, invented various ways of interrogating and arguing in dialectics, and wrote a book againſt Ariſtotle.

EUBULIDES, a cynic, hiſtorian, and philoſopher, has left us a book concerning Diogenes and Socrates. He is mentioned by Diogenes Laërtius.

EUBULUS, an Athenian in the 101ſt olympiad, addicted himſelf to comic poetry and dramatical pieces, of which Suidas mentions 24, Athenæus 50, and Meurſius, a conſiderably greater number. Many of his fragments are found in the collections of Hertelius, Grotius, Winterton, and Stephens.

EUBULUS, a platonic philoſopher of Athens, of whom mention is made by Porphyry in the life of Plotinus, who alſo relates, that ſome of his Syngrammata from the platonic dialogues were ſent to Rome.

EUCADIUS (Augustinus), a latin hiſtorian, left behind him, 1. Vitæ viii imperatorum. 2. Deſcriptio Danubii, which lies in MS. in the imperial library at Vienna.

EUCHARIUS, or HOUCHARIUS (Eligius), a divine and poet of Ghent, lived at the beginning of the xvith century; ſtudied at Paris, and was there magiſter philoſophiæ, went back to ſettle in his native country, and wrote: 1. The lives of St. Levinus, St. Coleta, and Bertulfius. 2. A comedy of the patience of Chryſelleis. 3. Panegyric of St. Agnes and St. Catharine. 4. De pœnitentia & inſtitutiones morales; which were printed at Ghent, 1511 and 1513, 4to. 5. Dialogum Charitis & Gandæ ſeu Gandavi. 6. Genethliacon Chriſti Jeſu. 7. Carmen elegiacum in laudem ſervatoris e morte reſurgentis. 8. Dialogum de moribus urbanorum & ruſticorum. 9. Apologia Annæ Bynfiæ.

EUCHERIUS, archbiſhop of Lyons, of an illuſtrious family, and ſo reputed for his piety that he was afterwards ſainted, retired with his ſons Salonus and Veranus into the ſolitude of Lérins, after having diſtributed a part of his property among the poor, and divided the other part between his daughters, who had better notions of life than to follow him into his retreat. He quitted the iſle of Lérins, where the fame of his virtues brought him too much applauſe, and went over to that of Léro, at preſent called Sainte Marguerite. It was not till after repeated inſtances that he could be prevailed upon to leave this deſert for accepting the ſee of Lyons, about the year 434. In this capacity he aſſiſted at the firſt council of Orange in 441, where he was much noticed for his ſagacity. He died about the year 454. Hiſtory has not handed down to us the events of his epiſcopate: but Claudian Mamertius informs us, that Eucherius frequently held conferences at Lyons, in which he gave proofs of his learning and judgment. He adds, that he often preached, and always with ſucceſs. In ſhort, he ſtyles him the greateſt prelate of his age. He wrote ſeveral books in the aſcetic taſte of the times. 1. In praiſe of the deſert, addreſſed to St. Hilary; in which, it muſt be owned, he paints that of Lérins in ſuch colours as render it amiable and delightful. The ſtyle is good, and generally elegant. 2. A tract on the contempt of the world; tranſlated into french by Arnaud d'Andilly, as well as the former, 1672, 12mo. They are both in the form of letters; the latter addreſſed to his kinſman Valerian. 3. On ſpiritual formularies; for the uſe of Veranus, one of his ſons. 4. The hiſtory of St. Maurice and the Martyrs of the Thebaic legion. The different writings of Eucherius are in the Bibliotheca Patrum. His two ſons, Salonus and Veranus, were biſhops even during the life-time of their father.

EUCLID, born at Megara, and a diſciple of Socrates, was an aſſiduous

aſſiduous attendant on the leſſons of his maſter. The Athenians having prohibited the Megarenſians, on pain of death, to enter their city, Euclid ſtole into it during the night in the habit of a female, only for the ſake of hearing Socrates. Notwithſtanding his attachment to this philoſopher, he differed from his manner of thinking. The athenian philoſopher confined himſelf principally to the ſcience of ethics; the megarenſian was fond of exerciſing the mind of his ſcholars by the empty ſubtilties of logic. His ſect was called Diſputatious, Contentious, and Megarenſian. The philoſopher Euclid was not leſs deſerving of the ſame epithets: he diſputed like an energumen. His diſciples inherited his impetuoſity. They were to ſuch a degree enamoured of chicane, that Eubulides, one of them, reduced to a ſyſtem, not the art of reaſoning, but the art of obſcuring reaſon by arguments no leſs vain than barbarous. This ſophiſt (for ſuch men are not worthy of the name of philoſophers) was the inventor of various paradoxes, ſo captious and ſo perplexing to the blockheads that puzzled themſelves about them, that ſeveral of his diſciples died of vexation at not being able to ſolve them. Theſe follies, the diſgrace of the human underſtanding, were transferred, in the ages of ignorance, from the books of the philoſophers into the ſchools of the chriſtians. Abelard, the dialectic, introduced them with celebrity. What fruit has been reaped from them? a ſenſible man is apt to enquire; what philoſophical dogmas have been elucidated by the Nominaliſts and the Realiſts, by the Thomiſts and the Scotiſts? Theſe grave reaſoners have only multiplied doubts, collected clouds, and concealed the truth under a heap of problematical expreſſions. The ſchools have frequently been ſo many fields of battle; and, what is ſtill more deplorable, ſophiſts from theſe ſchools have employed this wretched dialectic jargon for ſhaking the foundations of morality.

EUCLID, a celebrated mathematician and aſtronomer, collected all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, which he digeſted into regularity and order, with many others of his own: on which account he is ſaid to have been the firſt who reduced arithmetic and geometry into the form of a ſcience. He applied himſelf alſo to the mixed mathematics, and eſpecially to aſtronomy, in which he excelled. Where this great man was born, and what his country, we have no diſtinct account; but he flouriſhed, as it appears from Proclus's comment upon his Elements, under the reign of Ptolemæus Lagus, about 277 years before Chriſt, and taught mathematics at Alexandria with great applauſe. Being aſked one day by that prince, whether there was not a ſhorter and eaſier way to the knowledge of geometry,

metry, than that which he had laid down in his Elements, he anſwered, that "there was indeed no royal road to geometry." In the ſame manner, when Alexander wanted to learn geometry by ſome eaſier and ſhorter method, he was told by his preceptor, that he "muſt here be content to travel the ſame road with others; for that all things of this nature were equally difficult to prince and people." Seneca, epiſt. xci. His works were all collected and printed in a fair edition by David Gregory, Savilian profeſſor of aſtronomy at Oxford, 1703, in folio.

EUDÆMON (John Andrew), born in the iſle of Candia, a jeſuit at Rome, died in that city in 1625, compoſed divers works. The moſt known of them is a tract under the title of Admonitio ad regem Ludovicum XIII, 1625, 4to, and in french 1627, 4to, cenſured by the Sorbonne and by the aſſembly of the clergy in 1626; and anſwered by Garaſſe. See ESTAMPES (Leonard d').

EUDES (John), brother of the celebrated hiſtorian Mezerai, born at Rye in the dioceſe of Seès in 1601, formed his mind and regulated his manners in the congregation of the oratory, under the eyes of the cardinal de Berulle. After having remained there eighteen years, he quitted it in 1643, to inſtitute the congregation of the eudiſts. His former brethren oppoſing the eſtabliſhment of this ſociety, Eudes concealed a part of his project. He did no more than aſk for a houſe at Caen, for the purpoſe of bringing up prieſts to the eccleſiaſtical temper; "but without any deſign," ſaid he, "to form a new inſtitution." His ſcheme ſucceeded by means of this pious fraud. Eudes preached well enough for his time, when the eloquence of the pulpit was in its ruder ſtate; and, being followed on account of this talent, his congregation increaſed; which principally ſpread itſelf in Normandy and Bretany. Eudes died at Caen, Aug. 19th, 1680, in the 79th year of his age; leaving behind him ſeveral works more honourable to his devotion than to his judgment. The congregation of the eudiſts had had eight ſuperior-generals at the time of the revolution.

EUDOCIA, an eminent lady of antiquity, was the daughter of Leontius, an athenian ſophiſt and philoſopher, and born about 400. Her father took ſuch care of her education, that ſhe became at length conſummately learned; and ſo accompliſhed in every reſpect, that, at his death, he left his whole eſtate to his two ſons, except an hundred pieces of gold, which he bequeathed to his daughter, with this declaration, that "her own good fortune would be ſufficient for her." Upon this, ſhe went to law with her brothers, but without ſucceſs; and therefore carried her cauſe to Conſtantinople, where ſhe was recommended

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to Pulcheria, ſiſter of the emperor Theodoſius the younger, and became her favourite. In 421 ſhe embraced chriſtianity, and was baptized by the name of Eudocia, for her heathen name was Athenais; and the ſame year was married to the emperor, through the powerful recommendation of his ſiſter; by which event the words of her father might ſeem to have ſomething prophetic in them. She ſtill continued to lead a very ſtudious and philoſophic life, ſpending much of her time in reading and writing; and lived very happily, notwithſtanding her high ſtation, till 445, when a very unlucky accident expoſed her to the emperor's jealouſy. The emperor, it is ſaid, having ſent her an apple of an extraordinary ſize, ſhe ſent it to Paulinus, who was highly favoured by her on account of his learning. Paulinus, not knowing from whom it came, preſented it to the emperor; who, ſoon after ſeeing the empreſs, aſked her what ſhe had done with it. She, being apprehenſive of raiſing ſuſpicions in her huſband, if ſhe ſhould tell him that ſhe had given it to Paulinus, declared that ſhe had eaten it. This made the emperor ſuſpect, that there was a greater intimacy than there ſhould be between her and Paulinus; and, producing the apple, he threw her into the utmoſt confuſion, and obliged her to retire. Upon this ſhe went to Jeruſalem, where ſhe ſpent many years in building and adorning churches, and in relieving the poor. Dupin ſays, ſhe did not return while the emperor lived; but Cave tells us, that ſhe was reconciled to him, returned to Conſtantinople, and continued with him till his death; after which, ſhe went again to Paleſtine, where ſhe ſpent the remainder of her life in pious works. She died about A. D. 460; and, as Cave ſays, upon her death-bed, took a ſolemn oath, by which ſhe declared herſelf entirely free from any ſtains of unchaſtity.

She wrote ſeveral pieces in proſe and verſe; of the latter ſort, 1. An heroic poem, mentioned by Socrates, upon the victory gained by her huſband Theodoſius over the Perſians. 2. A paraphraſe of the eight firſt books of the bible; and, 3. A hiſtory of the martyrs Cyprian and Juſtina, in heroic metre likewiſe: of the former kind, 4. A paraphraſe upon the prophecies of Daniel and Zecharias, which yet, according to Photius, muſt rather be deemed a tranſlation, nay, and a ſtrict one too; for he ſays, that ſhe adheres cloſely to the ſacred text, without adding, diminiſhing, or changing any thing. Cave tells us alſo, that ſhe finiſhed and digeſted the Centones Homerici, or the life of Jeſus Chriſt, in heroic verſes, taken from Homer, which were begun by Pelagius, a patrician. "Who would expect," ſays Dupin, "to find a woman ranked among eccleſiaſtical writers? There have been learned women in all ages, but very few divines among them. It is ſtill the more to be wondered at, that an

empreſs,

empreſs, amidſt the pleaſures and luxury of a court, ſhould employ herſelf in writing books of theology." Bibl. des aut. eccleſ. tom. ii. part ii.

EUDOCIA, or EUDOXIA, ſurnamed MACREMBOLITISSA, widow of Conſtantine Ducas, cauſed herſelf to be proclaimed empreſs with her three ſons, immediately after the death of her huſband, in 1067. Romanus Diogenes, one of the greateſt generals of the empire, attempted to deprive her of the crown: Eudoxia had him condemned to death. But, ſeeing him previous to his execution, ſhe was ſo moved at his elegant figure, that ſhe granted him a pardon, and even made him commander of the troops of the eaſt. Romanus Diogenes effaced by his valour the remembrance of his former delinquency. Eudocia reſolved to marry him, that he might aſſiſt her in repairing the misfortunes of the empire, and in preſerving the ſceptre to her ſons. In order to carry this deſign into execution, it was neceſſary to get out of the hands of the patriarch Xiphilinus a deed by which ſhe had promiſed Conſtantine Ducas never to marry again. A eunuch, of an artful diſpoſition, who was in her confidence, went to the patriarch, and informed him that the empreſs intended to take a ſecond huſband; but that her deſign was to marry the brother of the patriarch. Xiphilinus, upon hearing this, made no difficulty of returning the paper, and Eudocia gave her hand to Romanus in 1068. Three years afterwards, Michael her ſon cauſed himſelf to be proclaimed emperor, and ſhut her up in a monaſtery. On the throne ſhe had diſplayed the qualities of a great ſovereign; in a convent ſhe manifeſted the devotion of a recluſe. She cultivated literature with ſucceſs. There was a manuſcript of her writing in the french king's library, on the genealogies of the gods; and of the heroes and heroines of antiquity, containing curious obſervations on the pagan mythology, and diſcovering a vaſt extent of reading.

EUDOCIA (FEODOREVNA), firſt wife of Peter I, tzar of Ruſſia, was daughter of the boyar Feodor Lapookin. Peter married her in 1689, then only in the 18th year of his age; and ſhe was delivered of Alexèy in 1690. The hiſtory of this princeſs is ſingular enough. The tzar Peter cauſed it to be publiſhed throughout the empire, that he deſigned to beſtow his crown and his heart on the woman who, in his opinion, poſſeſſed the moſt good qualities. A hundred young girls brought their timid pretenſions and their hopes to Moſco. Eudocia was ſo fortunate as to fix the choice of the tzar. Her joy, however, was of but ſhort duration. Within a few years ſhe deſcended the throne without a murmur, lamented a faithleſs ſpouſe, and exchanged the imperial diadem for the veil of a nun. In ſhort, her oppoſition to Peter's plans of reformation, and her repeated

remonſtrances againſt his incontinence, occaſioned her divorce, which took place in 1696; when ſhe was compelled to aſſume the veil, and was confined in a convent at Suſdal. During her reſidence in that convent, ſhe is reported to have contracted an intimacy with a general Glebof, and even to have entered into a contract of marriage by exchanging rings with him. Encouraged by the predictions of the archbiſhop of Roſtof, who from a dream announced to her the death of Peter, and her immediate return to court under the reign of her ſon Alexèy, ſhe reaſſumed her ſecular dreſs, and was publicly prayed for in the church of the convent under the name of the empreſs Eudocia. Being brought to Moſco in 1718, and examined, ſhe was, by order of her inhuman huſband, ſcourged by two nuns, and impriſoned in the convent of Nova Ladoga, without being ſuffered to ſee any one but the perſons who brought her food, which ſhe dreſſed herſelf; for ſhe had no ſervant to do the moſt ſervile offices, nor more than one cell for her perſon. From thence ſhe was removed to the fortreſs of Shluſſelburgh. Being releaſed, upon the acceſſion of her grandſon, Peter II, ſhe repaired to Moſco, was preſent at his coronation, as well as that of the empreſs Ann, and expired in the Devitza monaſtery, where ſhe held her court, in 1731, in the 59th year of her age. This princeſs, though certainly a weak woman, perhaps was not ſo criminal as ſhe was repreſented by Peter. Mrs. Vigor, who ſaw and converſed with her at Moſco in the year 1731, aſſures us, that Glebof underwent ſuch tortures, as it was thought no creature could have borne, with great conſtancy, perſiſting in his own and her innocence during his torments. At laſt the tzar himſelf came to him, and offered him pardon if he would confeſs. He ſpit in the tzar's face, and told him, he ſhould diſdain to ſpeak to him; but he thought himſelf obliged to clear his miſtreſs, who was as virtuous a woman as any in the world," &c.

EUDORUS, a peripatetic philoſopher of Alexandria, wrote a book de Nilo, of which however Strabo himſelf, who mentions him, is in doubt whether Eudorus borrowed it from Ariſto, or Ariſto from Eudorus. He alſo wrote: 1. Dogmata pythagoræorum. 2. Explicatio categoriarum.

EUDOXIUS, an Arian of Arabiſſo, a town of the Leſſer Armenia, was at firſt biſhop of Germanicia, afterwards of Antioch. On his being depoſed from this latter ſeat, he was made patriarch of Conſtantinople by the emperor Conſtantius, and died in 370, at Nicæa, as he was about to ordain a biſhop. He was of a very fickle temper: and there is ſtill extant of him, a part of a diſcourſe which he held on the incarnation of the word of God.

EUDOXUS, of Cnidus, a city of Caria in Aſia Minor, flouriſhed about 370 years before Chriſt; and was ſo ſkilful, that

Cicero de divinat. ii. 42. did not ſcruple to call him the greateſt aſtronomer that had ever lived. He learnt geometry from Archytas, and afterwards travelled into Ægypt for the ſake of learning aſtronomy. There he and Plato ſtudied together, as Laërtius tells us, in vit. Eud. for the ſpace of thirteen years; and then came to Athens, fraught with all ſorts of knowledge, which they had imbibed from the mouths of the prieſts. Here Eudoxus opened a ſchool; which he ſupported with ſo much glory and renown, that even Plato, though his friend, is ſaid to have envied him. Petronius tells us, that he ſpent the latter part of his life upon the top of a very high mountain, for the ſake of contemplating the ſtars and the heavens with more convenience and leſs interruption: and we learn from Strabo, Geograph. lib. ii. that there were ſome remains of his obſervatory, at Cnidus, to be ſeen even in his time. He died in his 53d year.

EVELYN (JOHN), a great philoſopher, a worthy patriot, and a learned writer in the xviith century. He was deſcended from a very antient and honourable family, as appears from ſeveral authentic vouchers, a branch of which, at the time of his birth, was ſettled in the county of Surrey, though it flouriſhed originally in the county of Salop, at a place which is ſtill called Evelyn. George Evelyn, eſq. purchaſed the eſtate of the family at Wotton in the reign of queen Elizabeth, and had, by two wives, ſixteen ſons and eight daughters; he departed this life May 30, 1603, in the 73d year of his age, leaving his eſtate at Wotton to Richard Evelyn, eſq. his youngeſt and only ſurviving ſon by his ſecond wife. This Richard Evelyn, eſq. married Eleanor, daughter and heireſs of John Standfield of Lewes, in the county of Suſſex, eſq. and was a perſon of great worth and virtue. He had, by the lady before mentioned, three ſons, viz. George, John, and Richard: of the ſecond of theſe, John, we are to ſpeak in this article. He was born, October 31, 1620, at his father's ſeat at Wotton, and was very carefully educated in his tender years, receiving the firſt elements of his learning at the free-ſchool at Lewes in Suſſex, whence he removed, in 1637, to Baliol-college, Oxford, where, as a gentleman commoner, he remained till the breaking out of the civil war, when he repaired to Oxford, and obtained leave from king Charles I, under his own hand, to travel beyond the ſeas for his improvement. In the ſpring of 1644 he left England, in order to make the tour of Europe, which he performed very ſucceſsfully, making it his buſineſs to enquire carefully into the ſtate of the ſciences, and the improvements made in all uſeful arts, wherever he came; concerning which he made very large and valuable collections, the contents of which he moſt generouſly communicated to all ſuch as applied to him for information. He ſpent ſome time at Rome; and having an opportunity there to learn the true ſentiments of the

papiſts upon the cutting off archbiſhop Laud's head, he thought himſelf obliged, in juſtice to that prelate's memory, to give an atteſtation of their various opinions under his own hand. The difference of the characters given of Laud at Rome may be accounted for by ſuppoſing that the engliſh fathers, with whom Mr. Evelyn converſed, might treat the archbiſhop as an enemy, and others might conſider him as a friend. They who ſuppoſed that Laud's zeal for ſhow and ceremonies and the hierarchy would approximate the church of England to popery, would ſpeak well of him; while they who might ſuſpect that Laud would ſtop ſhort, and make the archbiſhop of Canterbury ſomething like a patriarch, would ſpeak ill of him. But, after all, how is it poſſible to gather the real opinions of popiſh prieſts from the converſations which they might chooſe to hold with young proteſtants? He viſited likewiſe other parts of Italy for the ſake of improving himſelf in architecture, painting, the knowledge of antiquities, medals, and other branches of polite literature, and, at the ſame time, left nothing unexamined, that could contribute to the perfect underſtanding of natural philoſophy, to which, beyond all other ſciences, he was paſſionately addicted. We have an inſtance of his care and induſtry in this reſpect, preſerved by one of the greateſt and moſt intelligent philoſophers of this or any other country, the hon. Robert Boyle. In 1647 Mr. Evelyn came to Paris, where, being recommended to ſir Richard Browne, bart. the king's miniſter there, he made his addreſſes to his only daughter, Mary, whom he not long after married, and in her right became poſſeſſed of Sayes-court near Deptford, in Kent, where he reſided after his return to England, which was about the year 1651. He had before that time recommended himſelf to the notice of the learned world, by publiſhing ſeveral treatiſes, which were extremely well received; and the leiſure he had in his retreat at Sayes-court, after his return, put it in his power to add quickly to their number. Theſe were for the moſt part tranſlations, either from the learned or modern languages; for he was perfectly verſed in both, without any unreaſonable prepoſſeſſions in favour of antiquity, or prejudice againſt it. Such kind of labours, when well executed, are very juſtly eſteemed, and are without queſtion highly ſerviceable, as well in propagating uſeful knowledge, as in the improvement of our ſtyle, of which Mr. Evelyn was a great maſter, as theſe treatiſes, if he had left none beſides, might ſufficiently demonſtrate. As ſeveral of them were printed before the author's return to England, and others without his name; ſo we muſt depend upon the general opinion of the world, and the authority of Mr. Wood, for their being his: yet there is no great reaſon to ſuſpect any miſtake, ſince the account of them was publiſhed in his life-time; and therefore Mr. Evelyn had an

opportunity

opportunity of ſetting the world right, if any error had been committed of conſequence enough to have merited his notice. 1. Of liberty and ſervitude, 1649, 12mo. This was a tranſlation, and in all probability the firſt eſſay of our author's pen. 2. A character of England as it was lately preſented in a letter to a nobleman of France, with reflections upon Gallus Caſtratus, 1651, 16to. The third edition of this book appeared in 1659: at preſent it is very ſcarce. 3. The ſtate of France, London, 1652. 8vo. 4. An eſſay on the firſt book of Titus Lucretius Carus, de rerum natura, interpreted, and made into engliſh verſe, by J. Evelyn, eſq. London, 1656. 8vo. The frontiſpiece to this book was deſigned by his lady, Mary Evelyn. There is a copy of verſes by Edmund Waller, eſq. of Beaconsfield, prefixed and directed to his worthy friend Mr. Evelyn. 5. The french gardener, inſtructing how to cultivate all ſorts of fruit-trees and herbs for the garden, together with directions to dry and conſerve them in their natural, &c. Lond. 1658, in 12mo. and ſeveral times after. In moſt of the editions is added, The engliſh vineyard vindicated, by John Roſe, gardener to his majeſty king Charles II, with a tract of the making and ordering of wines in France. The third edition of this french gardener, which came out in 1676, was illuſtrated with ſculptures. 6. The golden book of St. Chryſoſtom, concerning the education of children. Lond. 1659, 12mo.

The ſituation of public affairs induced him to conſider that privacy with which he lived at Sayes-court as a very great bleſſing; and ſo fond was he of this rural retreat, that he was very deſirous of making it his ſettled courſe of life, though but a young man, with a conſiderable fortune, and extremely admired and courted by all his acquaintance. This ſtudious diſpoſition, together with his diſguſt of the world, occaſioned by that ſtrange ſcene of violence and confuſion that was then acted upon the public ſtage, was ſo ſtrong, that he actually propoſed to the honourable Mr. Robert Boyle, the raiſing of a kind of college for the reception of perſons of the ſame turn of mind, where they might enjoy the pleaſure of agreeable ſociety, and at the ſame time paſs their days without care or interuption. His ſcheme for ſuch an eſtabliſhment is equally entertaining and curious; it diſplays the active mind of Mr. Evelyn, and indicates the manners of the philoſophers of that time, who directed their views to large and noble projects. But, if ſuch an inſtitution had ever been formed, it would, in all likelihood, have gradually departed from its principles. The plan, on the whole, is too viſionary to have ſtood the colliſion of human paſſions and human events. But, when a proſpect appeared of better times, it occaſioned ſome change in his ſentiments; and, upon an attempt being made to damp the deſires of the people for the

king's return, he drew his pen in that critical ſeaſon in defence of his majeſty's character, which, at ſuch a juncture, was both an acceptable and a very important ſervice. The conduct of Mr. Evelyn in this critical year, 1659, which was in truth the moſt active in his whole life, is hardly taken notice of by any of thoſe who have undertaken to preſerve his memoirs, and therefore we will endeavour to give the reader as much light into it as poſſible. After the death of Oliver and the depoſition of Richard Cromwell, there were many of the commanders in the army that ſhewed an inclination to reconcile themſelves to the king; which diſpoſition of theirs was very much encouraged by ſuch as had his majeſty's intereſt truly at heart. Amongſt theſe, Mr. Evelyn had a particular eye upon colonel Herbert Morley, an old experienced officer in the parliament army, who had two ſtout regiments entirely at his devotion, was very much eſteemed by his party, and had the general reputation of being a perſon of probity and honour. It was a very dangerous ſtep, as things then ſtood, to make any advances to one in his ſituation; yet Mr. Evelyn, conſidering how much it might be in that gentleman's power to facilitate the king's return, fairly ventured his life, by adviſing the colonel freely to make his peace with, and enter into the ſervice of, the king. The colonel, as might well be expected, acted coldly and cautiouſly at firſt, but at laſt accepted Mr. Evelyn's offer, and deſired him to make uſe of his intereſt to procure a pardon for himſelf, and ſome of his relations and friends whom he named, promiſing in return to give all the aſſiſtance in his power to the royal cauſe. At the ſame time that Mr. Evelyn carried on this dangerous intercourſe with colonel Morley, he formed a reſolution of publiſhing ſomething that might take off the edge of that inveteracy, expreſſed by thoſe who had been deepeſt in the parliament's intereſt, againſt ſuch as had always adhered to the king; and with this view he wrote a ſmall treatiſe which had the deſired effect, and was ſo generally well received that it ran through three impreſſions that year. The title of this piece was, 7. An apology for the royal party, written in a letter to a perſon of the late counci of ſtate; with a touch at the pretended plea of the army. Lond. 1659, in two ſheets in 4to.

But, while Mr. Evelyn and other gentlemen of his ſentiments were thus employed, thoſe of the contrary party were not idle; and, amongſt theſe, one Marchamont Needham, who firſt wrote with great bitterneſs for the king againſt the parliament, and afterwards with equal acrimony for the parliament againſt the king, was induced to pen that piece mentioned in the text, which was deſervedly reckoned one of the moſt artful and dangerous contrivances for impeding that healing ſpirit that began now to ſpread itſelf through the nation, and with that view was handed

to the preſs by Praiſegod Barebone, one of the fierceſt zealots in thoſe times, the title of which, at large, runs thus: News from Bruſſels, in a letter from a near attendant on his majeſty's perſon, to a perſon of honour here, dated March 10th, 1659. The deſign of this pretended letter was to repreſent the character of king Charles II in as bad a light as poſſible, in order to deſtroy the favourable impreſſions that many had received of his natural inclination to mildneſs and clemency. All the king's friends were extremely alarmed at this attempt, and ſaw plainly that it would be attended with moſt pernicious conſequences; but Mr. Evelyn, who had as quick a foreſight as any of them, reſolved to loſe no time in furniſhing an antidote againſt this poiſon, and with great diligence and dexterity ſent abroad in a week's time a complete anſwer, which bore the following title: 8. The late news or meſſage from Bruſſels unmaſked. Lond. 1659, 4to. This was certainly a very ſeaſonable and very important ſervice, which for his own ſafety our author managed with ſuch ſecrecy, that hardly any body knew from whom this pamphlet came. But how much ſoever he had reaſon to be pleaſed with the ſucceſs of his pen upon this occaſion, he could not help being extremely mortified at the change he perceived in his friend colonel Morley's behaviour, who on a ſudden grew very ſilent and reſerved, and at length plainly avoided any private converſation with Mr. Evelyn. In this ſituation our author had the courage to write him an expoſtulatory letter, which was in effect putting his life into his hands, and yet even this failed of procuring him the ſatisfaction he expected. However, he felt no inconvenience from it; for, this alteration in colonel Morley's countenance towards him was not at all the effects of any change in his diſpoſition, but aroſe from his having entered into new engagements for the king's ſervice with ſir Anthony Aſhley Cooper and general Monk, who had tied him down to ſuch abſolute ſecrecy that he was not able at that juncture to give Mr. Evelyn any hint that might make him eaſy; but by degrees theſe clouds were diſpelled, and he ſaw plainly enough, from the colonel's public behaviour, that he had no reaſon to apprehend any miſchief from the confidence he had repoſed in him.

Immediately after the king's return, Mr. Evelyn was introduced to, and graciouſly received by, him; nor was it long before he received a very ſingular mark of the king's eſteem and confidence. It happened thus: there had many troubles and diſputes fallen out between the ambaſſadors of the crowns of France and Spain, for precedence in the courts of foreign princes, and amongſt theſe there was none more remarkable than that upon Tower-hill, on the landing of an ambaſſador from Sweden, September 30, 1660, which was ſo premeditated a buſineſs on both ſides, that the king, foreſeeing it would come to a quarrel, and being

willing to carry himſelf with indifference towards both, which could not be otherwiſe done than leaving them at liberty to take what methods they thought proper for ſupporting their reſpective pretences, but to ſhew at the ſame time his concern for the public tranquillity, orders were given for a ſtrict guard to be kept upon the place, and all his majeſty's ſubjects were enjoined not to intermeddle, or take part with either ſide; and the king was farther pleaſed to command, that Mr. Evelyn ſhould, after diligent enquiry made, draw up and preſent him a diſtinct narrative of the whole affair, which he accordingly did, and it is a very curious and remarkable piece. Our author began now to enter into the active ſcenes of life, but yet without bidding adieu entirely to his ſtudies. On the contrary, he publiſhed, in the ſpace of a few months, ſeveral learned treatiſes upon different ſubjects, which met with great applauſe; the rather becauſe the author expreſſed in ſome of them his intention to proſecute more largely ſeveral philoſophical ſubjects, in a manner that might render them conducive to the benefit of ſociety; and of his capacity for performing theſe promiſes, ſome of theſe pieces were inſtances ſufficient to ſatisfy every intelligent reader, as well as to juſtify the character he had already acquired, of being at once an able and agreeable writer. It is certain that very few authors who have written in our language deſerve this character ſo well as Mr. Evelyn, who, though he was acquainted with moſt ſciences, and wrote upon many different ſubjects, yet was very far, indeed the fartheſt of moſt men of his time, from being a ſuperficial writer. He had genius, he had taſte, he had learning, and he knew how to give all theſe a proper place in his works, ſo as never to paſs for a pedant, even with ſuch as were leaſt in love with literature, and to be juſtly eſteemed a polite author by thoſe who knew it beſt. His performances during this year, except one, were but light and trivial in compariſon of thoſe that he afterwards ſent abroad: but it is neceſſary, however, that the reader, who will expect a large account of thoſe, ſhould take notice of theſe likewiſe. 9. A panegyric at his majeſty king Charles II his coronation; Lond. 1661, fol. 10. Inſtructions concerning the erecting of a library, written by Gabriel Naudé, publiſhed in engliſh, with ſome improvements, by John Evelyn, eſq. Lond. 1661, 8vo. 11. Fumifugium; or the inconveniences of the air and the ſmoke of London diſſipated; together with ſome remedies humbly propoſed, by John Evelyn; London, 1661, 4to, in five ſheets, addreſſed to the king and parliament, and publiſhed by his majeſty's expreſs command. 12. Tyrannus; or the Mode; in a diſcourſe of ſumptuary laws; Lond. 1661, 8vo. About the cloſe of the year 1662, when the king erected and eſtabliſhed the royal ſociety, John Evelyn, eſq. was appointed one of the firſt fellows and counſel. He had given

a proof,

a proof, the ſame year, how well he deſerved that diſtinction, by a ſmall but excellent work of his, intituled Sculptura, of which, as it is now become very ſcarce, we will here give ſome account, as it has always been looked upon as a very great curioſity, from the time of its publication to this day; the title at large runs thus. 13. "Sculptura; or the hiſtory and art of chalcography and engraving in copper, with an ample enumeration of the moſt renowned maſters and their works; to which is annexed, a new manner of engraving or mezzo-tinto, communicated by his highneſs prince Rupert to the author of this treatiſe;" Lond. 1662, 8vo. In the dedication to Mr. Robert Boyle, dated at Sayes-court, April 5th, 1662, he obſerves, that he wrote this treatiſe at the reiterated inſtance of that gentleman. The firſt chapter treats of ſculpture, how derived and diſtinguiſhed, with the ſtyles and inſtruments belonging to it. The ſecond, of the original of ſculpture in general. In this chapter our author obſerves, that letters, and conſequently ſculpture, were long before the flood, Suidas aſcribing both letters and all the reſt of the ſciences to Adam. After the flood, as he ſuppoſes, there were but few who make any conſiderable queſtion, that it might not be propagated by Noah to his poſterity, though ſome admit of none before Moſes. The third chapter treats of the reputation and progreſs of ſculpture among the Greeks and Romans down to the middle ages, with a diſcuſſion of ſome pretenſions to the invention of copper cuts and their impreſſions. The fourth, of the invention and progreſs of chalcography in particular, together with an ample enumeration of the moſt renowned maſters and their works. The fifth, of drawing and deſign previous to the art of chalcography, and of the uſe of pictures in order to the education of children. In this chapter our author, in honour of the art upon which he writes, diſcourſes thus: "It was in the former chapter that we made rehearſal of the moſt renowned gravers and their works, not that we had no more to add to that number, but becauſe we would not mingle theſe illuſtrious names and qualities there, which we purpoſely reſerved for the crown of this diſcourſe. We did, therefore, forbear to mention what his highneſs prince Rupert's own hands have contributed to the dignity of that art, performing things in graving, of which ſome enrich our collection, comparable to the greateſt maſters; ſuch a ſpirit and addreſs there appears in all that he touches, and eſpecially in that of the mezzotinto, of which we ſhall ſpeak hereafter more at large, having firſt enumerated thoſe incomparable gravings of that his new and inimitable ſtyle, in both the great and little decollations of St. John the Baptiſt, the ſoldier holding a ſpear and leaning his hand on a ſhield, the two Mary Magdalens, the old man's head, that of Titian, &c; after the ſame Titian, Georgion, and others. We have alſo ſeen a

plate

plate etched by the preſent french king, and other great perſons; the right honourable the earl of Sandwich, ſometimes, as we are told, diverting himſelf with the burine, and herein imitating thoſe antient and renowned heroes, whoſe names are loud in the trumpet of fame, for their ſkill and particular affection to theſe arts. For ſuch of old were Lucius Manilius, and Fabius, noble Romans, Pacuvius, the tragic poet, nephew to Ennius. Socrates, the wiſeſt of men, and Plato himſelf, Metrodorus and Pyrrhus the philoſopher, did both deſign and paint; and ſo did Valentinian, Adrian, and Severus, emperors, ſo as the great Paulus Æmilius eſteemed it of ſuch high importance, that he would needs have his ſon to be inſtructed in it, as in one of the moſt worthy and excellent accompliſhments belonging to a prince. For the art of graving, Quintilian likewiſe celebrates Euphranor, a polite and rarely endowed perſon; and Pliny, in that chapter where he treats of the ſame art, obſerves, that there was never any one famous in it, but who was by birth or education a gentleman. Therefore he and Galen, in their recenſion of the liberal arts, mention that of graving, in particular, amongſt the moſt permanent; and, in the ſame catalogue, number it with rhetoric, geometry, logic, aſtronomy, yea, grammar itſelf, becauſe there is in theſe arts, ſay they, more of fancy and invention than ſtrength of hand, more of the ſpirit than of the body. Hence Ariſtotle informs us, that the Grecians did univerſally inſtitute their children in the art of painting and drawing, for an œconomique reaſon there ſignified, as well as to produce proportions in the mind. Varro makes it part of the ladies' education, that they might have the better ſkill in the works of embroidery, &c. and for this cauſe is his daughter Martia celebrated among thoſe of her fair ſex. We have already mentioned the learned Anna Schurman; but the princeſs Louiſa has done wonders of this kind, and is famous throughout Europe for the many pieces which enrich our cabinets, examples ſufficient to vindicate its dignity, and the value that has been ſet upon it, ſince both emperors, kings and philoſophers, the great and the wiſe, have not diſdained to cultivate and cheriſh this honourable quality of old, ſo nobly reputed, that amongſt the Greeks a ſlave might not be taught it. How paſſionately does Pereſkius, that admirable and univerſal genius, deplore his want of dexterity in this art! Baptiſta Alberti, Aldus Pomponius, Guaricus Durer, and Rubens, were politely learned and knowing men, and it is hardly to be imagined of how great uſe and conducible a competent addreſs in this art of drawing and deſigning is to the ſeveral advantages which occur, and eſpecially to the more noble mathematical ſciences, as we have already inſtanced in the lunary works of Hevelius, and are no leſs obliged to celebrate ſome of our own countrymen famous for their dexterity

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in this incomparable art. Such was that Blagrave, who himſelf cut thoſe diagrams in his Mathematical Jewel; and ſuch at preſent is that rare and early prodigy of univerſal ſcience, Dr. Chr. Wren, our worthy and accompliſhed friend. For, if the ſtudy of eloquence and rhetoric were cultivated by the greateſt geniuſes and heroic perſons which the world has produced, and that, by the ſuffrage of the moſt knowing, to be a perfect orator a man ought to be univerſally inſtructed, a quality ſo becoming and uſeful ſhould never be neglected." In the ſixth chapter he diſcourſes of the new way of engraving or mezzotinto, invented and communicated by prince Rupert; and he therein obſerves, "that his highneſs did indulge him the liberty of publiſhing the whole manner and addreſs of this new way of engraving; but when I had well conſidered it, ſays he (ſo much having been already expreſſed, which may ſuffice to give the hint to all ingenious perſons how it is to be performed), I did not think it neceſſary that an art ſo curious, and as yet ſo little vulgar, and which indeed does not ſucceed where the workman is not an accompliſhed deſigner, and has a competent talent in painting likewiſe, was to be proſtituted at ſo cheap a rate as the more naked deſcribing of it here would too ſoon have expoſed it to. Upon theſe conſiderations, then, it is, that we leave it thus enigmatical; and yet that this may appear no diſingenuous rhodomontade in me, or invidious excuſe, I profeſs myſelf to be always moſt ready *ſub ſigillo*, and by his highneſs's permiſſion, to gratify any curious and worthy perſon with as full and perfect a demonſtration of the entire art as my talent and addreſs will reach to, if what I am now preparing to be reſerved in the archives of the royal ſociety concerning it be not ſufficiently inſtructive." There came, however, into the hands of the communicative and learned Richard Middleton Maſſey, M. D. and F. R. S. the original manuſcript, written by Mr. Evelyn, and deſigned for the royal ſociety, intituled, "Prince Rupert's new way of engraving, communicated by his highneſs to Mr. Evelyn;" in the margin of which is this note: "This I prepared to be regiſtered in the royal ſociety, but I have not yet given it in, ſo as it ſtill continues a ſecret." In this manuſcript he firſt deſcribes the two inſtruments employed in this new manner of engraving, viz. the hatcher and the ſtyle, and then proceeds to explain the method of uſing them. He concludes with the following words: "This invention, or new manner of chalcography, was the reſult of chance, and improved by a german ſoldier, who, eſpying ſome ſcrape on the barrel of his muſket, and being of an ingenious ſpirit, refined upon it, till it produced the effects you have ſeen, and which indeed is, for the delicacy thereof, much ſuperior to any invention extant of this art, for the imitation of thoſe maſterly drawings, and, as the Italians call it, that *morbidezza*

bidezza expreſſed in the beſt of their [illegible]. I have had the honour to be the firſt of the engliſh to whom it has been yet communicated, and by a ſpecial indulgence of his highneſs, who with his own hands was pleaſed to direct me with permiſſion to publiſh it to the world: but I have eſteemed it a thing ſo curious, that I thought it would be to profane it, before I had firſt offered it to this illuſtrious ſociety. There is another way of engraving by rowelling a plate with an inſtrument, made like that which our ſcriveners and clerks uſe to direct their rulers by on parchment, only the points are thicker ſet into the rowel. And when the plate is ſufficiently freckled with the frequent reciprocation of it, upon the poliſhed ſurface, ſo as to render the ground dark enough, it is to be abated with the ſtyle, and treated as we have already deſcribed. Of this ſort I have ſeen a head of the queen Chriſtina, graved, if I miſtake not, as big as the life, but not comparable to the mezzotinto of prince Rupert, ſo deſervedly celebrated by

J. EVELYN."

A ſecond edition of the Sculptura was publiſhed in 1755, containing ſome corrections and additions taken from the margin of the author's printed copy; an etching of his head by Mr. Worlidge; an exact copy of the mezzotinto done by prince Rupert, by Mr. Houſton; a tranſlation of all the greek and latin paſſages; and memoirs of Mr. Evelyn's life. The work had become very ſcarce; being chiefly confined to the libraries of the moſt curious among the learned. Mr. Walpole has ſpoken of it in terms of reſpect—Catal. of Engravers, p. 82.

Upon the firſt appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commiſſioners to take care of the ſick and wounded. This was in November 1664, and Mr. Evelyn was one of the number, having all the ports between Dover and Portſmouth in his diſtrict; and ſir Thomas Clifford, who was afterwards a peer, and lord high treaſurer of England, was another of thoſe commiſſioners. We find theſe particulars in a letter from our author to Mr. Boyle, in which he expreſſes how great a ſatisfaction it would have been to have had that worthy and charitable perſon for his colleague. His literary labours within the compaſs of this year were not only as great, but even greater than in any of thoſe preceding, which aroſe from the deſire the author had to ſupport the credit of the royal ſociety, and to convince the world that philoſophy was not barely an amuſement to take up the time of melancholy and contemplative perſons, but a high and uſeful ſcience, worthy the attention of men of the greateſt parts, and capable of contributing in a ſupreme degree to the welfare of the nation. In this noble deſign, as never any man engaged with a better will, or proſecuted his intentions with greater diligence, ſo it may be truly ſaid, that never any advocate for philoſophy employed

ployed his talents with greater ſucceſs. He exerted them alſo in the defence, and for the improvement, of the public taſte in architecture and painting, with equal vigour and with equal applauſe. The ſame praiſes that were beſtowed upon him then have been continued in reſpect to his works from the gratitude of poſterity; nor are his learned efforts in behalf of ſcience and the polite arts, leſs reliſhed now, than at the time of their firſt appearance; a reward, which, though it may have been deſerved by many, has, however, been received by few, at leaſt with the ſame degree with our author, and is therefore an inconteſtable proof of his merit.

The digeſting the numerous works of this elegant and excellent writer in their natural order is a work of no ſmall pains, as thoſe who have given the world his memoirs heretofore were very ſenſible, and for that reaſon never attempted it: yet that is not the cauſe of our mentioning it here, but a conſideration of quite a different nature, which is, that we may not be blamed for any deficiency or miſtake into which we may happen to fall, through want of proper guides, in ſpite of all the care that we could poſſibly take; and, having premiſed this, we will proceed in our catalogue: 15. Sylva; or, a diſcourſe of Foreſt-trees, and the propagation of timber in his majeſty's dominions; as it was delivered in the royal ſociety the 15th of October 1662, upon occaſion of certain queries propounded to that illuſtrious aſſembly by the honourable the principal officers and commiſſioners of the navy. To which is annexed, "Pomona, or, an appendix concerning fruit-trees, in relation to cider, the making and ſeveral ways of ordering it: publiſhed by expreſs order of the royal ſociety. By John Evelyn, eſq. fellow of the royal ſociety; Lond. 1664, fol." The bare hiſtory of the editions of this moſt valuable work, the contents of which are too well known to ſtand in need of any account to be given of them here, would be ſufficient to employ all the room that we have to ſpare. It was written by the command, it was publiſhed in virtue of an order, of the royal ſociety, ſigned by the lord viſcount Brouncker, their preſident, and dedicated to the king. The ſecond edition of it was publiſhed in 1669, with a new dedication to king Charles II, dated from Sayes-court, Aug. 24; the firſt paragraph of which is ſo remarkable as to deſerve, in a great degree, the reader's notice. "Sir, This ſecond edition of Sylva, after more than a thouſand copies had been bought up and diſperſed of the firſt impreſſion, in much leſs than two years ſpace (which booksellers aſſure us is a very extraordinary thing in volumes of this bulk), comes now again to pay its homage to your ſerene majeſty, to whoſe auſpices alone it owes the favourable acceptance which it has received in the world. But it is not that alone which it preſumes to tell your majeſty,

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but to acquaint you, that it has been the ſole occaſion for furniſhing your almoſt exhauſted dominions with more, I dare ſay, than two millions of timber-trees, beſides infinite others, which have been propagated within the three nations at the inſtigation and by the direction of this work; and that the author of it is able, if need require, to make it out by a competent volume of letters and acknowledgments, which are come to his hands, from ſeveral perſons of the moſt eminent quality, many of them illuſtrious, and divers of them unknown to him, in juſtification of what he aſſerts; which he the rather preſerves with the more care, becauſe they are teſtimonials from ſo many honourable perſons of the benefit they have received from the endeavours of the royal ſociety, which now-a-days paſſes through ſo many cenſures; but ſhe has yet your majeſty for her founder and patron, and is therefore the leſs concerned, ſince no man of worth can lightly ſpeak ill of an aſſembly, which your majeſty has thought fit to dignify by ſo ſignal a relation to it." The third edition, with great additions and improvements, was publiſhed in 1679. The fourth edition in 1705, in which the diſcourſe to the reader is very much enlarged, and every chapter of the work very conſiderably augmented. There was a fifth edition, with all the leſſer pieces of our author relating to agriculture and gardening, annexed, in 1729, all in folio; nor is there any reaſon to doubt its farther ſucceſs. Mr. Evelyn's Sylva is a capital performance, and juſtly entitles his memory to be held in eſteem. It was a very extraordinary circumſtance, that before it came to a ſecond edition, it ſhould have been the occaſion of furniſhing the britiſh dominions with more than two millions of timber-trees, beſides an infinite number of others. A new edition of the Sylva was publiſhed in 1776, by Dr. Andrew Hunter, of York, a gentleman eminently qualified for the undertaking. Under the care of this gentleman the work appeared with every poſſible advantage; for, not to mention the large handſome quarto page, and the neat letter on which it is printed, or the life of the author, taken from the Biographical Dictionary, it is enriched by the judicious editor with ample and copious notes, and adorned with a ſet of fine engravings. A head of Mr. Evelyn is prefixed, drawn and engraved by Bartolozzi. Dr. Hunter's edition of the Sylva is the ſixth. The ſecond appeared in 1669; and the third in 1679, with great additions and improvements. The editions of 1704 and of 1729, are in as corrupted a ſtate as almoſt any book in the engliſh language. 16. A parallel of the antient architecture with the modern, in a collection of ten principal authors who have written upon the five orders, viz. Palladio and Scammozzi, Serlio and Vignola; D. Barbaro and Cataneo; L. B. Alberti and Viola, Bullant and De Lorme; compared with one another. The three greek orders, doric, ionic, and corinthian, compriſe the

the firſt part of this treatiſe, and the two latin, tuſcan and compoſite, the latter; written in french by Roland Freart, ſieur de Chambray; made engliſh for the benefit of builders; to which is added, an account of architects and architecture, in an hiſtorical and etymological explanation of certain terms, particularly affected by architects; with Leon Baptiſta Alberti's treatiſe of ſtatues. By John Evelyn, eſq. fellow of the royal ſociety; London, 1664, folio. This work, as well as the former, is dedicated to king Charles II; and the dedication dated from Sayes-court, Auguſt 20th. We will take the liberty of quoting ſome lines from it, not for the ſake of panegyric, though in that no writer excelled our author; but upon the ſcore of the facts that are mentioned therein, which there is a probability might not otherwiſe fall in our readers' way. After an apology for prefixing his royal name to a tranſlation, our author proceeds thus: "I know none, indeed, to whom I could more aptly inſcribe a diſcourſe of building, than to ſo royal a builder, whoſe auguſt attempts have already given ſo great a ſplendour to our imperial city, and ſo illuſtrious an example to the nation! It is from this contemplation, ſir, that after I had, by the commands of the royal ſociety, endeavoured the improvement of timber and the planting of trees, I have advanced to that of building, as its proper and mutual conſequent, not with a preſumption to incite or inſtruct your majeſty, which were a vanity unpardonable, but, by it, to take occaſion of celebrating your majeſty's great example, who uſe your empire and authority ſo worthily, as fortune ſeems to have conſulted her reaſon, when ſhe poured her favours upon you; ſo as I never caſt my eyes on that generous deſignation in the epigram, *Ut donem paſtor & ædificem*, without immediate reflection on your majeſty, who ſeem only to value thoſe royal advantages you have above others, that you may oblige, and that you may build. And certainly, ſir, your majeſty has conſulted the nobleſt way of eſtabliſhing your greatneſs, and of perpetuating your memory, ſince, while ſtones can preſerve inſcriptions, your name will be famous to poſterity; and, when thoſe materials fail, the benefits that are engraven in our hearts will outlaſt thoſe of marble. It will be no paradox, but a truth, to affirm, that your majeſty has already built and repaired more in three or four years, notwithſtanding the difficulties and the neceſſity of an extraordinary œconomy for the public concernment, than all your enemies have deſtroyed in twenty, nay than all your majeſty's predeceſſors have advanced in an hundred, as I could eaſily make out, not only by what your majeſty has ſo magnificently deſigned and carried on at that your antient honour of Greenwich, under the conduct of your moſt induſtrious and worthy ſurveyor, but in thoſe ſplendid apartments and other uſeful reformations for ſecurity and delight

about your majeſty's palace at Whitehall; the chargeable covering firſt, then paving and reformation of Weſtminſter-hall; care and preparation for rebuilding St. Paul's, by the impiety and iniquity of the late confuſions almoſt dilapidated; what her majeſty the queen-mother has added to her palace at Somerſet-houſe, in a ſtructure becoming her royal grandeur, and the due veneration of all your majeſty's ſubjects, for the honour ſhe has done both this your native city, and the whole nation. Nor may I here omit, what I ſo much deſire to tranſmit to poſterity, thoſe noble and profitable amœnities of your majeſty's plantations, wherein you moſt reſemble the divine architect, becauſe your majeſty has propoſed in it ſuch a pattern to your ſubjects, as merit their imitation and profoundeſt acknowledgments, in one of the moſt worthy and kingly improvements that nature is capable of. I know not what they talk of former ages, and of the now contemporary princes with your majeſty, theſe things are viſible: and ſhould I here deſcend to more particulars, which yet were not foreign to the ſubject of this diſcourſe, I would provoke the whole world to produce me an example parallel with your majeſty, for your exact judgment and marvellous ability in all that belongs to the naval architecture, both as to its proper terms and more ſolid uſe, in which your majeſty is maſter of one of the moſt noble and profitable arts that can be wiſhed, in a prince to whom God has deſigned the dominion of the ocean, which renders your majeſty's empire univerſal; where, by exerciſing your royal talent and knowledge that way, you can bring even the antipodes to meet, and the poles to kiſs each other; for ſo likewiſe, not in a metaphorical but natural ſenſe, your equal and prudent government of this nation has made it good, whilſt your majeſty has ſo proſperouſly guided this giddy bark, through ſuch a ſtorm, as no hand, ſave your majeſty's, could touch the helm, but at the price of their temerity." There is alſo another dedication to ſir John Denham, knight of the bath, ſuperintendant and ſurveyor of all his majeſty's buildings and works, in which there are ſeveral matters of fact worth knowing, as indeed there are in all Mr. Evelyn's dedications; for, though no man was naturally more civil, or more capable of making a compliment handſomely, yet his merit was always conſpicuous in his good manners; and he never thought that the ſwelling ſound of a well-turned period could atone for want of ſenſe. It appears from the dedication of the ſecond edition of the Sylva to king Charles II, that there was a ſecond edition of this work alſo in the ſame year, viz. 1669, as there was a third in 1697, which was the laſt in the author's life-time, and therefore the laſt that we are obliged to mention. In this third edition, which is very much improved, "the account of Architects and Architecture," which is an original work of Mr. Evelyn's, and a moſt excellent

one of its kind, is dedicated to ſir Chriſtopher Wren, ſurveyor to his majeſty's buildings and works; and therein occurs a paſſage that concerns the perſonal hiſtory of our author ſo much, that it would be unpardonable to omit it. Having ſaid in the firſt paragraph, that, if the whole art of building were loſt, it might be found again in the noble works of that great architect, which, though a very high, is no unjuſt compliment, more eſpecially, continues our author, St. Paul's church and the Monument; he then adds, "I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as frequently I do, the ſad and deplorable condition it was in, when, after it had been made a ſtable of horſes and a den of thieves, you, with other gentlemen and myſelf, were, by the late king Charles, named commiſſioners to ſurvey the dilapidations, and to make report to his majeſty, in order to a ſpeedy ſeparation. You will not, I am ſure, forget the ſtruggle we had with ſome who were for patching it up any how, ſo the ſteeple might ſtand, inſtead of new-building, which it altogether needed: when, to put an end to the conteſt, five days after (Auguſt 27, Sept. 1666), that dreadful conflagration happened, out of whoſe aſhes this phœnix is riſen, and was by providence deſigned for you. The circumſtance is too remarkable, that I could not paſs it over without notice. I will now add no more, but beg your pardon for this confidence of mine, after I have acquainted you that the parallel to which this was annexed being out of print, I was importuned by the bookſeller to add ſomething to a new impreſſion, but to which I was no way inclined; till, not long ſince, going to St. Paul's, to contemplate that auguſt pile, and the progreſs you have made, ſome of your chief workmen gratefully acknowledging the aſſiſtance it had afforded them, I took this opportunity of doing myſelf this honour." The fourth edition of this work, printed long after our author's death, viz. in 1733, was in folio, as well as the reſt; to which is added "the Elements of Architecture," by ſir Henry Wotton, and ſome other things, of which, however, hints were met with in our author's pieces. 17. Μυστηρίον τῆς Ανομίας; that is, another part of the myſtery of jeſuitiſm, or the new hereſy of the jeſuits, publicly maintained at Paris, in the college of Clermont, the twelfth of December 1661, declared to all the biſhops of France, according to the copy printed at Paris. Together with the imaginary hereſy, in three letters; with divers other particulars relating to this abominable myſtery never before publiſhed in engliſh; Lond. 1664, 8vo. This, indeed, has not our author's name to it; but that it is really his, and that he had reaſons for not owning it more publicly, appears from a letter from him to Mr. Boyle. 18. Kalendarium Hortenſe, or the gardener's almanac, directing what he is to do monthly through-

out the year, and what fruits and flowers are in prime. By John Evelyn, eſq. Lond. 1664, 8vo. The ſecond edition of this book, which ſeems to have been in folio, and bound with the Sylva and Pomona, as it was in the third edition, was dedicated to Abraham Cowley, eſq. with great compliments from our author to that excellent and worthy perſon, to whom it had been communicated before; which occaſioned Mr. Cowley's addreſſing to John Evelyn, eſq. his mixed eſſay in verſe and proſe, intituled The Garden, which has been always admired as one of the fineſt pieces that fell from the pen of that illuſtrious poet. We ſhould next inform our reader of the ſeveral editions this curious and uſeful work has gone through; but, the truth is, we have it not in our power; the editions of it being long ago out of number: the laſt (at leaſt that we know of) of which any account was kept, was the ninth; ſince that, it is ſaid in the title-page a new edition. The author made many additions as long as he lived, ſo that the beſt was that printed by way of appendix to the fourth and laſt edition of the Sylva in his life-time, which is alſo, in the fifth edition of that work, printed after his deceaſe. We have had many kalendars ſince, ſome better and ſome worſe; but it was eaſy to write after ſo fair an original, which, in method and form as well as matter, is very elegant and conciſe, and withal very plain, ſuited exactly to the capacities of thoſe for whoſe uſe it was deſigned.

As there is nothing more natural than for men of true learning to preſerve a laſting regard and affection for the academies where they firſt purſued their ſtudies, ſo Mr. Evelyn gave a noble teſtimony of his high reſpect for that of Oxford, by uſing his utmoſt intereſt with the lord Henry Howard, in order to prevail upon him to beſtow the arundelian marbles, then remaining in the garden of Arundel-houſe in the Strand, upon the univerſity, in which he happily ſucceeded, and obtained, in conſequence of it, all the reward he deſired, which was the thanks of that learned body, delivered by delegates ſpecially appointed for that purpoſe; which venerable monuments of antiquity ſtill remain at Oxford, and are now diſpoſed in ſuch a manner as contributes equally to ornament and uſe, where, while they continue to command the admiration of every intelligent ſpectator, they muſt at the ſame time perpetuate the remembrance of that zeal with which Mr. Evelyn exerted himſelf, in order to procure ſo proper as well as ſo magnificent an act of bounty, equally worthy of the moſt noble perſon by whom it was beſtowed, and of that moſt learned body upon whom it was conferred. Theſe hiſtorical marbles, brought chiefly from the iſland of Pharos, and containing the moſt antient and authentic inſcriptions relative to the ſtate of Athens, were, at an immenſe expence, purchaſed and brought into England by Thomas earl of Arundel,

to

to whom our author Mr. Evelyn was well known in Italy, and were placed in the garden of his palace without Temple-bar; they were afterwards, as the reader has ſeen, removed to Oxford, and are at preſent fixed on the outward wall of the Theatre, marked with the letter (H), to diſtinguiſh them from other antiquities of the ſame kind, and which are placed there likewiſe, that were beſtowed upon the univerſity by the learned Selden. As a farther mark of the gratitude of that learned body, a latin inſcription is placed under the arms of the noble family of Howard. The antiquity and authenticity of theſe marbles have lately been called in queſtion, in a very ingenious and learned diſſertation upon them, written by Mr. Robertſon. He has been anſwered, indeed, by Mr. Hewlett and Mr. Gough the antiquary, with what ſhadow of reaſon it is not for us to determine. The Greeks of the Archipelago will furniſh you at a reaſonable price with any inſcription, of any date and antiquity, to prove any fact you pleaſe. This was far from being the laſt favour conferred by that noble perſon, at the requeſt of Mr. Evelyn, whom he honoured with his friendſhip, in the moſt entire degree, after he arrived at the title of Norfolk; as, on the other hand, Mr. Evelyn made no other advantage of his kindneſs towards him than giving a right direction to the natural generoſity of that excellent perſon, whence flowed ſome particular marks of kindneſs to the royal ſociety, which were very gratefully accepted; and ſomething farther would have been procured, if the ſudden and unexpected death of that great and good man had not fruſtrated the ſchemes formed by our author for the ſervice of that learned ſociety, to which, from its very foundation, he was attached with a zeal, which, however warm, never felt any decay. Mr. Evelyn ſpent his time, at this juncture, in a manner as pleaſing as he could wiſh. He had great credit at court, and great reputation in the world; was one of the commiſſioners for rebuilding St. Paul's, attended the meetings of the royal ſociety with great regularity, undertook readily whatever taſks were aſſigned him, to ſupport that reputation which from their firſt inſtitution they had acquired, and which by degrees triumphed over that envy which it raiſed. He was punctual in the diſcharge of his office, as a commiſſioner of the ſick and wounded; and when he had leiſure retired to his ſeat at Sayes-court, where he carried into practice the rules he ſo judiciouſly laid down, and made his garden the entertainment and the wonder of the greateſt and moſt judicious men of thoſe times, moſt of whom were his particular friends. Yet in the midſt of his employments, both public and private, and notwithſtanding the continual pains that he beſtowed in augmenting and improving the books he had already publiſhed, he found leiſure ſufficient to undertake freſh labours of the ſame kind,

and that too without any diminution of the high character he had obtained by his former writings.

It is a point of juſtice due to the merit and memory of our author to remark, that though he wrote ſo much, and publiſhed ſo many books upon ſuch a diverſity of ſubjects, yet is there none of them that carries any mark of haſte or negligence. On the contrary, they appear all of them to have coſt much ſtudy and attention, and to perform more than is promiſed by their titles. 19. The hiſtory of the three late famous impoſtors, viz. Padre Ottomano, pretended ſon and heir to the late grand ſignior; Mahomet Bei, a pretended prince of the Ottoman family, but, in truth, a wallachian counterfeit; and Sabbatai Sevi, the ſuppoſed meſſiah of the Jews, in the year 1666; with a brief account of the ground and occaſion of the preſent war between the Turk and the Venetian: together with the cauſe of the final extirpation, deſtruction, and exile, of the Jews out of the empire of Perſia. Lond. 1668, 8vo. This piece is dedicated to Henry earl of Arlington, and the dedication is ſubſcribed J. E. and certainly, if Mr. Wood had ſeen it, he would not have ſaid as he does, "I know nothing yet to the contrary but this may be a tranſlation." The nature and value of this little piece were much better known abroad, one of the beſt received literary journals extant, Act. Eruditorum Lipſienſium, A. D. 1690, p. 605, having given, though at ſome diſtance of time, a very juſt character of it, with this very remarkable circumſtance, that the pretended Mahomet Bei was at that very juncture in the city of Leipſic. There is added, at the end of this piece, an account of the extirpation of the Jews in Perſia during the reign of Shah Abbas the ſecond, which is not ſo large or perfect as the reſt; but then the author gives a hint of this, and does not preſs any thing farther than he is ſupported by authorities. He mentions a perſon, who, the very year that the book was publiſhed, took upon him the title of brother to the famous count Serini, and that he had the misfortune to be ſhipwrecked in the weſt of England, by which he impoſed upon perſons of quality, till, by unluckily calling for drink upon the road in very audible engliſh, he diſcovered the cheat, and was obliged to renounce his new dignity to avoid bridewell. He farther remarks, with regard to Sabbatai Sevi, that he was the twenty-fifth falſe meſſiah that had attempted to impoſe upon the Jews, even according to their own account. 20. Public employment and an active life preferred to ſolitude, in a reply to a late ingenious eſſay of a contrary title; Lond. 1667, in 8vo. This was written in anſwer to a diſcourſe of ſir George Mackenzie's, preferring ſolitude to public employment, which was at the time of its publication much admired; and, as our author apprehended this might prove an encouragement to indolence and timidity,

timidity, he therefore wrote againſt it. We have in the Tranſactions of the royal ſociety a character of this, and the piece before mentioned, which follows the account given of the ſecond edition of the "Sylva," and is worthy the reader's peruſal. Philoſoph. Tranſ. No. 53. 21. An idea of the perfection of painting, demonſtrated from the principles of art, and by examples conformable to the obſervations which Pliny and Quintilian have made upon the moſt celebrated pieces of the antient painters, paralleled with ſome works of the moſt famous modern painters, Leonardo da Vinci, Raphael, Julio Romano, and N. Pouſſin. Written in french by Roland Freart, Sieur de Cambray, and rendered engliſh by J. E. eſquire, fellow of the royal ſociety;" Lond. 1668, 8vo. This tranſlation is dedicated to Henry Howard, of Norfolk, heir apparent to that dukedom; and the dedication is dated from Sayes-court, June the 24th, 1668, 8vo. This piece is now become exceeding ſcarce, and is very much admired by the lovers of painting. In the preface he obſerves, that the reader will find in this diſcourſe divers uſeful remarks, eſpecially where the author 'treats of coſtume, which we, continues he, have interpreted decorum, as the neareſt expreſſion our language would bear to it. And I was glad our author had reproved it in ſo many inſtances, becauſe it not only grows daily more licentious, but even ridiculous and intolerable. But it is hoped this may univerſally be reformed, when our modern workmen ſhall conſider, that neither the exactneſs of their deſign, nor ſkilfulneſs in colouring, has been able to defend their greateſt predeceſſors from juſt reproaches, who have been faulty in this particular. I could exemplify in many others, whom our author has omitted; and there is none but takes notice what injury it has done the fame of ſome of our beſt reputed painters, and how indecorous it is to introduce circumſtances, wholly improper to the uſages and genius of the places where our hiſtories are ſuppoſed to have been acted.' Mr. Evelyn then remarks, that this was not only the fault of Baſſano, who would be ever bringing in his wife, children, and ſervants, his dog and his cat, and very kitchen-ſtuff, after the paduan mode; but of the great Titian himſelf, Georgion, Tintoret, and the reſt; as Paulo Veroneſe is obſerved alſo to have done, in his ſtory of Pharaoh's daughter drawing Moſes out of the river, attended with a guard of Swiſſes. Malvogius likewiſe, in a picture then in the king's gallery at Whitehall, not only repreſents our firſt parents with navels upon their bellies, but has placed an artificial ſtone fountain, carved with imagery, in the midſt of his paradiſe. Nor does that excellent and learned painter, Rubens, eſcape without cenſure, not only for making moſt of his figures of the ſhapes of brawny Flemings, but for other ſphalmata and circumſtances of the like nature,

though in ſome he has acquitted himſelf to admiration, in the due obſervation of coſtume, particularly in his crucifixes, &c. Raphael Urbino was, doubtleſs, one of the firſt who reformed theſe inadvertencies; but it was more conſpicuous in his latter than in his former pieces. 'As for Michael Angelo, continues Mr. Evelyn, though I heartily conſent with our critic in reproving that almoſt idolatrous veneration of his works, who hath certainly prodigiouſly abuſed the art, not only in the table this diſcourſe arraigns him for, but ſeveral more which I have ſeen; yet I conceive he might have omitted ſome of thoſe embittered reproaches he has reviled him with, who doubtleſs was one of the greateſt maſters of his time, and, however he might ſucceed as to the decorum, was hardly exceeded for what he performed in ſculpture and the ſtatuary art by many even of the antients themſelves, and haply by none of the moderns: witneſs his Moſes, Chriſtus in Gremio, and ſeveral other figures at Rome—to ſay nothing of his talent in architecture, and the obligation the world has to his memory, for recovering many of its moſt uſeful ornaments and members out of the neglected fragments, which lay ſo long buried, and for vindicating that antique and magnificent manner of building from the trifling of Goths and barbarians.' He obſerves next, that the uſual reproach of painting has been the want of judgment in perſpective, and bringing more into hiſtory than is juſtifiable upon one aſpect, without turning the eye to each figure in particular, and multiplying the points of ſight, which is a point even monſieur Freart, for all the pains he has taken to magnify that celebrated deciſion of Paris, has failed in. For the knowing in that art eaſily perceive, that even Raphael himſelf has not ſo exactly obſerved it, ſince, inſtead of one, as monſieur Freart takes it to be, and as indeed it ought to have been, there are no leſs than four or five; as du Boſſe hath well obſerved in his treatiſe of "The converted painter," where, by the way alſo, he judiciouſly numbers amongſt the faults againſt coſtume, thoſe landſcapes, groteſque figures, &c. which we frequently find abroad eſpecially; for, in our country, we have few or none of thoſe graceful ſupplements of ſteeples painted, horizontally and vertically on the vaults and ceilings of cupolas, ſince we have no examples for it from the antients, who allowed no more than a frett to the moſt magnificent and coſtly of thoſe which they erected. But, would you know whence this univerſal caution in moſt of their works proceeded, and that the beſt of our modern painters and architects have ſucceeded better than others of that profeſſion, it muſt be conſidered, that they were learned men, good hiſtorians, and generally ſkilled in the beſt antiquities; ſuch were Raphael, and doubtleſs his ſcholar Julio; and, if Polydore arrived not to the glory of letters, he yet attained

tained to a rare habit of the antient guſto, as may be interpreted from moſt of his deſigns and paintings. Leon Baptiſt Alberti was ſkilled in all the politer parts of learning to a prodigy, and has written ſeveral curious things in the latin tongue. We know that, of later times, Rubens was a perſon univerſally learned, as may be ſeen in ſeveral latin epiſtles of his to the greateſt ſcholars of his age. And Nicholas Pouſſin, the frenchman, who is ſo much celebrated and ſo deſervedly, did, it ſeems, arrive to this by his indefatigable induſtry; 'as the preſent famous ſtatuary, Bernini, now living,' ſays Mr. Evelyn, 'has alſo done ſo univerſal a maſtery, that, not many years ſince, he is reported to have built a theatre at Rome, for the adornment whereof he not only cut the figures and painted the ſcenes, but wrote the play, and compoſed the muſic, which was all in recitativo. And I am perſuaded, that all this is not yet by far ſo much as that miracle and ornament of our age and country, Dr. Chriſtopher Wren, were able to perform, if he were ſo diſpoſed, and ſo encouraged, becauſe he is maſter of ſo many admirable advantages beyond them. I alledge theſe examples partly to incite, and partly to ſhew the dignity and vaſt comprehenſion of this rare art, and that for a man to arrive to its utmoſt perfection, he ſhould be almoſt as univerſal as the orator in Cicero, and the architect in Vitruvius. But, certainly, ſome tincture in hiſtory, the optics and anatomy, are abſolutely requiſite, and more, in the opinion of our author, than to be a ſteady deſigner, and ſkilled in the tempering and applying of colours, which, amongſt moſt of our modern workmen, go now for the only accompliſhments of a painter." He made a journey to Oxford in the ſummer of 1669, where, on the 15th of July, he was honoured with the degree of LL. D. as a mark of the gratitude of that learned body, and of the juſt ſenſe they had of the credit derived to them from his being educated at Baliol-college. It was indeed a ſingular point of Mr. Evelyn's felicity, that all the honours he obtained, and all the poſts to which he was raiſed, were the mere rewards of his merit, and beſtowed upon him without the leaſt ſolicitation. Thus, after king Charles II. had tried, with very little effect, to promote trade, according to the advice of perſons engaged therein, when they thought proper to conſtitute a particular board for that purpoſe, and named ſeveral perſons of great rank to be members of that council, he likewiſe appointed Mr. Evelyn amongſt thoſe that were recommended to that honour purely by their abilities. This preferment was ſo welcome to a perſon of his diſintereſted temper and true public ſpirit, that he thought he could not expreſs his gratitude better than by digeſting, in 22. A ſhort and plain diſcourſe, the chief heads of the hiſtory of trade and navigation, which he accordingly did, and dedi-

cated that ſmall piece to the king, which was very graciouſly received, and is allowed to contain as much matter in as ſmall a compaſs as any that was ever written upon a topic ſo copious as well as ſo important. As this promotion not only opened the means, but alſo required the employing many of his hours in the ſervice of his country, it naturally diverted him in ſome meaſure from his ſtudies; but, notwithſtanding this, when the royal ſociety found it requiſite to demand the aſſiſtance of ſome of its principal members, and to exact from them the tribute of certain diſſertations upon weighty and philoſophical ſubjects, he did not plead either his age or his avocations in excuſe, but chearfully and vigorouſly ſet about the taſk that was aſſigned him, and performed it as happily as the ſociety or himſelf could wiſh. The title of this learned diſcourſe, which will be ever eſteemed, and has been often re-printed, runs thus: 23. Terra: a philoſophical diſcourſe of earth, relating to the culture and improvement of it for vegetation, and the propagation of plants, &c. as it was preſented to the royal ſociety, April 29th, 1675. By J. Evelyn, eſq. F. R. S. Lond. 1675, fol. and 8vo. Theſe were all the preferments he met with in that reign; and, though they were none of them very conſiderable in reſpect of profit, yet they ſeem to have given him perfect content; and he was ſo eaſy in his own circumſtances, ſo good an œconomiſt, and ſo true a patriot, that while he daily ſaw freſh improvements made in every county throughout the kingdom, and the commerce of the nation continually extended, he thought himſelf perfectly happy, and never failed to expreſs his ſentiments in that reſpect with all the warmth and freedom imaginable. The ſevere winter of 1683 gave ſome interruption to his domeſtic enjoyments, the froſt committing dreadful depredations in his fine gardens at Sayes-court, of which he ſent a full and very pathetic account to the royal ſociety in the beginning of the ſucceeding ſpring.

After the acceſſion of king James, we find him, in December 1685, appointed with the lord viſcount Tiviot of the kingdom of Scotland, and colonel Robert Philips, one of the commiſſioners for executing the great office of lord privy-ſeal, in the abſence of Henry earl of Clarendon, lord lieutenant of Ireland, which he held till March 11, 1686, when the king was pleaſed to make Henry baron Arundel of Wardour lord privy-ſeal. He wrote nothing under this reign at all. After the revolution, he was treaſurer of Greenwich hoſpital, and, though he was then much in years, yet he wrote ſome and tranſlated other pieces, amongſt which we are to reckon that labour of his, which has been ſo highly commended by the beſt judges, and will do laſting honour to his country. 24. Mundus Muliebris: or, the ladies dreſſing-room unlocked, and her toilette ſpread. In burleſque. Together

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with the Fop-Dictionary, compiled for the uſe of the fair-ſex. Lond. 1690, 4to. 25. Monſieur de la Quintinye's treatiſe of Orange-Trees, with the raiſing of Melons, omitted in the french editions; made engliſh by John Evelyn, eſq. Lond. 1693. 26. Numata: a diſcourſe of medals, antient and modern; together with ſome account of heads and effigies of illuſtrious and famous perſons, in ſculps and taille douce, of whom we have no medals extant, and of the uſes to be derived from them. To which is added, a digreſſion concerning phyſiognomy. By J. Evelyn, S.R.S. Lond. 1697, folio. This work has met with ſevere treatment from the pen of Mr. Pinkerton; his account of it is as follows: "The Numiſmata, or diſcourſe of medals antient and modern, by Mr. Evelyn, was printed in 1697. The ſize is folio, and the plan and writing are likewiſe in folio. That gentleman's ſtyle is ſo very uncooth and unintelligible, that, while he wrote upon every thing, he ought to have written about the black art only; but in this work he outdoes his former outdoings; for it is impoſſible for any one to know his meaning, if he did not know it before. None of his obſervations are new, but all tacitly taken from Vico, le Pois, Patin, and Jobert. The plates of engliſh medals are of little uſe now that thoſe of Snelling have appeared. Even they would have been better underſtood had he not added explanations. There is in the britiſh muſeum a copy of this work, corrected by the author, with an original letter prefixed, complaining that the printer had utterly mangled and ſpoiled his work, ſo that it is neceſſary to give corrections. The corrections are for the worſe." Pinkerton's eſſay on medals, vol. i. pref. p. x. xi. Perhaps ſome of our readers may be diſpoſed to ſuſpect, that Mr. Pinkerton's ſatirical vein has entered into this character. The general reflection on Mr. Evelyn's ſtyle is particularly unjuſt. From his writings it is evident, that, if it did not ariſe to the ſtrict accuracy of modern compoſition, it was for the moſt part perſpicuous, flowing, and harmonious. Mr. Granger has ſpoken of our author in very different terms. "John Evelyn, the engliſh Peireſc," ſays this biographer, "was a gentleman of as univerſal knowledge as any of his time; and no man was more open and benevolent in the communication of it. He was particularly ſkilled in gardening, painting, engraving, architecture and medals, upon all which he has publiſhed treatiſes. His book on the laſt of theſe ſciences is deſervedly in eſteem; but is inferior to that of Mr. Obadiah Walker, on the ſame ſubject. His tranſlation of "An idea of the perfection of painting," written in french by Roland Freart, is become very ſcarce. His "Sculptura" was compoſed at the particular requeſt of his friend, Mr. Robert Boyle. But his great work is his "Sylva;" which was the firſt book that was publiſhed by order of the royal ſociety. The author had one of the fineſt

gardens

gardens in the kingdom, and was one of the beſt and happieſt men in it. He lived to a good but not to an uſeleſs old age; and long enjoyed the ſhade of thoſe flouriſhing trees which himſelf had planted."

We ſhall ſubjoin the admirable character which has been drawn of Mr. Evelyn by Mr. Walpole, now earl of Orford. "If Mr. Evelyn had not been an artiſt himſelf, as I think I can prove, I ſhould yet have found it difficult to deny myſelf the pleaſure of allotting him a place among the arts he loved, promoted, patronized; and it would be but juſtice to inſcribe his name with due panegyric in theſe records, as I have once or twice taken the liberty to criticiſe him: but they are trifling blemiſhes compared with his amiable virtues and beneficence; and it may be remarked, that the worſt I have ſaid of him is, that he knew more than he always communicated. It is no unwelcome ſatire to ſay, that a man's intelligence and philoſophy is inexhauſtible. I mean not to write his life, which may be found detailed in the new edition of his Sculptura, in Collins's Baronetage, in the General Dictionary, and in the New Biographical Dictionary; but, I muſt obſerve, that his life, which was extended to eighty-ſix years, was a courſe of enquiry, ſtudy, curioſity, inſtruction, and benevolence. The works of the creator, and the mimic labours of the creature, were all objects of his purſuit. He unfolded the perfection of the one, and aſſiſted the imperfection of the other. He adored from examination; was a courtier that flattered only by informing his prince, and by pointing out what was worthy for him to countenance; and was really the neighbour of the goſpel, for there was no man that might not have been the better for him. Whoever peruſes a liſt of his works will ſubſcribe to my aſſertion. He was one of the firſt promoters of the royal ſociety, a patron of the ingenious and indigent, and peculiarly ſerviceable to the lettered world; for, beſides his writings and diſcoveries, he obtained the arundelian marbles for the univerſity of Oxford, and the arundelian library for the royal ſociety. Nor is it the leaſt part of his praiſe, that he, who propoſed to Mr. Boyle the erection of a Philoſophic College for retired and ſpeculative perſons, had the honeſty to write in defence of active life againſt ſir George Mackenzie's Eſſay on Solitude. He knew that retirement in his own hands was induſtry and benefit to mankind; but in thoſe of others, lazineſs, and inutility." Catalogue of Engravers, p. 85, 86.

To this character are added ſatisfactory proofs of Mr. Evelyn's having been an artiſt himſelf. There are, in particular, five ſmall prints of his journey from Rome to Naples, of which he was both the deſigner and engraver. His lady had correſpondent talents; for ſhe deſigned the frontiſpiece to her huſband's eſſay to the firſt book of Lucretius.

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One would have imagined, that, being now on the borders of fourſcore, and having been at leaſt half a century an author, he would have thought it no diſhonour to have ſued out his writ of eaſe, when, being full of years and glory, he might have laid down his pen with as general an approbation from the candid judges of that age, as their fathers had ſhewn to thoſe treatiſes which fell from it when he firſt took it up. But Mr. Evelyn was not of that ſort of men who are glad of a plauſible excuſe of retiring from labour, notwithſtanding nature furniſhes them with ſtrength to go through it. On the contrary, he conſidered his health and his abilities, and, above all, his improved ſtock of knowledge from experience, as talents entruſted with him by providence for the benefit of mankind; and he ſcorned, in his old age, to perform leſs diligently his duty than, from a true principle of public ſpirit, he had done in his youth. It was to this excellent frame of mind, ſo much admired and ſo little imitated, that we owe his laſt treatiſe, at leaſt his laſt new treatiſe upon ſallets, in which it is hard to ſay which deſerves to be commended moſt, the agreeable vivacity of his language, or the wonderful maturity of his judgment. Happy old man! who, ſtill in full poſſeſſion of his parts, undertook and accompliſhed, ſome years after this, the reviewing of his Sylva; in which laſt edition he has interſperſed various circumſtances relative to his private life, as well as to his ſubject, and has alſo ſhewn that he had ſerious and affecting thoughts of his latter end, though not put in mind of it by his infirmities, which are circumſtances that, if farther explained, cannot be unacceptable to the inquiſitive reader. It is chiefly from the works of great men that the curious and particular paſſages of their lives are to be collected. This indeed is a thing of great labour, but at the ſame time infinitely pleaſant to thoſe who delight in honouring the memory of ſuch benefactors to mankind. In this note, we intend a ſpecimen of this ſort from the moſt extenſive and moſt hiſtorical of our author's performances. We thence learn, that the true ſignification of his ſurname, Evelyn, written antiently Avelan or Evelin, was filberd, or rather hazel, which gives him occaſion to remark, that theſe trees are commonly produced where quarries of free-ſtone lie underneath, as at Hazelbury in Wiltſhire, Haſlingfield in Cambridgeſhire, and Haſlemere in Surrey. He more than once remarks, that his grandfather was a great planter and preſerver of timber, as it ſeems were the antient poſſeſſors of the place where he lived, whence it acquired its name of Wotton (i. e.) Woodtown, from the groves and plantations that were about it. He farther remarks, that there was an oak felled by his grandfather's order, out of which there was a table made, meaſured by himſelf more than once, of five feet in breadth, nine and a half in length, and ſix inches thick,

all entire and clear. It was ſet up in brick-work for a paſtry-board; and, to fit it for that uſe, it was ſhortened by a foot, being originally ten feet and a half, as appeared from an inſcription cut in one of its ſides, whence it appeared to have lain there above one hundred years, when our author wrote this deſcription. When his grandfather's woods were cut down, which conſiſted entirely of oak, they ſprang up again, not oaks but beeches; and, when theſe two in their turn felt the axe, there aroſe ſpontaneouſly a third plantation, not of oak or beech, but of birch, which he does not ſet down as a thing ſingular in itſelf, but becauſe it happened under his own eye. He is a declared enemy to iron works, on account of their deſtroying woods; yet he obſerves, from the prudential maxims prevailing in his own family, they had quite a contrary effect, as being one principal cauſe of their making ſuch large plantations, and taking ſo much pains about them. It was a relation of his that ſold Richmond new park to king Charles I, after planting many fine trees there. Our author carried this diſpoſition with him to Sayes-court, where he muſt have ſhewn it very early, ſince he aſſures us, that the marquis of Argyle preſented him with the cones of a peculiar kind of fir, which he takes to be the ſpaniſh pinaſter, or wild pine, and gives a very particular account of the manner in which they grew in the marquis's county in Scotland. He informs us, that it was the lord chancellor Bacon who introduced the true plane tree, which he planted originally about Verulam, whence he had his title. Mr. Evelyn takes to himſelf the honour of having propagated the alaternus from Cheſhire to Cumberland, which was before reputed an inhabitant only of the green-houſe, but is found very capable not only of living without doors, but of ſtanding unhurt by the rigour of our ſevereſt winters. He mentions a moſt glorious and impenetrable holly-hedge which he had at Sayes-court, four hundred feet in length, nine feet high, and five in diameter, which occaſions his dropping a hint, that the fine gardens he had raiſed there were wholly ruined by the tzar of Muſcovy, who it ſeems lived there for the ſake of being near the yard. He recommended Mr. Gibbons, the carver, to king Charles II, by whom ſome exquiſite works were performed in St. Paul's cathedral. He was likewiſe conſulted by the Bedford family about preſerving their fine trees, ſo long as the gardens were kept up about Bedford-Houſe, which, before the laſt edition of his book, were demoliſhed, to make way for the new buildings about Bloomſbury. He takes notice of an admirable remedy for a dyſentery, which had been otherwiſe, in all probability, buried in oblivion; and this is the fungous ſubſtance ſeparated from the lobes of walnut kernels, powdered and given in a glaſs of wine, which, he affirms, relieved the engliſh ſol-

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diers in the famous Dundalk campaign in Ireland, ſoon after the revolution, when all other remedies failed. He was acquainted with the condé Mellor, a portugueſe nobleman, who reſided ſome time at the court of king Charles II. when an exile from his own, by whom he was informed, that his father, when prime-miniſter, as himſelf had likewiſe been, received in a caſe a collection of plants of china oranges, of which only one eſcaped, and was with difficulty recovered; and yet from this plant came all the china oranges that ever were ſeen in Europe, which, our author obſerves, is a moſt noble and wonderful inſtance of what induſtry may do from the ſlighteſt and leaſt promiſing beginnings. One inſtance of the vaſt advantages derived from woods we ſhall borrow, becauſe the facts are notorious and indiſputable. 'Upon the eſtate of George Pitt, eſq. of Stratfieldſea, in the county of Southampton, a ſurvey of timber being taken in the year of 1659, it came to ten thouſand three hundred pounds, beſides near ten thouſand ſamplers not valued and growing up naturally. Since this there hath been made, by ſeveral ſales, five thouſand ſix hundred pounds, and there has been felled for repairs, building, and neceſſary uſes, to the value at the leaſt of twelve hundred pounds, ſo as the whole falls of timber amount to ſix thouſand eight hundred pounds. The timber upon the ſame ground being again ſurveyed, anno 1677, appears to be worth above twenty-one thouſand pounds, beſides eight or nine thouſand ſamplers and young trees to be left ſtanding, and not reckoned in the ſurvey. But, what is yet to be obſerved, moſt of this timber abovementioned, being oak, grows in hedge-rows, and ſo as that the ſtanding of it does very little prejudice to the plough or paſture.' To conclude: this worthy perſon, who was born in a town famous for wood, who derived from his anceſtors an affection for plantations, who wrote the moſt correct treatiſe of foreſt-trees extant in our own, or perhaps in any language, and who was himſelf a moſt eminent planter, had a ſtrong deſire, after the example of ſir William Temple, who directed his heart to be depoſited in his garden, to have his corpſe alſo interred in the like manner; but very probably he was prevailed upon to alter his mind afterwards, notwithſtanding what he had expreſſed upon that ſubject in his book; which ſhews how warm and laſting that paſſion for improvement was in his own breaſt, which, with ſo much learning, eloquence, and ſucceſs, he laboured to excite in the boſoms of his countrymen. It has been before hinted, that as his collections were very great, ſo he was far from confining them entirely to his own uſe, but was ever ready to communicate them for the benefit of others; and that, conſidered in that light, he was a great benefactor to the public. An inſtance has been given already to this purpoſe, in reſpect

ſpect to the famous Mr. Boyle; and many inſtances more might be given, of which, not to treſpaſs on the reader's patience, we will mention but a few. He it was that furniſhed to the late reverend and learned biſhop of London thoſe additional remarks on the county of Surrey, which are publiſhed in his engliſh edition of the "Britannia." He contributed largely to Mr. Houghton's valuable work on huſbandry; and the ingenious John Aubrey, eſq. has teſtified how often he was indebted to him for his friendly aſſiſtance in many of his undertakings. In reſpect to the royal ſociety, he was equally aſſiduous in his attendance, and careful in his intelligence. Whatever fell within the compaſs of his own extenſive enquiries, he never failed to tranſmit them to that judicious body, nor was he leſs attentive to the procuring them proper correſpondents both at home and abroad, of which copious teſtimonies are to be met with in their regiſters, and in their printed tranſactions. It would employ too much time and room to take notice of every thing that occurs in this valuable collection, that might be alledged to this purpoſe; and, therefore, we ſhall content ourſelves with a few inſtances. Upon ſome diſcourſe at the royal ſociety, of the eruptions of Mount Veſuvius, he procured the following extract of a letter from Mr. Henry Robinſon, to whom it was written by captain William Baddily, and at the ſame time produced ſome of the aſhes which are mentioned therein; which letter, and which aſhes, had been preſerved for upwards of thirty years.

'The ſixth of December 1631, being in the gulph of Volo riding at anchor about ten of the clock that night, it began to rain ſand or aſhes, and continued till two of the clock the next morning. It was about two inches thick on the deck, ſo that we caſt it overboard with ſhovels, as we did ſnow the day before: the quantity of a buſhel we brought home, and preſented to ſeveral friends, eſpecially to the maſters of Trinity-Houſe. There were in our company capt. John Wilds, commander of the Dragon, and capt. Anthony Watts, commander of the Elizabeth and Dorcas. There was no wind ſtirring when theſe aſhes fell: it did not fall only in the places where we were, but likewiſe in other parts, as ſhips were coming from St. John d'Acre to our port, they being at that time an hundred leagues from us. We compared the aſhes together, and found them both one. If you deſire to ſee the aſhes, let me know."—Thus, in the ſpring of the year 1670, our author communicated in a letter to the lord viſcount Brouncker, a large and circumſtantial account of a very ſingular and extraordinary invention by a perſon of rank, called the Spaniſh Sombrador, or new engine for ploughing and equal ſowing all ſorts of grain, and harrowing at once; by which a great quantity of ſeed-corn is ſaved,

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and a rich increaſe yearly gained; together with a deſcription of the contrivance and uſes of this engine. The deſcription of this machine, tranſlated from the ſpaniſh into engliſh, is of a conſiderable length, and therefore we refer the reader to it in the Tranſactions, No. 21. The chief reaſon for mentioning it here was, to ſhew how vigilant our author was in his enquiries, and how diligent in the proſecution of them; and yet not with any view of concealing the diſcoveries he made, but quite the contrary, that the royal ſociety might have the honour, and the britiſh nation the benefit, of them. In this reſpect, no doubt, he reaped abundant ſatisfaction, ſince it was declared, over and over again in the Tranſactions, that his Sylva had raiſed whole foreſts, and his Pomona produced numberleſs orchards: yet that he affected not praiſe out of any degree of vanity, but was really pleaſed with being the inſtrument of good to others, appears very plainly from that warmth, as well as readineſs, with which he recommended other men's works to the favour of the public, even upon ſubjects on which he had employed his own pen, particularly in the caſe of Mr. Smith, which is printed in the Tranſactions.

He was alſo very aſſiduous in procuring, as early as poſſible, from abroad, all new books upon curious and uſeful ſubjects; as alſo ſuch as, from their univerſal high character, were become ſcarce and dear; ſome of which he communicated to the ſecretary of the ſociety, and of others he made large and curious extracts himſelf; and, as is very juſtly obſerved, his tranſlations were doubly valuable, on account of that clearneſs and fidelity with which he expreſſed the author's ſenſe, and the improvements that he added from his own obſervations, as he rendered no treatiſes into engliſh, without being perfectly verſed in the ſubject upon which, as well as the language in which, they were written. He likewiſe, in teſtimony of his reſpect and duty to the ſociety, beſtowed upon them thoſe curious tables of veins and arteries, which he brought with him from Padua, and conſequently deſerved to be honourably mentioned in their regiſters, and to have his picture, as it is, hung up in their apartments. He might therefore juſtly ſtyle himſelf, as he did, a pioneer in the ſervice of the ſociety; which expreſſion was well choſen, ſince it marked at once how humble and indefatigable he was, in whatever might contribute to the advancement of that noble deſign, which was the baſis of their inſtitution. He was a true lover of freedom of thought in all philoſophical enquiries, which as he practiſed upon all occaſions himſelf, ſo he very readily indulged it to others; and though nobody was freer from prejudices, or ſpoke more diſcreetly than he did of books that it was impoſſible for him to commend, yet he never reſented any attack made upon his own, but bore the contradiction of his opinion

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with all imaginable temper, being perſuaded that truth and reaſon would always triumph in the end, and that it was better to leave things to the deciſion of the public, than to embark in endleſs controverſies, though in the defence of ſentiments ever ſo well founded. Amongſt other advantages that attended the inſtitution of the royal ſociety, one was its giving birth to, and the higheſt encouragement for, free and open enquiries; nor was it any wonder that, amongſt theſe, ſome turned upon thoſe learned perſons who firſt exerted themſelves in favour of this method of improving knowledge. Amongſt theſe, Mr. John Houghton, though with great decency and good manners, cenſured our author's great performance, on account of its croſſing a notion he had advanced, 'that it would be highly advantageous for the nation, if all the timber within twelve miles of a navigable river were deſtroyed.' It is but fair that he ſhould ſpeak for himſelf: his words then are theſe: Collections on huſbandry and trade, vol. iv. p. 273. 'I queſtion not but you eagerly expect to hear what may be ſaid, in anſwer to Mr. Evelyn's Sylva. There he ſeems to be quite of another opinion, and to give many inſtances of profits from woods, ſo great that few other parts of huſbandry can equal them. I muſt confeſs Mr. Evelyn is a great man, one that I have the honour to be acquainted with, and happy is he that is ſo: he is a gentleman of great piety, modeſty, and complacency; and alſo endowed with ſuch an univerſality of uſeful learning, that he may very well be eſteemed a darling of mankind. But he is particularly well verſed in the affairs of the woodman; and his Sylva is ſo good a book, that I have not heard of any thing written on the ſubject like it. To anſwer it, I will not pretend; to gainſay what he affirms I cannot, for I believe he loves veracity more than life. I will only make ſome obſervations, and, if my ſentiments differ from his, I know he will pardon me, he being well inclined to allow freedom of thought, and alſo well verſed in a motto, *Nullius in verba*, which is that of the royal ſociety. Now, I firſt obſerve the reaſon why this Sylva, or diſcourſe of foreſt-trees, was delivered to the royal ſociety. It was, as I am told in the title-page, upon occaſion of certain queries propounded to that illuſtrious aſſembly, by the honourable the principal officers and commiſſioners of the navy. What theſe queries were, does not altogether appear; but, by the diſcourſe, one of them ſeems to be how timber might be propagated in his majeſty's dominions. An anſwer to this our ingenious author hath bravely given. But my conſiderations are not how, or how not, to propagate timber; but a query, "Whether it is beſt, within certain limits, to propagate it or no?" a thing quite beſide his deſign. Indeed, in his introduction, he, like a very good Engliſhman, laments the notorious decay of our wooden walls,

walls, which he thought likely to follow, when our then preſent navy ſhould be worn out or impaired; and I muſt confeſs, when he conſidered the great deſtruction of our wood that had been made in the foregoing twenty years, by ſome through neceſſity, and others through ill ends and purpoſes; together with our not being uſed to fetch much timber from abroad, and a general cry that none could furniſh us with any for ſhipping, eſpecially ſo good as our own; with the addition of what amounted to a complaint from the honourable commiſſioners of his majeſty's navy: when he conſidered all this, I ſay, every good man will rather commend than blame his zeal. But now ſince that deſtruction of our timber hath forced us to look out for a more convenient ſupply to London, and ſome other places, and our having greater experiences of ſea-fights than ever we had before, other things are known; and it is believed, to my certain knowledge, by ſome of the commiſſioners of the navy, and others that have been greatly concerned in building of ſhips, that there is ſome other timber in the world that will build ſhips as well as ours: for inſtance, the French Ruby that we took from France, when he joined with Denmark and Holland againſt us, had ſuch good timber in it, that, as I have been told, England never had better. The bullets that entered this french ſhip made only round holes without ſplinters, the thing our timber is valued for; and it was ſo hard, that the carpenters with their tools could hardly cut it, it was like a piece of iron. I fancy it ſome of that oak Mr. Evelyn ſpeaks of in his forecited Sylva, chap. iii. p. 25. "There is," ſaith he, "a kind of it ſo tough, and ſo extremely compact, that our ſharpeſt tools will hardly enter it, and ſcarcely the very fire itſelf, in which it conſumes but ſlowly, as ſeeming to partake of a ferruginous and metalline ſhining nature, proper for ſundry robuſt uſes." Theſe laſt thirty ſhips that were built have a great deal of foreign timber in them; and, although there is ſome decay in them already, yet I am told that the fault is not attributed to the foreign timber, but rather to the haſty building; the king having not a ſtock before-hand, the timber had not time enough for a ſeaſoning. For theſe reaſons, and what I ſaid before about the increaſe of ſeamen, perſuades me to believe, that ſuch means will never leſſen our ſtrength; and I queſtion not but that, for our money, we may be furniſhed ſufficiently from abroad.'

This paper was publiſhed November the 6th, 1683, and October the 31ſt, 1701. The ſame gentleman publiſhed another paper, in which he maintained his former opinion, and undertakes to refute Mr. Evelyn's obſervations, as to the profit made by planting, complaining that what he had before written was never anſwered; intimating at the ſame time, that the reaſon was, becauſe it was unanſwerable: his words are theſe: "Mr.

Evelyn tells us of one Mr. Edward Salter, who planted an aſh and before his death ſold it for forty ſhillings. I will not reckon the ground this aſh grew on to be worth any thing; but ſuppoſe the aſh when planted was worth but one ſhilling, and had the man lived but eighty-four years after, the ſhilling would have amounted to ſix pounds eight ſhillings, which is far better than forty ſhillings. Again: three acres of barren land ſown with acorns in ſixty years became a very thriving wood, and was worth three hundred pounds. Being it was barren land, I will ſuppoſe it worth but three ſhillings the acre, nine ſhillings the three acres; which for ſixty years was worth, in preſent money, fifteen pounds, nine ſhillings, and ſeven pence; which, doubled every twelve years, makes four hundred ninety-five pounds, ſix ſhillings, and eight-pence. Suppoſe that the tillage, acorns, and ſetting, came but to the third part of fifteen pounds; which together makes above ſix hundred pounds, for the three hundred pounds."

This warm cenſure might be ſafely truſted by our author, without any anſwer, in thoſe days, when none pretended to decide without hearing both parties with attention. It is, however, but doing common juſtice to his memory, to ſet theſe points in a clear light, more eſpecially as it may be done in a very narrow compaſs. In the firſt place, Mr. Evelyn lays down facts that are indiſputable; for he mentions no improvement in his book without clear authority. On the contrary, Mr. Houghton's is a ſuppoſition, and, which is worſe, a ſuppoſition that is entirely groundleſs. He values the young aſh-plant at a ſhilling; he might have read in Mr. Evelyn, that an hundred ſaplings, of three years growth, are worth but eighteen-pence. Inſtead of fourſcore and four years, he ought to have ſet down a third, or at moſt half, of that time; and then, at his own rate of compound intereſt, the value of the plant would not have exceeded a ſingle penny. His objections to the ſecond inſtance are not leſs frivolous. Barren ground, in the common acceptation of the word, is ground worth nothing, and for that reaſon unlet and unemployed: our critic will have it worth three ſhillings an acre, and, having thus created a rent of nine ſhillings a year, he converts it next into a rent-charge, and ſuppoſes a ſixty years leaſe of this barren land to be worth two-and-thirty years purchaſe; and this money, put out at compound intereſt, is run up to twice as much as the wood is worth. We will not puſh things to extremity, but ſuppoſe with him the land worth nine ſhillings a year, and to be ſold for twenty years purchaſe, which would produce nine pounds. That nine pounds placed out at compound intereſt, at the rate of ſix per cent. would amount, in ſixty years, to two hundred eighty-eight pounds; ſo that there is twelve pounds, and all

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the intermediate profits by lopping, to pay for the original plantation and cultivation of the trees. Upon the whole it is manifeſt, even from this author's manner of arguing, that planting wood is not only more honeſt and virtuous, but at the ſame time a ſafer and ſpeedier way of raiſing a great fortune than the moſt exorbitant uſury.

When we conſider the number of books he publiſhed, and the variety of the ſubjects upon which he employed his time, it is impoſſible to forbear wondering at his induſtry and application, which muſt be greatly heightened when we reflect how careful he was in reviewing, correcting, and augmenting, all his original works; whence it is evident, that whatever ſubject appeared weighty enough to attract his attention, it never loſt its place in his thoughts, but, on the contrary, was often reviewed, and reaped the continual benefit of the new lights he received, as well as of his future meditations; which is the true reaſon that his treatiſes are ſo perfect in their kind, and continue as much eſteemed by poſterity as they were by the inquiſitive and judicious part of the world at the time they came firſt from the preſs. But this is not all; and our aſtoniſhment cannot but attend the information of his leaving behind him unfiniſhed, or at leaſt unpubliſhed, works of a more extenſive nature than thoſe that are printed, which had coſt him incredible pains, and for the compoſing of which he had made prodigious collections. We may, from the large works which Mr. Evelyn has publiſhed, from the complete plan which he has given us of a large work he intended to publiſh, and from various circumſtances that occur in his letters, form a pretty ſure judgment of the method purſued by him, in compoſing the many and valuable treatiſes that fell from his pen. His way was, when he had made choice of a ſubject, to reſolve it into its proper parts, and to entitle theſe, according to the bulk of the volume he propoſed, either books or chapters, that he might digeſt his materials under their proper titles. He then ſet down his own thoughts in a free ſuccinct manner under every head, to which he added what occurred to him, uſeful or memorable, in his reading; and when he had finiſhed this, he digeſted his own thoughts regularly, ſupporting them by proper teſtimonies from antient and modern authors, or, if that were the caſe, ſhewing the reaſons for which he diſſented from them. This made his collections very large, in compariſon of the books he publiſhed, into which there entered nothing but the quinteſſence of the authors he had peruſed. The firſt great work which occupied his thoughts was one, of which he formed the plan in his travels, and of which neither Mr. Wood, Mr. Aubrey, nor any other writer that I have met with, takes the leaſt notice, though it was certainly a very great and important

deſign, every way worthy of his learning, penetration, and vaſt abilities. He intended to have called it "A general hiſtory of all trades." We have an account of this in one of his own letters to Mr. Boyle, in which he aſſigns the reaſons for his laying it aſide, after it had coſt him incredible pains and application. The reader will, without doubt, be pleaſed to ſee what he has ſaid upon this ſubject; his letter is dated from Sayes-court, Auguſt the 9th, 1659, and begins thus:

"I am perfectly aſhamed at the remiſſneſs of this recognition for your late favours from Oxon, where, though had you reſided, it ſhould have interrupted you before this time. It was by our common and good friend Mr. Hartlib, that I came now to know you are retired from thence, but not from the muſes, and the purſuit of your worthy deſigns, the reſult whereof we thirſt after with all impatience, and how fortunate ſhould I eſteem myſelf, if it were in my power to contribute in the leaſt to that which I augur of ſo great and univerſal a benefit! But ſo it is, that my late inactivity has made ſo ſmall a progreſs, that, in the "Hiſtory of Trades," I am not advanced a ſtep, finding, to my infinite grief, my great imperfections for the attempt, and the many ſubjections which I cannot ſupport, of converſing with mechanical capricious perſons, and ſeveral other diſcouragements; ſo that, giving over a deſign of that magnitude, I am ready to acknowledge my fault, if, from any expreſſion of mine, there was any room to hope for ſuch a production farther than by a ſhort collection of ſome heads and materials, and a continual propenſity of endeavouring, in ſome particular, to encourage ſo noble a work as far as I am able; a ſpecimen whereof I have tranſmitted to Mr. Hartlib, concerning the ornaments of gardens, which I have requeſted him to communicate to you, as one from whom I hope to receive my beſt and moſt conſiderable furniture, which favour I do again and again humbly ſupplicate, and eſpecially touching the firſt chapter of the third book, the eleventh and twelfth of the firſt, and indeed on every particular of the whole." Whoever would be better acquainted with the whole extent of our author's project, may conſult his extract of the life of ſignor Giacomo Favi, who had the like, and intended to have travelled over the whole world, in order to collect proper materials; in which deſign having made ſome progreſs, he died of a fever at Paris. Of this gentleman Mr. Evelyn ſpeaks in raptures, from the ſimilitude between their tempers; but it ſeems he had not altogether the patience of that italian virtuoſo, who could accommodate himſelf to the humours of the loweſt of the people, as well as make himſelf acceptable even to the greateſt monarchs of Europe. But, though our author deſiſted from the original plan, yet it was not till he had finiſhed ſeveral parts of it, particularly his Chalcography, which Mr. Boyle prevailed upon

upon him to publiſh, and the following pieces which he never publiſhed. "Five treatiſes, containing a full view of the ſeveral arts of painting in oil, painting in miniature, annealing in glaſs, enamelling, and making marble-paper." We may form a judgment, from the piece he publiſhed, of the great loſs the world had from his not altering his reſolution with reſpect to theſe, which no doubt were as thoroughly finiſhed and as perfect in their kind as that. We may collect from the letter before mentioned, that a ſyſtem of gardening made a part of his great deſign, which, however, there are ſome grounds to believe, he detached thence, and conſidered as a whole or diſtinct ſyſtem of itſelf, to the completing of which he applied himſelf with great ſpirit and labour, and intended to have given it the following title, under which he ſhewed part of his collection to his friends: "Elyſium Britannicum." We cannot poſitively affirm, but there are very probable grounds to believe, that this was the very ſame work, of which he has given a plan before his "Acetaria," about which he intimates, in his preface to that treatiſe, he had ſpent upwards of forty years, and his collections for which had in that time filled ſeveral thouſand pages. The title of this vaſt work, as it is there expreſſed, is this: The Plan of a royal garden: deſcribing and ſhewing the amplitude of that part of georgicks which belongs to horticulture. He propoſed to divide this into three books, the firſt of which was to conſiſt of ſix chapters, wherein he meant to diſcourſe of the principles of things, the four reputed elements, the celeſtial influences, the ſeaſons, the natural ſoil of a garden, and all the artificial improvements that could be made therein. The ſecond book was to contain twenty-four chapters, and of theſe it is ſufficient to ſay, that the twentieth chapter ſeems to have been executed in his diſcourſe of ſallads, and that the laſt chapter of this book was no other than his Gardener's Kalendar. The third book was to be divided into twelve chapters, and to comprehend all the acceſſaries, ſo as to leave nothing which had ſo much as any relation to this favourite ſubject unexhauſted. The cauſe of his leaving this work alſo unfiniſhed, he very freely and plainly tells us, was his perceiving, that it exceeded his whole power of execution, that is, to come up to the ſcheme formed in his own mind, notwithſtanding his glorious ſpirit, his eaſy fortune, and indefatigable diligence. This we may very eaſily credit, when we conſider that his treatiſe of ſallads could not be above a fortieth, perhaps not above a fiftieth, part of his intended performance.

To theſe his unpubliſhed works we muſt add another, mentioned only by Mr. Wood, who gives us nothing concerning it but the following title: "A treatiſe of the dignity of man."

Our author had likewiſe etched, when he came to Paris 1649, five ſeveral proſpects of places, which he had drawn on the ſpot, between Rome and Naples, to which he prefixed alſo a frontiſpiece. He etched alſo a view of his own ſeat at Wotton, and another of Putney in Surrey.

The hiſtory of this learned perſon's life and labours terminates together; for, in a ſhort time after he had fitted the fourth edition of his "Sylva" for the preſs, he departed this life, in the 86th year of his age, Feb. 27, 1706, and was interred at Wotton, in a tomb of about three feet high of free-ſtone, ſhaped like a coffin, with an inſcription upon a white marble ſtone with which it is covered, expreſſing, according to his own intention, "That, living in an age of extraordinary events "and revolutions, he had learned from thence this truth, which "he deſired might be thus communicated to poſterity, That all "is vanity which is not honeſt, and that there is no ſolid wiſdom "but in real piety." As to that more laſting monument, which the pens of the moſt learned and ingenious men have conſecrated to his memory, in the characters which they have afforded us of him and his writings, we ſhall now take ſome notice. It is a natural and very juſt method of concluding articles like this with characters of the author by eminent perſons; for, it is firſt paying a due reſpect to their memories; next, it affords the reader ſatisfaction, who is deſirous of learning on what authorities ſuch high characters are built; and laſtly, it juſtifies the praiſes beſtowed, and the pains taken, in the compiling ſuch articles, more eſpecially when they are carried to an extraordinary length. But it is requiſite that even this neceſſary attention ſhould be kept within juſt bounds; and therefore, having already cited Mr. Boyle and the royal ſociety in praiſe of Mr. Evelyn, we ſhall now confine ourſelves only to a few, and thoſe too the moſt eminent, of the learned writers, who have celebrated this great man, and endeavoured to do juſtice to his uſeful labours. We will begin with Abraham Cowley, eſq. who, in his eſſay intituled The garden, having declared that a rural retreat, and a life of privacy and ſtudy, was the utmoſt extent of his wiſh, and had been ſo for many years, proceeds thus: "Several acci-dents of my ill fortune have diſappointed me hitherto, and, do ſtill, of that felicity; for, though I have made the firſt and hardeſt ſtep to it, by abandoning all ambitions and hopes of this world, and by retiring from the noiſe of all buſineſs, and almoſt all company; yet I ſtick ſtill in the inn of a hired houſe and garden, among weeds and rubbiſh, and without that plea-ſanteſt work of human induſtry, the improvement of ſomething which we call not very properly, but yet we call our own. I am gone out from Sodom, but I am not yet arrived at my little Zoar. O let me eſcape thither (is it not a little one?) and my

ſoul ſhall live. I do not look back yet, but I have been forced to ſtop, and make too many halts. You may wonder, ſir, for this ſeems a little too extravagant and pindarical for proſe, what I mean by all this preface: it is to let you know, that though I have miſſed, like a chemiſt, my great end, yet I account my affections and endeavours well rewarded by ſomething that I have met with by the bye; which is, that they have procured me ſome part in your kindneſs and eſteem, and thereby the honour of having my name ſo advantageouſly recommended to poſterity, by the epiſtle you are pleaſed to prefix to the moſt uſeful book that has been written in that kind, and which is to laſt as long as months and years. Among many other arts and excellencies which you enjoy, I am glad to find this favourite of mine the moſt predominant, that you chooſe this for your wife, though you have hundreds of other arts for your concubines, though you know them, and beget ſons upon them all, to which you are rich enough to allow great legacies; yet the iſſue of this ſeems to be deſigned by you to the main of the eſtate; you have taken moſt pleaſure in it, and beſtowed moſt charges upon its education: and I doubt not to ſee that book, which you pleaſed to promiſe to the world, and of which you have given us a large earneſt in your Kalendar, as accompliſhed as any thing can be expected, from an extraordinary wit, and no ordinary expences, and a long experience. I know no body that poſſeſſes more private happineſs than you do in your garden; and yet no man who makes his happineſs more public, by a free communication of the art and knowledge of it to others. All that I myſelf am able yet to do, is only to recommend to mankind the ſearch of that felicity, which you inſtruct them how to find and to enjoy."

The ingenious and learned Joſeph Glanville, in his "Plus ultra: or, the progreſs and advancement of knowledge ſince the days of Ariſtotle," p. 74. gave a high character of our author, when but a very few of his works had appeared. "Mr. John Evelyn," ſays he, "hath very conſiderably advanced the hiſtory of fruit and foreſt trees, by his Sylva and Pomona; and greater things are expected from his preparations for Elyſium Britannicum, a noble deſign, now under his hands: and certainly the inquiſitive world is much indebted to this generous gentleman for his very ingenious performance in this kind: as alſo for thoſe others of Sculpture, Picture, Architecture, and the like practical uſeful things with which he hath inriched it." But the judicious and reverend Dr. William Wotton ſpeaks yet more highly of our author, as being acquainted with moſt of his writings; and, in comparing the antient with the modern agriculture, he delivers himſelf thus, in his Reflections on antient and modern learning, p. 274. "In making my compariſon, I ſhall comprehend all

that the antients underſtood by their Res Ruſtica, as it takes in the foreſter's, the huſbandman's, and the gardener's buſineſs: Cato, Varro, and Columella, include the grazier's alſo, thereby completing the whole body of farming; but, ſince his work cannot well be made a ſcience of, I ſhall omit it. By a foreſter here, I underſtand one that knows how to plant, propagate and increaſe, all ſorts of timber-trees, what ſoils are proper for every ſort, how they may beſt be defended from dangers in their growth, to what uſes they are moſt applicable when they have arrived to their utmoſt perfection, and how they may be beſt applied; ſuch a man, in ſhort, as Mr. Evelyn inſtructs in his Sylva, where he gives a full ſyſtem of the woodman's ſkill, what he ought to know, and what to practiſe. A great part of his work, and indeed the niceſt part of it, the antients were ſtrangers to, as having leſs occaſion for it. The world was then, comparatively ſpeaking, in its infancy; there was no want of wood for fuel, building, or ſhips; and this plenty made men leſs curious in contriving methods of preſerving what they had in ſo great abundance. England, till within a few ages, was every where overrun with wood: the Hercynian foreſt antiently took up what is now the moſt flouriſhing part of Germany: and France, which is at preſent ſo wonderfully populous that little cultivable ground remains untilled, was in Cæſar's time overſpread with woods and foreſts. As men increaſe, tillage becomes more and more requiſite; the conſumption of wood will be proportionably greater; and its want, and the neceſſary uſes of timber, which grow upon men as they become more numerous, will, of conſequence, put them upon ways to prevent and increaſe it. Commerce with diſtant parts will ſhew men rare and uſeful trees for ſhade or fruit; but their induſtry in that particular came under another head, as rather belonging to the gardener's work. It may therefore, perhaps, be eſteemed a ſmall character of Mr. Evelyn's diſcourſe of foreſt-trees to ſay, that it outdoes all that Theophraſtus and Pliny have left us on that ſubject: for it not only does that and a great deal more, but contains more uſeful precepts, hints, and diſcoveries, upon that now ſo neceſſary a part of our Res Ruſtica, than the world had till then known, from all the obſervations of former ages. To name others after him would be a derogation to his performance." In comparing the antient and modern huſbandman and gardener, he ſpeaks as highly of Mr. Evelyn's "Pomona," and of his "Kalendar," which, however, we will omit. Biſhop Burnet, in his Hiſt. of Reformation, p. ii. p. 417, acknowledging ſome communications from him, ſtyles him "that moſt ingenious and virtuous gentleman, Mr. Evelyn, who is not ſatisfied to have advanced the knowledge of this age, by his own uſeful and ſucceſsful labours about planting and divers other ways, but is ready to contri-

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bute every thing in his power to perfect other men's endeavours." The honourable Roger North ſpeaks thus of his brother the lord-keeper Guildford's viſit to our author, and of his manner of living. "His lordſhip was once invited to a philoſophical meal at the houſe of Mr. Evelyn at Deptford. The houſe was low, but elegantly ſet off with ornaments and quaint mottos at moſt turns; but, above all, his garden was exquiſite, being moſt boſcareſque, and, as it were, an exemplar of his book of foreſt-trees. They appeared all ſo thriving and clean, that, in ſo much variety, no one could be ſatiated in viewing; and to theſe were added plenty of ingenious diſcourſes, which made the time ſhort." A very critical enquirer into every thing relating to engliſh hiſtory, the late lord biſhop of Carliſle, ſpeaking of his Numiſmata, beſtows the following character on that book and its author. "We might juſtly have expected whatever could have been deſired on this object, from the excellently learned pen of Mr. Evelyn, had he bent his thoughts, as was believed, towards the conſideration of our britiſh coins as well as medals. It now appears, that his Numiſmata carried him no farther than thoſe larger and more choice pieces that are uſually called by this latter name; whereon he has indeed treated with that accuracy and fineneſs which became a gentleman and a ſcholar." Our author's works are alſo very honourably mentioned by ſeveral foreign writers, particularly by the judicious Morhoff, who tells us, that ſome of them were tranſlated into latin. It may prove ſome ſatisfaction to the inquiſitive reader, if we may add, that his picture was thrice drawn in oil; firſt, in 1681, by Vanderborcht, a famous artiſt, and brought out of Germany at the ſame time with Wenceſlaus Hollar, the graver, by the earl of Arundel; a ſecond time, in 1648, by Walker; and, the third time, by ſir Godfrey Kneller, for his friend Mr. Pepys of the admiralty; of which that at the royal ſociety is a copy. There is a print of him by Nanteüil, in which he is repreſented in a cloak in his own hair, and under him ſome books marked with the cypher J. E. He likewiſe drew him more than once in black and white, with indian ink; and there is a picture of him in crayon by Lutterel. By his moſt virtuous and excellent wife, Mary, daughter of ſir Richard Brown, who was the companion of his fortunes, and in ſome meaſure alſo of his ſtudies, for almoſt threeſcore years, he had five ſons and three daughters. Of the former, all died young except one, of whom we ſhall ſpeak in the next article; of the latter, only one ſurvived him, Suſannah, married to William Draper of Adſcomb, in the county of Surrey, eſq. His excellent widow did not outlive him quite three years, but, dying Feb. 9, 1709, was, according to her own deſire, depoſited in a ſtone coffin, as near as could be to the corpſe of her dead huſband. Upon the

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ſtone coffin, in which the leaden one lies that holds her body, a white marble ſtone is placed of the ſame ſhape, with a very ſhort inſcription, which informs us, that, at the time of her demiſe, ſhe was in the ſeventy-fourth year of her age, and that ſhe was eſteemed, admired, beloved, and regretted, by all who knew her.

EVELYN (JOHN), ſon of the former. He was born at his father's houſe at Sayes-court near Deptford, January 14, 1654, and was there very tenderly educated in his infancy, being conſidered (after the death of his brother Richard Evelyn, January 27, 1657, who, though but five years of age, was eſteemed a kind of prodigy) as the heir of the family. He was likewiſe univerſally admired for the pregnancy of his parts, which induced his father to ſend him, in 1666, to Oxford, where he remained in the houſe of the ingenious and learned Dr. Ralph Bathurſt, then preſident of Trinity-college, before he was admitted a gentleman-commoner, which was in eaſter-term 1668. It is not clear at what time he left Oxford; but Mr. Wood ſeems to be poſitive that he took no degree there, but returned to his father's houſe, where he proſecuted his ſtudies under the directions of that great man. There is, however, good reaſon to believe, that it was during his reſidence in Trinity-college, and when he was not above fifteen years of age, that he wrote that elegant greek poem which is prefixed to the ſecond edition of the Sylva, and is a noble proof of the ſtrength of his genius, and wonderful progreſs in learning in the early part of his life. He diſcovered his proficiency ſoon afterwards, both in the learned and modern languages, by his elegant tranſlations, as well as his intimate acquaintance with the muſes, in ſome original poems which were very juſtly admired. If we conſider the father's turn of mind, and how much the young gentleman muſt be obliged to hear and ſee of gardens and plantations, we need not in the leaſt wonder that he ſhould employ his pen firſt upon this ſubject, more eſpecially in the eaſy way of tranſlation, and from a book ſo juſtly as well as generally admired as the french jeſuit's has ever been. The title of our author's little treatiſe was, 1. Of gardens, four books, firſt written in latin verſe, by Renatus Rapinus; and now made engliſh by John Evelyn, eſq. 1673, 8vo. His father annexed the ſecond book of this tranſlation to his Sylva; and it muſt be allowed, that as the ſenſe is very faithfully rendered, ſo the poetry is very eaſy and harmonious, more eſpecially if we conſider it as the work of a lad of nineteen. 2. The life of Alexander the great, tranſlated from the greek of Plutarch printed in the fourth volume of Plutarch's lives by ſeveral hands. 3. The hiſtory of the grand viſiers, Mahomet and Achmet Coprogli; of the three laſt grand ſigniors, their ſultanas, and chief favourites; with the moſt ſecret intrigues of the ſeraglio, &c. Lond. 1677, 8vo. This was a tranſ-

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lation from the french, and has been eſteemed an entertaining and inſtructive hiſtory. Our author wrote alſo ſeveral poems occaſionally, of which two are printed in Dryden's miſcellanies, vol. ii. p. 202, 274. The one intituled, On virtue, has been eſteemed excellent in its kind by the beſt judges; and the other, ſtyled The remedy of love, has been alſo much admired. He married Martha, daughter and coheireſs of Richard Spenſer, eſq; and, having a head as well turned for buſineſs as ſtudy, became one of the commiſſioners of the revenue in Ireland, and would probably have been advanced to higher employments if he had not been cut off in the flower of his age, dying at his houſe in London, March 24, 1698, in the 45th year of his age. He had by his wife two ſons and three daughters. His eldeſt ſon Richard died an infant at Sayes-court, as did his eldeſt daughter Martha Mary. His ſecond daughter, Elizabeth, married Simon Harcourt, eſq. eldeſt ſon and heir of Simon lord viſcount Harcourt, lord high chancellor of Great Britain, by whom ſhe became mother to the late earl Harcourt. Jane, his third daughter, died an infant at his houſe in the pariſh of St. Martin's in the Fields, and was interred at Kenſington. John Evelyn, his ſecond and only ſurviving ſon, born at Sayes-court, March 2, 1681, ſucceeded to his grandfather's eſtate. He was married at Lambeth-chapel, September 18, 1705, to Anne, daughter of Edward Boſcawen, of Worthivil in the county of Cornwall, eſq. He was, by letters patent, bearing date July 30, 1713, created a baronet. This worthy gentleman, who inherited the virtue and learning as well as the patrimony of his anceſtors, made ſeveral alterations and additions to the family ſeat at Wotton, in 1717, one of which was the erecting a beautiful library, forty-five feet long, fourteen feet broad, and as many high, for the reception of that large and curious collection of books made by his grandfather, his father, and himſelf. He was long one of the commiſſioners of the cuſtoms, a fellow of the royal ſociety, and was bleſſed with a numerous poſterity.

EUGENE (Francis), prince of Savoy, was born in 1663, and deſcended from Carignan, one of the three branches of the houſe of Savoy. His father was Eugene Maurice, general of the Swiſs and Griſons, governor of Champaigne in France, and earl of Soiſſons: his mother donna Olympia Mancini, niece to cardinal Mazarin. In 1670 he was committed to the tuition of a doctor of the Sorbonne; but his father dying before he was ten years of age, after the french king had given him the grant of an abbey as a ſtep to a cardinal's hat, and the government of Champaigne being given out of his family, occaſioned an alteration in his intended profeſſion; which was indeed by no means ſuitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is ſaid to have been

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particularly fond of Curtius and Cæsar. He was a youth of great spirit, and so jealous of the honour of his family, that when his mother was banished by the king's order from the french court to the Low Countries, soon after her husband's decease, he protested against the injustice of her banishment, and vowed eternal enmity to the authors and contrivers of it.

He was yet for a time trained to the service of the church; but, having no relish or vocation that way, he desired the king, who maintained him according to his quality, to give him some military employment. This was denied him, sometimes on account of the weakness of his constitution, sometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence that he was not likely to be considered so much as he thought he deserved in France, and perceiving that he was involved in the disgrace of his mother, he resolved to retire to Vienna with one of his brothers, prince Philip, to whom the emperor's ambassador had, in his master's name, promised a regiment of horse. They were kindly received by the emperor; and Eugene presently became a very great favourite with his imperial majesty. He had in the mean time many flattering promises and invitations made him to return to France; but his fidelity to the emperor was unshaken, and he resolved to think no more of France, but to look on himself as a German, and to spend his life in the service of the house of Austria.

When these two brothers arrived in Germany, the Turks were coming down upon the Imperialists, in order to make an irruption into the hereditary country. There prince Philip received his death's wound by the fall of his horse, after he had gallantly behaved himself in a skirmish with the Turks, and left his command to his brother Eugene. This prince, in 1683, signalized himself at the raising of the siege of Vienna, where he made a great slaughter of the Turks, in the presence of John III, king of Poland, the elector of Bavaria, John George III, elector of Saxony, Charles V, duke of Lorrain, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After raising the siege of Vienna, it was resolved not to give the Turks time to recollect themselves. The project was laid to reduce the most important fortresses in Hungary: and the next year, 1684, he again distinguished himself at the sieges of Newhausel and Buda. He behaved so gallantly at the siege of Buda, that the duke of Lorrain wrote a letter in his commendation to the emperor. He was constantly in the trenches, and one of the first who entered the town with sword in hand: and at their return to Vienna, when Newhausel was taken, the duke presented him to the emperor with this saying, "May it please your majesty, this young Savoyard will some time or other be

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the greateſt captain of the age:" which prophecy, it is agreed on all hands, was afterwards fulfilled. His imperial majeſty careſſed him upon all occaſions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he inveſted him with the chief command of his troops, during the abſence of the ſupreme officers. Thus he roſe daily in the favour of the court of Vienna; and every campaign was only a new ſtep in his advancement to the firſt military offices.

In 1688 Belgrade was beſieged and taken; where Eugene, who was always among the foremoſt in any onſet, received a cut through his helmet by a ſabre, but repaid the blow, by laying the Turk, who gave it him, dead at his feet. Lewis XIV had now invaded the empire with a powerful army, and declared war againſt the emperor; which cauſed a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himſelf againſt the French than the Turks, the dukes of Lorrain and Bavaria were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in by the approach of french troops, the imperial miniſters promiſed themſelves great advantages from the war in Italy, on the account of the powerful diverſion that his royal highneſs might be able to make there in favour of the empire. Eugene was pitched upon by the court of Vienna to manage this expedition; and was thought the moſt proper perſon, not only becauſe he was related to the duke of Savoy, but becauſe of the vaſt reputation he had lately acquired in Hungary; which rendered him yet more acceptable to his royal highneſs, who received him with all the marks of a true and ſincere friendſhip. Accordingly, he took upon him the command of the emperor's forces in Italy, and blocked up Mantua, which had received a French garriſon, of whom he killed above 500 in ſeveral ſallies: ſo that during 1691 and 1692 they never durſt attempt the leaſt excurſion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the laſt campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country ſubmitted to contribution: but the great deſigns he had formed ſoon vaniſhed; for the Spaniards would ſtay no longer in the army, nor keep the poſt of Guilleſtre, though Eugene, whom they very much eſteemed, endeavoured to make them change their reſolution. This miſcarriage is alſo partly attributed to the ſickneſs of the duke of Savoy, who was perſuaded to make a will at this time, wherein he declared Eugene adminiſtrator, or regent, during the minority of his ſucceſſor.

In

In 1696, after the ſeparate peace between France and Savoy, at which Eugene was extremely diſſatisfied, the french king made very large offers to draw him over to his intereſt. He offered him particularly his father's government of Champaigne, beſides a marſhal of France's battoon, and an annual penſion of 2000 piſtoles: but nothing was capable of ſhaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, preferably to many older generals. In 1697, having the command in chief of the imperial army in Hungary, he gave the Turks the greateſt blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand ſeignior came to command his armies in perſon, and lay incamped on both ſides the Thieſſe, having laid a bridge over the river. Eugene marched up to him, and attacked his camp on the weſt ſide of the river; and, after a ſhort diſpute, broke in, made himſelf maſter of it, and forced all, who lay on that ſide, over the river, whither he followed them, and gave them a total defeat. In this action the Germans had no more than 430 men killed, and 1583 wounded: but of the Turks 22,000 were killed in the field, among whom were the grand viſier, and the aga of the janiſaries; 10 or 12,000 were drowned in the Thieſſe, and 6000 wounded and taken priſoners, among whom were 27 paſhas, and ſeveral agas. The imperialiſts took 9000 laden waggons, after 3000 had been thrown into the river; the grand ſeignior's tent, valued at 40,000 livres, with all the reſt belonging to his army; 17,000 oxen, 6000 camels, all heavy laden; 7000 horſes, 100 heavy cannon and 70 field-pieces, beſides 500 drums, and as many colours, 707 horſes tails, 83 other ſtandards, a ſcymitar of ineſtimable value, the ſultan's great ſeal, his coach drawn by eight horſes, wherein were ten of the women of his ſeraglio; 74 pair of ſilver kettle-drums, all the grand ſeignior's papers, and all the money that was to pay the army, which came to above 3,000,000 livres; and it is ſaid, that the whole booty amounted to ſeveral millions of pounds ſterling.

In 1699 the peace of Carlowitch was concluded, and an end put at length to the war, which had laſted fifteen years: and it was a great ſatisfaction to Eugene to have contributed ſo much to the finiſhing of it, as he had done by this famous victory at Zenta. He had paſſed the firſt years of his youth in the wars of Hungary; was in almoſt all the battles, where he had eminently diſtinguiſhed himſelf; and it ſeemed now, that he had nothing to do but to enjoy at Vienna that tranquillity which is ſometimes, but not always, reliſhed by men who have ſpent their lives amidſt the noiſe of arms and dangers. But this repoſe was not to laſt long. The king of Spain's death, and the dreaded union of that monarchy with France conſequent thereupon, kindled

kindled a new war, which called him to Italy to command the emperor's army there. His imperial majeſty publiſhed a manifeſto, ſetting forth his title to the crown of Spain, when Eugene was upon the point of entering Italy. The progreſs of his arms under this general made the french king reſolve to ſend marſhal Villeroy into Italy, in the room of marſhal Catenat, who had not given ſatisfaction. But Eugene ſoon let him ſee that numbers alone, in which the French were greatly ſuperior, could not gain a victory; for he foiled him in every ſkirmiſh and engagement, and at length took him priſoner. This action of Eugene almoſt proved deciſive, and was one of the boldeſt perhaps that had ever been known. It was to ſurpriſe Cremona, and carry off Villeroy and the garriſon of that place. The deſign was conducted with ſo much ſecrecy, that the French had not the leaſt ſuſpicion of it. Eugene went to put himſelf at the head of a body he brought from the Oglio, and ordered another to come from the Parmezan at the ſame time to force the bridge. He marched with all ſecrecy to Cremona; and ſent in, through the ruins of an old aqueduct, men who got through and forced one of the gates; ſo that he was within the town before Villeroy had any apprehenſion of an army being near him. Awakened on a ſudden with the noiſe, he got out to the ſtreet, and there was taken priſoner. At the inſtant that one of the german officers laid hold on him, he whiſpered him, and ſaid, "I am marſhal de Villeroy: I will give you ten "thouſand piſtoles, and promiſe you a regiment, if you will carry me to the caſtle." But the officer anſwered him: "I have a long time faithfully ſerved the emperor my maſter, and will not now betray him." So he was ſent to the place where Eugene was; who ſent him to one more ſecure, under a ſtrong guard. But, notwithſtanding this, the other body neglecting to come up at the time appointed, an Iriſh regiment ſecured the bridge; and ſo the deſign failed, although it was ſo well contrived and ſo happily executed on one part. Eugene had but four thouſand men with him, and the other body not being able to join him, he was forced to march back, which he did without any conſiderable loſs, carrying marſhal Villeroy and ſome other priſoners with him. In this attempt, though he had not an entire ſucceſs, yet he gained all the glory to which the ambition of a military man could aſpire, ſo that he was conſidered as the greateſt and happieſt general of the age.

The queen of England now concerted meaſures with the emperor, for declaring and carrying on a war with France. Her britannic majeſty highly reſented the indignity offered to herſelf, and the wrong done the houſe of Auſtria, by the duke of Anjou's uſurping the crown of Spain. She acted, therefore, to preſerve the liberty and balance of Europe, to pull down the exor-

bitant

bitant power of France, and at the ſame time to revenge the affront offered her, by the king of France's owning the pretended prince of Wales for king of her dominions. Eugene was made preſident of the council of war by the emperor, and all the world approved his choice; as indeed they well might, ſince this prince no ſooner entered on the execution of his office than affairs took quite a new turn. The nature and limits of our plan will not ſuffer us to enlarge upon the many memorable things which were performed by this great ſtateſman and ſoldier during the courſe of this war, which proved ſo fatal to the glory of Louis XIV. The battles of Schellenburg, Blenheim, Turin, &c. are ſo particularly related in almoſt every hiſtory, that we ſhall not inſiſt upon them here. In 1710 the enemies of Eugene, who had vowed his deſtruction, ſent him a letter, with a paper incloſed; which was poiſoned to ſuch a degree, that it made his highneſs, with two or three more, who did but handle it, ready to ſwoon; and killed a dog immediately, upon his ſwallowing it, after it was greaſed. The next year, 1711, in April, the emperor Joſeph died of the ſmall-pox; when Eugene marched up into Germany, to ſecure the election of his brother to the throne. The ſame year, the grand viſier ſent one of his agas in embaſſy to his highneſs, who gave him a very ſplendid audience at Vienna, and received from him a letter, written with the grand viſier's own hand, wherein he ſtyles his highneſs "the great pattern of chriſtian princes, preſident of the aulic council of war to the emperor of the Romans, the moſt renowned and moſt excellent among the chriſtian princes, firſt peer among all the nations that believe in Chriſt, and beſt beloved viſier of the emperor of the Romans."

In 1712, after having treated with the States-General upon the propoſals of peace then made by the court of France, he came over to England, to try if it were poſſible to engage our court to go on with the war, for it met with great obſtructions here: but was ſurpriſed to find, the day before his arrival, which was on Jan. 5, that his good friend the duke of Marlborough was turned out of all his places. However, he concealed his uneaſineſs, and made a viſit to the lord preſident of the council, and to the lord treaſurer; and having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign miniſters, and the new miniſtry, eſpecially the duke of Ormond, whoſe friendſhip he courted for the good of the common cauſe. But, above all, he did not neglect his faſt friend and companion in military labours, the diſcarded general; but paſſed his time chiefly with him. He was entertained by moſt of the nobility, and magnificently feaſted in the city of London by thoſe merchants who had formerly contributed to the Sileſian loan. But the courtiers, though they careſſed him for his own worth, were

not forward to bring his negotiations to an happy iſſue; nor did the queen, though ſhe uſed him civilly, treat him with that diſtinction which was due to his high merit. She made him a preſent of a ſword ſet with diamonds, worth about 5000l. which he wore on her birth-day; and had the honour, at night, to lead her to and from the opera performed on this occaſion at court. After he had been told that his maſter's affairs ſhould be treated of at Utrecht, he had his audience of leave March the 13th, and the 17th ſet out to open the campaign in Flanders, where he experienced both good and ill fortune at Queſnoy and Landrecy.

In 1713, though forced to act only defenſively on the Rhine againſt the French, who now threatened to overrun the empire, he nevertheleſs ſo ſignalized himſelf by his vigilance and conduct, that he obliged them to ſpend one whole ſummer in taking Landau and Friburg. March 6, 1714, he concluded with marſhal Villars, at Raſtadt, preliminary articles of a general peace between the empire and France; which were ſigned by him, as his imperial majeſty's plenipotentiary, Sept. the 27th following, in a ſolemn treaty of peace, at Baden in Ergau: in which treaty he is intituled, "The moſt high prince and lord Eugene, prince of Savoy and Piedmont, knight of the golden fleece, counſellor of ſtate to his ſacred imperial majeſty, preſident of the council of war, lieutenant-general and marſhal of the holy roman empire." Upon his return to Vienna, he was received with the loudeſt acclamations of joy by the people, and with the moſt cordial affection by the emperor, who preſented him with a fine ſword richly adorned with diamonds. He now ſeemed to have ſome reſpite from the fatigues of war; but neither was this to laſt long: for, though peace was concluded with France, yet war was breaking out on the ſide of the Turks, who in 1716 began to make extraordinary preparations. Eugene was ſent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortreſs of Temeſwaer, after the Turks had been in poſſeſſion of it 164 years; and next inveſted Belgrade, which he alſo took.

After making peace with the Turks, he had a long ſuſpenſion from thoſe glories which conſtantly attended his victorious ſword: for, in the war which enſued between the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no ſhare in it, any farther than in council; and at the concluſion of it, when he was appointed the emperor's firſt plenipotentiary in the treaty of Vienna, in 1725. Next we find him engaged in a new ſcene of action, in the war between the emperor his maſter and the kings of France, Spain, and Sardinia, in which, from 1733

to 1735, he experienced various ſucceſs. This illuſtrious hero died at Vienna, April 10, 1736, in his 73d year. He was found dead in his bed, though he had been very gay the night before with company, whom he had entertained at ſupper, without making the leaſt complaint; and it was ſuppoſed that he was choaked by an immoderate defluxion of rheum, with which, it ſeems, he was ſometimes troubled.

Among the valuable effects, left by prince Eugene, were found, a rich crucifix, embelliſhed with diamonds, with which he was preſented by the emperor, upon his laſt campaign into Hungary; ſix gold-hilted ſwords, ſet with diamonds; one preſented by his late imperial majeſty, another by queen Anne, a third by the late king of Pruſſia, a fourth by George I. before his acceſſion to the crown, a fifth by the republic of Holland, and a ſixth by the ſtate of Venice; an exceeding rich ſtring of diamonds for a hat, with a buckle of the ſame; twenty gold watches, ſet with diamonds; beſides a prodigious quantity of ſilver plate, jewels, &c. to an immenſe value. He likewiſe left a large and curious library of books; among which were ſeveral rare manuſcripts, beſides a fine cabinet of medals, and other curioſities.

As to a general character of prince Eugene, it may eaſily be collected from what has already been ſaid of him. For particulars we may juſt obſerve, that he was always remarkable for his liberality; one inſtance of which he ſhewed, while he was here in England, to Mrs. Centlivre, the poeteſs; who, having addreſſed to him a trifling poem on his viſiting England, received from him a gold ſnuff-box, valued at about 35 piſtoles. He was alſo a man of great and unaffected modeſty, ſo that he could ſcarcely bear, with any tolerable grace, the juſt acknowledgments that were paid him by all the world. Burnet, who was admitted ſeveral times to much diſcourſe with him, ſays, that "he deſcended to an eaſy equality with thoſe who converſed with him, and ſeemed to aſſume nothing to himſelf, while he reaſoned with others." He ſaid jokingly one day, when the duke of Marlborough was talking of his attachment to his queen, *Regina pecunia*, "Money is *his* queen." This great general was a man of letters; he was intended for the church, and was known at the court of France by the name of the abbé de Savrie. Having made too free in a letter with ſome of old Louis the fourteenth's gallantries, he fled out of France, and ſerved as a volunteer in the emperor's ſervice in Hungary againſt the Turks, where he ſoon diſtinguiſhed himſelf by his talents for the military art. He was preſented by the emperor with a regiment, and a few years afterwards made commander in chief of his armies. Louvois, the inſolent war-miniſter of the inſolent Louis XIV, had written to him to tell him,

him, that he must never think of returning to his country: his reply was, "Eugene entrera un jour en France en dépit de Louvois & de Louis." In all his military expeditions, he carried with him Thomas a Kempis de Imitatione. He seemed to be of the opinion of the great Gustavus Adolphus, king of Sweden, "that a good christian always made a good soldier." Being constantly busy, he held the passion of love very cheap, as a mere amusement, that served only to enlarge the power of women, and to abridge that of men. He used to say, "Les amoureux sont dans la société ce que les fanatiques sont en religion." The prince was observed to be one day very pensive, and was asked by his favourite aid-de-camp on what he was meditating so deeply? "My good friend," replied he, "I am thinking, that if Alexander the Great had been obliged to wait for the approbation of the deputies of Holland before he attacked the enemy, how impossible it would have been for him to have made half the conquests that he did!" What then would this prince have thought of the chance of a general's being successful in a country where near six hundred persons are controlling and deliberating upon his military operations? This illustrious conqueror lived to a great age, and being tam Mercurio quam Marte, "as much a scholar as a captain," amused himself with making a fine collection of books, pictures, and prints, which are now in the emperor's collection at Vienna. The celebrated cardinal Passionei, then nuncio at Vienna, preached his funeral sermon, from this grand and well-appropriated text of apocryphal scripture:

"Alexander, son of Philip the Macedonian, made many wars, took many strong holds, went through the ends of the earth, took spoils of many nations: the earth was *quiet* before him. After these things he fell sick, and perceived that he should die."—*Maccabees.*

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